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# EVANGELICAL CHRISTENDOM:

ITS STATE AND PROSPECTS.

A MONTHLY JOURNAL ESTABLISHED AND CONDUCTED BY MEMBERS  
OF THE BRITISH ORGANISATION

IN CONNEXION WITH

THE EVANGELICAL ALLIANCE.

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"WHERE TO WE HAVE ALREADY ATTAINED, LET US WALK BY THE SAME RULE, LET US MIND THE SAME THING."—PHIL. IIL 16.

"UBI AGNOVIMUS CHRISTUM, IBI AGNOVIMUS ET ECCLESIAM."—AUGUSTINE.

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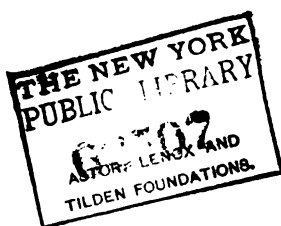
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## PREFACE.

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Our gratitude is due, and we would devoutly express it, to the Father of mercies, for the favour with which he has continued to encourage our work through the past year. We have pursued our course uninterrupted by any disastrous circumstance, and attended by many evidences of his blessing. To our subscribers and our correspondents we are also grateful. They have cheered our toils, and sustained us under them. To the latter we owe the materials with which, from month to month, we have supplied the *former*; and these, in their turn, have given us the opportunity of circulating intelligence among all sections of the Church of Christ with which it behoves them all to become increasingly acquainted. The desire to know more of the religious state of Continental Europe has, we believe, been considerably quickened among British Christians since we commenced our Journal; but it still needs to be stimulated. They are not yet sufficiently alive to the work which is to be done there for God. Those who read the information which we every month lay before the public do, as we know, appreciate its value, and are convinced by it that there are manifold reasons why the evangelical Protestants of this country should cultivate friendly relations with those of the various nations of the Continent, and lend their aid in every discreet way to the struggle in which they are engaged, against the Popish and the Infidel enemies of the Word of God. Our own opportunities of gaining an accurate knowledge of the state of things in the principal Governments of central Europe have been much enlarged during the past year; and all that we have seen and heard has tended to deepen our conviction, that affairs are again drawing on, and perhaps more rapidly than is imagined, to a crisis,—a crisis which, when it comes, will not only shake the political world, but spread dismay and desolation among the ecclesiastical establishments which are so intimately and disastrously connected with it. In saying so, we mean to express no opinion on the question of the religious duty of kings and commonwealths; but simply to record a judgment, which we think every impartial observer would form, of the peril which impends over many of the churches of the Continent. The best men in those churches are themselves filled with apprehension; and if their prayers and godly zeal can avert the evil omen, it may yet pass away. And our prayers shall unite with their supplications, and with them; as we are able, we will labour, that God may be a strong tower to his people in every tempest, and that when he winnows his threshing floor, no grain of the wheat may be lost.

As in our country, so also in most parts of Europe, Popery is putting forth extraordinary efforts to bring back the nations to her control. Not only is she holding despotic sway in Austria and Spain, and the Italian peninsula, and asserting practically her supremacy in France, but her Jesuit missions are pervading Prussia and Baden, and other Protestant States; and the systematic character of her efforts, as well as the exten-



sive scale upon which they are conducted, betrays a grand conspiracy alike against the kingdom of Christ and the liberties of mankind. An inveterate adversary we know her to be, astute and unscrupulous; and some of the demonstrations of her intolerance, which the pages of this volume describe, can leave no doubt that she would rejoice again to enact her ancient crusades against the heretics, and rekindle the fires of martyrdom. Nor do we know to what lengths she may be permitted to go before her cup is full; but we are strong in the confidence that the doom of Belshazzar was not more plainly written "by the fingers of a man's hand over against the candlestick upon the plaister of the wall," than hers is inscribed in the prophetic portion of the Word of God. Meanwhile, let every Protestant unite with his fellow Protestant, and every Church of Christ with all other Churches, assured that, under God, they will conquer in this great strife, not in their isolated individuality, but in that union which is at once their wisdom and their strength.

This emphatically is our mission, to call upon them to desist from all internal discord, to lay aside and utterly to forget their petty feuds and unworthy jealousies, and each to gird not himself only, but to gird each other to the conflict. And nothing gratifies us more than to see that, in a far greater measure than aforetime, they are doing this: The tendencies to union, the earnest aspirations of Christian hearts after its attainment, and practical realisations of it, are increasing almost daily. Real Christians always love one another; and when, as during the past extraordinary year, the course of Divine Providence brings multitudes of them together from all ecclesiastical communions, and all kinds of political governments, and speaking so many of the diverse tongues of humanity, they have little difficulty in showing, not only that they can interchange kind and Christian courtesies, but that there are modes in which they can act in concert for the noblest interests of mankind, and for the glory of God.

This volume is distinguished from those which have preceded it, by containing no inconsiderable portion of the documents read at the recent Conference.\* Perhaps we have already said enough elsewhere of their extraordinary character and value. They are, so far as we know, the first of the kind which have ever been prepared; as, certainly, never before was such an assembly convened to which they could have been presented. Their publication, we cannot but believe, must, under the blessing of God, do incalculable good, and as by some other methods, so principally by our pages, they have been carried to the remotest parts of the world.

Our Journal circulates not in Great Britain only and in the neighbouring Continent, but, through the generosity of a few gentlemen of public spirit and well-known Christian benevolence in the respective bodies to which they are attached, it is regularly sent to the missionaries of the Church, the Wesleyan, the United Presbyterian, and the Baptist Missionary Societies. Before another year closes, we entertain the hope that others in kindred institutions will imitate this good example, and enable us to report, that there is no missionary station in heathendom which is not supplied with *Evangelical Christendom*.

In conclusion, we commend ourselves to the candour of our readers, to the prayers of our fellow Christians, and to the blessing of God.

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\* Those which remain will be given in the next volume.

# EVANGELICAL CHRISTENDOM:

## ITS STATE AND PROSPECTS.

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### Original Papers.

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#### TIMES AND PROSPECTS OF THE CHURCH.

ADDRESS DELIVERED AT THE FOURTH ANNUAL CONFERENCE OF THE BRITISH ORGANIZATION OF THE EVANGELICAL ALLIANCE AT LIVERPOOL, OCTOBER 3RD, 1850.

BY THE REV. HENRY GREY, D.D., EDINBURGH.

My Christian Friends,—Though little entitled, I fear, to occupy the time of this meeting, I yet feel it a privilege to be allowed to express the high gratification which the sight of so many brethren, drawn together from different places by one uniting sentiment, inspires. Love to our common Lord has, I trust, been the ruling and invigorating principle of our intercourse during our past meetings; and we would not now part without obtaining further discoveries of his love and indications of his Spirit, guiding and prompting our decisions. May words, not of man's wisdom, and thoughts purer than human cogitations inspire, be given to us. Happy for us if the Spirit's power shall be manifested, and his will made known; happy if, obedient to the heavenly impulse, we follow whithersoever he leads; and, joined one to another, as the wings of Ezekiel's living creatures, we move harmoniously, and go straight forward—going whither the Spirit goes, and rising on those wings as lifted up from the earth in heavenly contemplation and fervency of united affection to our glorious Lord. The more intimate our communion with our heavenly Father, the better understanding shall we have of his will, and the more enlightened shall we be in the *acts and operations of his providence*—those *wheels* in which dwells the spirit of the living creatures, the human agency which works out, in all events, the accomplishment of his sovereign designs.

Bear with me if I pass from the jubilant strains and interchange of congratulations, so eloquently poured forth and so warmly responded to last night, to themes of a graver

and more anxious nature. I feel, my friends, as I trust most of us do, that we stand now in an important crisis of the church's affairs. We have seen the beginning of changes that will usher in still greater change. We hear, as it were, the last swell of the seven-times-sounded trumpet—the shaking of the nations, not again to settle down as they have done—the measuring out of the battle-field, that will not again be left till there exists no longer an enemy to contend with, no further scope for conquest, no later victory to be won. This issue, if it still appear very distant in respect of the powers to be overcome, may be *near* in regard to the strength put in force for its accomplishment. Great things have to be done, but we are taught to expect them; hard conflict to be endured; heavy pressure of the powers of darkness against the armies of light. Michael and his faithful band are put to struggle in the fight; the Dragon also fights, and his angels. The times, truly, are not quiet and sabbatical which the church has immediately before her. We must be prepared for temptation: for such trial of our faith as only genuine faith will stand. We see the character of our times, brethren, the nature of the labours and struggles that are before us.

Since the Reformation, those who have gathered their light from the written Word of God do not doubt, nor can they, I am thoroughly convinced, be mistaken, in determining the great apostacy, predicted in various places, and delineated at large in the Apocalyptic visions, to have its grand seat and prototype in *Rome* and in her confederate

churches. "*Tantum non articulus fidei*," is the saying of the learned Mede on this point. This *fact*, as we may call it, came gradually on the minds of our fathers, the Reformers, in the form of a *discovery*. They wondered often, like the entranced apostle, "with great admiration," at the magnitude of the fabric of iniquity that had been reared up in the name of pure religion, and no less at the seat where it was found. They were "troubled in spirit," or "sick" with Daniel, overpowered with the greatness of the discovery, and with the uprooting of long-cherished opinions. The preceding protracted ages of darkness seem to have been necessary for the full growth and development of that great "mystery of iniquity," as if advantage had been taken of the sleeping faculties of men not enlightened by the Scriptures, nor aware how far the Christianity presented to them differed from the pristine model. Since the book of the testimony has been again fully laid open, and we have walked in its light, Protestants have been ready to suppose themselves secure from the seductions of the harlot, and more than a match for all the strength and subtlety that could be arrayed against them in that quarter: but it has not proved so. We have slept again, and the enemy has sowed his tares. The Spirit's lamp has been suffered to go out upon the written page. Heartlessness, lovelessness, pride, and worldly distractions, have overrun and despoiled the Protestant churches, and we are now reaping the bitter fruit. The insidious enemy, ever watchful, knows how to ply his time. He walks to and fro among the slumbering and the dead; he sees languishing souls sighing for something in the shape of religion, more quickening than they have yet experienced; so he starts up a Reformer; he undertakes the work of revival, and invites the simple ones back again—not directly to the city of abominations, where hypocrisy puts off her mask, and vice disowns the blush of shame—but round by a circuitous path, among the records and relics of chaste antiquity, where religion puts on the swaddling bands of infancy, is soothed by melting music, fascinated by holy pictures and images of sacred beauty. We wonder anew at the machinations of the old deceiver, still more at the character and the numbers of those who become his victims. Who, thirty years ago, so much as thought of this danger? And who can now predict how far it is to go? It seems to me as if Satan had desired to have the churches, that he might "sift them as wheat," and that every one's gold must be tried of what sort it is. May we be warned by the shock of those who fall, to "watch and keep our garments" amid imminent danger. It is not enough to

have escaped from Babylon, and to have cast off the express dominion of the Beast. The sentence at the testing-time comes against all who put themselves in any way under his influence, who honour his name or his image, or bear his mark ostensibly in the forehead or practically in the hand. We are called to "*come out of Babylon*;" and the saints who "stand on the sea of glass, having the harps of God," are those who have "gotten the victory," not only "over the beast," but also "over his image, and over his mark, and over the number of his name." The Lord's people of old were charged to *detest* as well as to destroy the abominations of heathenism—not to bring them into their houses, nor suffer their existence among them. The modern Babylon and the ancient are alike "cities of graven images, mad upon their idols," full of sorceries, learned in subtlety and crafty devices. Let us learn the lesson of these solemn warnings; and while we look with candour on what is harmless, and with charity and love on the souls of all men, may our minds be withheld from error, our hands and hearts from practices that vitiate the purity of God's truth.

Our esteemed brethren, the faithful of the church of England, have a special claim on our sympathy and prayers in respect of this now spreading and insinuating mischief. May God take charge of his servants in that church, to guide them in paths of truth and faithfulness! May He show them what He would have them to do—the time when He calls them to act, and when to suffer: when to be "valiant for the truth;" when to endure with patience, when to stand with fortitude; to bear hardness, to make sacrifices, to "put on the whole armour of God;" and, if need be, to follow Christ, as their fathers have done, in the way of tribulation and persecution. We see the boldness of those who adopt "the mark," and bow down to "the image of the beast" in these days, unawed by the warnings and demonstrations set before them; "whose names," we are taught by these tokens to infer, "are not written in the book of life." The true servants of Christ cannot be long silent spectators here. Were they really in Babylon, would they not hear the command, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues?" And when those who in truth and reality belong to the city of corruption claim for the church whose name they continue to bear that it is a *part of that Babylon*—or shelter themselves in it in hypocrisy, for the purpose of alluring victims into her net—is the time not come for the true servants of Christ to declare to whom their

allegiance belongs, to denounce the false doctrine and the false brethren, and to disown and part from them? It does not belong to any of us individually to judge or determine for other men; but we who are not at present embarrassed with their difficulties, must feel for our brethren in their hour of trial. May God give them "the spirit," neither of fear nor of rashness, but "of power and of love, and of a "sound mind;" that the issue of the emergency may prove, through his grace, for the manifestation of the truth, for the furtherance of his cause, to the glory of his power and wisdom—causing his people in the end to sing, "Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints!"—I trust it is not apart from the proper objects of the Evangelical Alliance to have alluded to this important subject, pressed so widely on public attention.\*

While I would note this fearful delusion as the prevalent mischief that assails the church in our land, we have our share also in the other iniquities with which a spurious and degenerate Christianity has inundated Christendom. Whatever be the names or characteristics which designate the corruptions conspicuous in our times, we can hardly question but that "the three unclean spirits like frogs," the progeny of the fog-covered marshes of neglected festering ignorance, the spawn cast "from the mouth of the Dragon and of the Beast and of the false Prophet," are now "gone forth unto the kings of the earth." *Superstition* in name of piety, *rejection of revelation* or sceptical perversion of it overthrowing its rule, *licentious contempt and defiance of God and his law*, prevail among the multitude, and gather the rulers and people of many countries together "to the battle of the great day" of Almighty God.

If we turn from Europe to Asia we find the *Mahometan forgery*, that other master-fabrication of the arch enemy, that sprang up in an age of illusion and corruption, contemporaneously with the apostacy of the West. It crept in, like an armed warrior, over the prone, defenceless churches of the East, and bound vast regions and populations for long ages, as it has proved, under its iron yoke. These bands, we trust, are waxing old, preparatory to their being burst asunder and consumed, together with the kindred apostacy, by the rising of the Sun of Righteousness. The fall and entire destruction of both we hold to be

certain by the sure word of prophecy, in necessary connexion with the swelling up of the "mountain" not fashioned by human might, that is to fill the whole earth. That blessed and mighty result we look forward to with joy, as the issue and ultimatum of the church's conflicts. But this, so specially the work of God, will never have existence in a torpid, drowsy church, or take place amid a heartless, unconscious generation. The power must, and can only be, of God; but He will work, as is his wont, by human instrumentality, and will be glorious in the eyes of his saints. Let us do what we can, my brethren, to hasten on the better times, to help the needful work, the much-desired consummation. Our uniting as we now do, expresses our desire: we are here to inquire, and to receive the instructions of our willing Lord. Oh, that his mind may be disclosed, and that we may discern and not mistake his directions!

Nothing is so paltry, and so much against his cause and our common Christianity, as the divisions and separations that still have place among the Protestant churches. This, more certainly than anything, gives to Rome, and even to heathenism, a handle against us. I heard our eminent missionary, Dr. Duff, remark lately, in our General Assembly, that our Christian literature sent over to India, presenting the agitations and controversies that have place among us, was a mighty obstruction to the cause of God in that great sphere of missionary action. We are found fighting far too often, and that "before the unbelievers"—not with our threefold and avowed enemy, "the devil, the world, and the flesh," but with our brethren of the same household—those who, if they "follow not with us," at least follow Christ, and do his work, for aught we know, as well as we. I crave your indulgence, my friends, but I fear we are none of us yet half-learned in the science of Christian love, in the power that would grow out of a fuller harmony and amalgamation of interests. Our several distinctions have still too often the predominance over our general unity. We rejoice in the strength and enlargement of our own party, in the good done by our favourite agency. We have our own magazines, journals, and centres of association; and our reading, converse, and information are very much bound up in these. Now, though this is necessary and inevitable on our present system,—because work must be sub-divided, and we cannot know or labour in every thing—yet, doubtless, the

\* These suggestions, offered at the Conference in the beginning of October last, preceded, and of course had no reference to, the aggressions since made by the Pope and his English Cardinal.

hedged-up, exclusive spirit is a great barrier and blemish; while oneness of heart, and mutual recognition and approval of each other's labours, would greatly animate and expedite the common cause. If, for instance, we could speak of the church at Liverpool, or the church at Edinburgh, as Paul or Timothy would have spoken of the church at Ephesus, or the church at Jerusalem, meaning thereby the general body of the faithful in these cities; and that sects and parties so waived and subordinated their distinctions as not to inquire, or know, or care, to which their fellow Christians belonged—what an advantage would it be! We pine and languish greatly from the want of union and brotherly love. We do not yet feel the serious nature, nor half the extent of the fault with which we are universally chargeable on this head. And yet, I have a strong conviction that we cannot come to anything like the position and prosperity we aim at, or be honoured or entrusted by our great leader with the larger measures of his esteem and confidence, till this deformity disappear from among us. It is easy to account, in a secondary way, for its existence, but this does not in any way justify its continuance. A pure and elevated Christianity altogether disowns it. We all believe it will not exist in millennial times, or in the heavenly state; and our approach to these times will be marked by its disappearance. Should we wait, I ask, till persecution and tribulation coerce Christ's flock, and drive them together for mutual succour in the day of their calamity? Were it not better to avert and to prepare for these times by the strength and consolation which love, unity, and devotedness to the best of causes inspire? I gladly own our present position as a step in the right direction, and a happy omen of still better things in time to come.

Another point I would notice, in which our honour and fidelity, as followers and servants of Christ, seem to me intimately concerned. We see and conclude, in viewing the general state of Christendom, that our own country, the island of Great Britain, is honoured to comprehend a large proportion of the good seed of faith. We have been made the depositaries, to a great extent, of the true doctrine, the dispensers to other nations of the Holy Scriptures; and have had entrusted to us, more than others, the honour of our Redeemer's cause, the office of preserving his truth in its integrity, and of dispensing the gospel of salvation to other lands. That we hold these advantages, and are therefore called to corresponding duties, is, I believe, generally felt and acknowledged. Must it not, then, grieve us to see the condition of our own land in respect to a large pro-

portion of its population? The heart sickens at the state of our country in regard to ignorance, demoralisation, and crime; at the sunk, degenerate condition of multitudes; and at the hopelessness with which others stand aloof, as trusting that they themselves shall be saved in the ark, when "the flood comes in upon the world of the ungodly." It will not be by a life of apathy and inaction that we shall prove our innocence in this matter. The family of mankind are akin to us, and according to our station and ability we are called to be our brother's keeper, and to do good to all.

Our aristocratic power, our commercial and manufacturing greatness, are dearly purchased at the expense of souls trampled on, and regarded too often only in the same light as the machinery in which their hands are employed. We are a *nation*, but not a *community*; a congeries of ranks and classes of people far apart, as beings of different species, bound together by no common sympathies, but alienated and estranged in interest and in feeling. We are, in this, opposite entirely to Christ's kingdom as it exists in heaven, or as, by his promise, we expect it to be established upon the earth. We are dissimilar to God's commonwealth, the people of Israel of old, for whose welfare He provided by laws of brotherhood and mutual protection, guarding equally against the towering aggrandisement and elevation of some of its members as against the degradation and debasement of others. The law of Christian simplicity, of charity, and of brotherly love, is grievously violated by much that exists in our national system, aggravated by long continuance among a heavily increased and obstructed population. It is not for us to say where the sin of all our moral and social evils rests; but we cannot be wrong in concluding, that *with the righteous* in the land, those who truly love God and desire the welfare of their fellows, must *the remedy* be found. Many, we own, labour zealously in these fields of Christian charity and philanthropy; and, happily, some also of the great and noble of this world know, and exemplify in their labours in this cause, the principles of true greatness. Would that there were more of this character; and that all of us were advanced to a higher standard of love and devotedness; so that we could not sit down in peace, in the midst of surrounding vice and ignorance.

This is not the time or place for entering into details of the evils to be remedied, or of measures for carrying the remedies into effect. I cannot, however, forbear to mention *drunkenness* as a flagrant vice of our country, especially in the part of it with

which I am more immediately connected—the obvious and fruitful source and sustainer of all the other vices that prevail. Ought we not, as a Christian people, to set our faces against that enormous evil by every means in our power? There are *moral*, and there are *legislative* means, both lying within reach of our activity. The voice of the Christian public, heard through these, would soon tell on the face of society. We ought, as a people, to decline to have our Exchequer supplied by the patronage of this vice in the unbounded licensing of public-houses and distilleries; where the feebleness of the limitation imposed seems to act rather as a stimulus than as a preventive of the debauchery which it professes to restrain. No laws, I am well aware, will change at once the bent of the human will, or overthrow long-established habits of society. We want *moral influence* to do this. But I am fully persuaded that, if the Christian part of the community had it strongly at heart to effect this change, so as to put in exercise all the means in their power for its accomplishment, the giant enormity would fall before them, as error naturally sinks in the presence of truth, and the shades of darkness fly away at the dawning of the morning. I am strongly convinced that we have much in our power, if we set our hearts as a Christian community for the

expulsion of this, and of other kindred and concomitant vices. I mention this as a specimen, not as the only evil that claims our united hostility. It is with the Lord's people that the reformation and renovation of society must begin, as it is at the house of God, the central scene of their activity and association, that judgment has its starting point. It is by occupying, till the Lord come, the special duties of our time and station, that we must prepare to meet him, and to stand in our lot at that day.

These are a few suggestions, very imperfectly, I feel, conveying the sentiments I would desire, if I could, to impress on my friends around me. Others, I have no doubt, share in my views, or have other thoughts bearing on their minds in connexion with these important topics. May God take the guidance of our thoughts and views, so as to lead us to what will be for the interests of his church at large, as well as for the promotion of each other's personal piety and holiness. And when called, each in our turn, and the time is at hand with some of us, to be seen no more here, may we leave the church hopefully—upheld by the arms of her heavenly guardian, and carried on in her progress by the faithful efforts of his servants upon earth.

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## European Intelligence.

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### EDITORIAL REVIEW OF EUROPEAN INTELLIGENCE FOR 1850.

The opening of a new year, and still more, of another half century, is a call to gratitude, meditation, and prayer. How few of those who were alive when the century began, have been spared to see it halfway through its eventful course; and of those who are now living, how few, comparatively, will survive to be present at its termination! The world, with all its interests and busy excitement, is passing away. Happy are they who live above its troubled atmosphere, and seek for themselves in heaven a better and an enduring substance!

The year, which has just closed, has exhibited some of those sudden and remarkable revolutions which, only two years ago, convulsed the whole of Europe. The fever has been succeeded by an uneasy calm. The whole earth may be said to have been sitting still, and at rest. Yet, amidst the superficial quiet, there have been the dull moanings which often portend a coming storm. The winds of the earth have been restrained, while the elect of Christ are gathered in. The Pope has returned to the Vatican, and the French

President retains his seat at the Tuilleries, in spite of almost daily alarms of new revolutions. Austria and Prussia have been on the point of open hostility, but the rupture, for the present, seems averted. The sounds of warfare, in the north of Germany, have been faint and intermittent, and after the bloody scene at Friederichstadt, have died away in silence. The quarrel of our country with Greece, discreditable to both parties, has been quietly settled; and Europe, from south to north, from east to west, is once more in a state of outward peace; but confidence is not restored, and it is felt that a single month might reverse the scene, and the storm of passion rage again with aggravated fury.

Viewed, however, as a time of preparation, the year has been a worthy close to a half century of signal changes. Events have occurred, which portend weighty consequences, and involve the dearest and most sacred interests of the church of Christ.

Let us look first to our own country, the interests of which must be specially dear to every

**British heart.** When the year began, the Gorham controversy was still pending, and public attention was universally awake, to watch the uncertain issue. As a legal question, it is now finally set at rest. It has been decided, after a long succession of learned arguments, that clergymen, who understand the services of the Reformed church of England in the same sense with most of the Reformers who framed them, are not liable, on that account, to be expelled from her pale by Tractarian zealots. But the disappointment of those who have been labouring to unprotestantise the English church, and to impose the Roman doctrine, respecting one of the sacraments, on their fellow-churchmen, as a new test of communion, has only led to fresh excitement and a renewed agitation. Several clergymen, including one, alas, who bears the honoured name of Wilberforce, have joined the Roman apostasy, and others are lingering on the edge of the precipice, uncertain when to make the final plunge. A new proof has been given, how fatally the principles of the Oxford tracts have been leavening the minds of men during the last fifteen years. This fearful spread of semi-popery in the bosom of a professedly Protestant church, is assuredly a matter for serious contemplation. It is a loud call of Providence, addressed to all evangelical Christians, but especially to those who are members of the Established church, to consider their own ways, to search out and confess their known and unknown sins, and then to seek new grace and strength from above, in order to meet the exigencies of such perilous times.

The events of the year, connected with the national observance of the Lord's day, are another call to prayer and humiliation. It seemed, at one time, as if the faith and zeal of Christians had prevailed, and a real progress had been made in the pathway of obedience to the Divine command. But these hopes were soon blighted. The outcry of the irreligious press, the feverish, restless spirit of trade, that brooks no delay in its pursuit of gain, had more weight with our rulers than the petitions sent up by nearly a million of British Christians. A seeming assent to the resolution carried by a majority of the Lower House, concealed a settled purpose to reverse it at the first opportunity. The yoke, which was taken off the postmen for a few weeks, was quickly re-imposed, and Sabbath-breaking threatens now to become more prevalent and better established than ever. Cheap excursion trains, on nearly all the railways, have multiplied the acts of desecration, and under a show of relieving the poor of our great towns, flood the country with a stream of ungodliness and pollution. This is a grievous issue of the prayers offered the year before, while the pestilence was raging, and of the thanksgivings which attended its removal. Our country bears

a mournful resemblance to the case of the Jews, in Jer. xxxiv., which brought down upon them the anger of God. Let us hope that a strenuous effort will be made, with the return of another year, to recover the ground which has been lost, and maintain the character of Britain, as a nation where God is feared, and his Sabbaths are still held in public reverence.

Another and brighter feature of the past year has been the progress of the Missions in Ireland. These have been marked increasingly by the blessing of God. Enemies, as well as friends, bear witness to their growing importance. Indeed we have heard, from a calm, competent, and well-informed judge, that so extensive an awakening from the sleep of Romish superstition has never before occurred in the history of Ireland. In this great work many agencies have concurred. The famine, which was, in itself, so awful a chastening, weakened the hold of the Romish priesthood on the affections of the peasantry. The zealous efforts made by true Protestants, as a debt of love to Ireland, when the public money had been prostituted to the diffusion of an idolatrous worship, have conspired to stir the depths of Irish hearts, and to recover many wanderers to the great Shepherd and Bishop of souls. May God prosper these works of love more and more, and His word be glorified in the sister island, so long the victim of the delusions of Rome!

But this brings us to the great event of the year, which engrosses almost every thought at the present time, the recent parcelling of all England into new sees by the Roman Pontiff. On Michaelmas day last, Pius the Ninth, "of his own proper motion, in his certain knowledge, and in the plenitude of his apostolic power," decreed the re-establishment of a hierarchy of English bishops, who should govern their sees with ordinary jurisdiction, according to the canon law of the church of Rome. This new encroachment has awakened an alarm and indignation, almost without example since the time of the second James. And no wonder. Viewing Popery simply as a corrupt religion, the conduct of the Pope is at once a sign of the progress it has already made, and of the sanguine hopes, entertained by the priesthood, of its more rapid extension in future years. It is thus a voice, as from heaven, to remind us that the enemy is coming in like a flood, and commanding us, with renewed boldness and zeal, to lift up the standard against him, by preaching and teaching the pure Gospel of the grace of God. Again, viewing Popery as a system of political tyranny, the change has a still deeper significance. It marks the first step in a transition, not unusual with the court of Rome, from the fawning policy of conscious weakness to the arrogant and over-

bearing policy of conscious power. It sets up within our land a jurisdiction, which claims to be supreme over the laws of the country, and to deal with them, in the words of the *Tablet*, as with rotten and sour oranges, whenever they interfere with the pretended rights of the church of Rome. It repays the tolerance of Protestants by putting in force, in the very midst of us, a system of organised, unchangeable intolerance and persecution, which cuts up all social confidence by the roots, and canonises fraud and cruelty, if only they are exercised in favour of the claims of the Roman Pontiff. Surely, the faith and knowledge of British Christians are not sunk so low, that this bold attempt can prosper, or that the Man of Sin can be suffered to divide with our Protestant Queen the sovereignty of the British empire. The eyes of all Europe will be fixed upon our country in this crisis of our national history; and while true Christians, as patriots, join in the common indignation of their countrymen against a step insulting to the British Crown, we trust they will take a deeper view than the mere patriot of the moral warfare that lies before them. The arrogant claims of the Romish church are chiefly to be dreaded, because they are used to forward a destructive and soul-ruining superstition. It is not merely our liberties that she assails, but the glory of Christ our Lord, and the salvation He has proclaimed to a guilty world. It is the clear duty of all who know and love the truth of God, to redouble their exertions against this dangerous enemy. We must contend anew, and with fresh earnestness, for the open Bible, against vain traditions and lying legends—for the mediation of the Lord Jesus, against the fearful idolatry of the Virgin, of saints, and angels—for living holiness, the fruit of the Spirit, against ceremonial forms—for the finished sacrifice, offered on Calvary, against the blasphemous fables and dangerous deceptions of priestly masses—for free salvation through the blood of the Lamb, against all the subtle forms of will-worship and self-righteous pride. May we be strong in the Lord, and in the power of His might, that we may be able to stand in the evil day, and to overcome all the spiritual wickednesses by which our faith is assailed.

If we look abroad, the prospect is hardly more cheering than at home. The grosser forms of anarchy have been restrained, but with a great sacrifice of public confidence and social freedom. Republican France appears to be surpassing the France of the Bourbons, in the patronage it lends to the Romish priesthood; and the Protestants of that country, after all the boastful promises of the February revolution, are burthened with heavier restrictions than they have felt for twenty years. Prussia, the chief Protestant kingdom of the Continent, has taken a false position, and lost, for the present, the sympathy and

esteem of nearly all the great powers. The effect of this unhappy change on the progress of truth can hardly fail to be adverse. The dream of German unity seems to have passed away, or, at least, the vision is as far as ever from its practical realisation. The Pope has returned to Rome, and the Bible, of course, is shut up once more from the people. Darkness broods over Italy again, with hardly a gleam of light in the midst of the moral desolation. Spain sleeps on, in the sleep of death. The sceptre of the world, which she once wielded, has fallen from her palsied hands, and, so far as her foreign influence is concerned, she seems almost blotted out from the map of Europe. Austria, recovered from anarchy and dissolution, is resigning herself into the hands of the Jesuits, and suffering the power of an idolatrous priesthood to be riveted upon her neck more tightly than ever. Sweden, Protestant in name, has given a signal proof of the low ebb at which true Protestantism stands, by an act of intolerance worthy of Italian prelates, and which Luther himself, to judge from his own writings, would have most heartily condemned. The artificial unity, procured by the banishment of all dissenters, can only be maintained where a lifeless creed has replaced the living power of the Gospel of Christ. It is our unfeigned desire and hope that the reproach brought on the church of Sweden by the exile of M. Nilsson may be soon rolled away, and that means, less odious, and more scriptural, will in future be employed for maintaining the unity of the Spirit in the bond of peace. These are not the days in which oppression can be long practised, without a fatal recoil on those who wield the weapons of unrighteousness.

Looking beyond the Atlantic, other causes of grief meet the eye of the Christian. The gold mines of California have been a practical test, to discover how far more extensive is the love of Mammon than the love of Christ. More lives have there been sacrificed within two years, in the eager pursuit of perishable riches, than have been spent, during the last sixty years, in all the missions of the Protestant churches to the heathen. Yet how different the cause in which the sacrifice is made! The hopes of wealth, in the case of nine-tenths of the Californian emigrants, have proved illusive; but every labourer in the vineyard of Christ is sure of a blessed and eternal reward. Immortal souls shall be their joy and crown of rejoicing for ever. The United States are also agitated by a fierce controversy, arising from the foul blot of slavery, which destroys the peace, and threatens the permanence, of the whole Union. O when shall the kingdom of righteousness and peace, of love and liberty, dispel the storms which sin is ever creating in our troubled world!



When we turn our eyes from Christendom to heathen lands, the field is everywhere white to the harvest. Africa, long degraded and despised, seems opening her hidden recesses to the sound of the Gospel. From the west, the east, and the south, missionaries are piercing her jungles, or crossing her sunny plains, and tribes hitherto unknown are loudly inviting the messengers of salvation. May the promise, that has waited for long ages, be soon fulfilled, and Ethiopia stretch forth her weary hands, no longer manacled with cruel fetters, to the living God! In our own Indian empire, the mighty fabric of Brahminism is slowly crumbling into ruin, but infidelity and Popery are both stepping in to seize the prey. The most strenuous labours, the united efforts, of all Protestant churches, are more needful than ever, if we would preserve those who are coming out of the pit of heathenism, from being taken in this double snare, and falling victims to new delusions, not less ruinous than those by which they have been so long degraded and deceived. The claims of China are hardly less powerful. Everywhere the harvest is plenteous, and the labourers are few. May the Spirit awaken, more and more, a missionary zeal, and ardent love to the souls of the heathen, among all the churches of Christ!

In looking forward to the new year, which opens the second half of this eventful nineteenth century, the most prominent feature, next to the revival of the Romish controversy, is the Great Exhibition of London, for the Arts and Manufactures of the World. Such a gathering, it is probable, will seldom or never have taken place in the history of mankind. From the ends of the earth visitors will come to our shores, to gaze with their own eyes upon "the crowning city, whose merchants are princes, and whose traffickers are the honourable of the earth." What report will they convey back to their homes? What moral impression will be left on their minds from their visit to Bri-

tish shores? Will there be any testimony, held up before them, to the true and hidden source of our national greatness? Will British Christians lift up a standard for the glory of Christ their Lord before the eyes of assembled nations? Will the Gospel of grace be boldly and widely proclaimed? Will the inspired Word of God, the foundation of the British throne, the pillar of British liberty and knowledge, be set full in their view, and honour be given, not to our own wisdom or might, but to the God of the Bible, who has magnified His word above all His name? Will our religious divisions be quelled into silence, by the awful sense of an unequalled responsibility and an unparalleled opportunity for manifesting the power of Christian love, and the real union of heart among all those who love the Lord Jesus in sincerity? Or will the name of God be blasphemed among the nations by increased Sabbath-breaking, by national pride and boasting, by superstitious mummeries in our churches, by faction, strife, and bitterness, among the various bodies who profess to worship the one God through the one Mediator, Jesus Christ? These are grave questions, which must soon receive a practical answer. May it not be one to cover us with lasting shame! A noble opportunity will be set before us—may we use it earnestly, to do good to all the strangers who shall visit us, and especially to those who are of the household of faith! Some of those, who would else have been foremost to labour in the cause of Christ, are now removed to their rest. May their example animate us, and their spirit rest upon us, who are still left to labour and conflict in the battle-field. May we so occupy our talents in the coming year, that it may not be a swift witness against us before the throne of our Judge, but that each of us may hear the welcome voice—"Thou hast been faithful in a few things—I will make thee ruler over many things; enter thou into the joy of thy Lord!"

## FRANCE.

OPINIONS OF THE FRENCH PRESS ON THE PAPAL AGGRESSION IN ENGLAND—CRIMINAL PROCEEDINGS AGAINST A ROMISH PRIEST—OPERATIONS OF MONKS AND NUNS IN THE PRISONS, HOSPITALS, ETC.—DISCOURSE OF THE ARCHBISHOP OF PARIS IN FAVOUR OF SCIENTIFIC STUDIES—LETTER OF THE BISHOP OF CHARTRES AGAINST ULTRAMONTANISM—MEETING OF A PROTESTANT PROVINCIAL SYNOD, IN THE DEPARTMENT OF LA DRÔME—CONTINUATION OF DEBATES ON OUR ECCLESIASTICAL ORGANISATION—PROGRESS OF EVANGELISATION.

OPINIONS OF THE FRENCH PRESS ON THE PAPAL AGGRESSION IN ENGLAND.

—, France, December, 1850.

I have no intention of discussing here a question relating to England, with which you are far better acquainted than I am. But it will not be uninteresting for your readers to

learn, by a brief analysis, what views are entertained, by the principal organs of public opinion in France, on the papal aggression, which now so justly engages your attention. Our journals may be divided, on this subject, into *three great classes*: the ultramontane—the moderate—and the republican or socialist;—each one naturally expressing different opinions on the nomination of

Cardinal Wiseman, and the opposition of the English nation.

The journals inspired by the spirit of ultramontanism and jesuitism are violent in their abuse of dissenters, clergy, laity, country gentlemen, ministers of state, and the whole population of Great Britain. What next, indeed? Resist a pontifical bull! Oppose the acts of the Pope, who is the *vicar of God, and the viceroy of Christ upon earth!* Pretend that this *infallible* priest can possibly be mistaken! Accuse him of usurpation, of insidious wickedness, and couple the name of his *Holiness* with disrespectful and opprobrious epithets! In the eyes of the good Jesuits and their disciples, this is evidently an unpardonable sin. These ultramontane journals maintain, before heaven and earth, that the English are obstinate heretics—incurable foes—bigots destitute of modesty—miserable creatures—*des misérables*—(I have read this expression more than once), who regard no law, human or divine. This is all very well, and it would be to no purpose to refute calumnies so base. But I am persuaded this burst of passion conceals a secret wound, and cruel disappointment. Rome and her advocates flattered themselves with the hope of large accessions being made to the number of their adherents in England; they were deceived by the less real than apparent progress of Puseyism, and now, forced to acknowledge their error, give vent to their malice in bitter invectives; this is palpable enough.

The moderate journals, such as the *Journal des Débats*, the *Constitutionnel*, the *Revue des Deux Mondes*, &c., use language more measured. They would fain be candid and polite; but in heart they blame, rather than approve, the conduct of the English people. The Pope was, perhaps, wrong in advancing so fast; he should have waited and chosen a better opportunity. The court of Rome has been more judicious on other occasions. Yet why,—continue these moderate writers,—why do not Englishmen submit to an *established fact*? Is not episcopacy an integral part of the Catholic (Roman) community? And what evil will these new bishops do? Will they exercise civil jurisdiction? Will they alter the political laws of the land? Let them alone, then, and accept the bishops, as you have received the vicars of the Holy Chair,—and so on. It is quite evident that the editors of these *candid* journals are still, unconsciously, under the influence of the spirit of Romanism. Their observation is confined to one aspect of the case, and they do not consider that the agents of popery, advocating the rights of religious liberty, are themselves inimical to those rights, and, invoking the assistance of toleration, retain all the while their own intolerant maxims. Rome has two weights and two measures; one she employs for her adversaries, the other she keeps for her own private use. The liberty she demands in Great Britain, she refuses to grant in Italy, Spain, Portugal,—wherever she rules; this should never be lost sight of.

As to the socialist and radical journals, surprised at the deep and general ferment agitating Great Britain, they express very naively their astonishment at it. These good people disbelieve the very existence of religious faith; judging by

their own the consciences of others, they imagined questions of creed were abolished for ever. Why should the English make so much ado about *such an insignificant affair*? Let the Roman Pontiff nominate bishops or not, what can it matter? Let the Protestant clergy be satisfied or not, still what consequence is it?

Do not revert to the discussions of the *middle ages*! Turn your attention, exclusively, to a new system of taxation, the organisation of industrial labour, or the association of the masses, and leave the priests to dispute among themselves! Thus reason the disciples of M. Ledru Rollin and the copyists of M. Louis Blanc. Religion, in their apprehension, is an antiquated prejudice, a superannuated affair, to which they attach no more importance than to the controversies of Mahometans or of Hindoos.

In conclusion, the French press does not come to the real point of the debate, publishing little on the subject but sheer declamation. That in which our public writers and lecturers are mainly deficient,—is sincere faith. They estimate everything by political expediency and its bearing on party prejudice, which is certainly no probable way of resolving a question like this with intelligence and candour.

#### CRIMINAL PROCEEDINGS AGAINST A ROMISH PRIEST.

Public attention has for the last few weeks been deeply engaged in the judicial proceedings against a Romish curé, accused of adultery and poisoning. I shall say a few words on this scandalous affair, as it furnishes fresh evidence of the deplorable effects of *ecclesiastical* celibacy.

The priest so charged bears the name of *Laurent Gohlund*. He was educated in the Jesuit college at Chambéry, where he was instructed in the art of mental reservation, and of effecting compromises between his passions and conscience. The wretched man only learnt these lessons of immorality too well. He was placed originally as curate at *Semur*, in Burgundy, but obliged, in consequence of the indignation and opprobrium his evil course of life had drawn on him, to abandon his post, was appointed to *Charolles*, a village of the same province, which a repetition of the same shameful disorders soon compelled him to leave. He was then translated to a third parish, *St. Germain*, near Angoulême, in the department of *Lower Charente*.

Let us reflect for a moment, in passing, on a fact little creditable to popish episcopacy. The bishops, we are all aware, severely punish those members of the inferior clergy who manifest any independence of spirit, and are pitiless towards those who betray liberal views. But let a priest lead a disorderly life, be even grossly immoral, and he will almost invariably be treated with indulgence by his spiritual superiors. Why so? How is it that Romish bishops shut their eyes so forbearingly to the immoralities of their subordinates? Alas! there is not much difficulty in divining the reason. The heads of the Romish hierarchy feel that an obligation to celibacy is opposed to an immutable law of human nature, and that, were they to insist too rigorously upon its observance, they would find themselves under the necessity of dismissing a large proportion of

their priests. Besides which, how can they chastise, in others, faults of which they were perhaps first guilty themselves?

Be that as it may, the curé Gothland resumed his former bad practices at the parish of St. Germain, and formed a dishonourable connexion with a person of consequence there. His servant, *Fanny Deguise*, discovered the shameful secret, and not being very discreet, communicated to her own family and other individuals what she had observed. The curé, informed of her imprudence, formed the infernal design of poisoning the unfortunate woman, that he might rid himself of an informer, in whose power it was to cover him with eternal infamy.

For a whole week this vile priest administered potions mixed with arsenic to his servant. The convulsions and fearful agonies of his victim awakened no compunction in his heart, and he coolly continued the perpetration of his crime till *Fanny Deguise* expired in excruciating torments. He then hastily buried the corpse before the time prescribed by law, hoping to hide, in the bosom of the earth, all evidence of his atrocious crime.

But sinister rumours circulating in the village, *Fanny's* relations came forward and demanded of the magistrate permission to disinter the body. Medical men examined it, and were unanimously of opinion that the curé's servant had been poisoned. The cause was then tried at Angoulême, before the Court of Assize. I will not enter into detail, it is far too frightful. Many respectable families were implicated in this affair. The court was filled with a crowd of spectators. Gothland affected an air of calm indifference, supposing, no doubt, he should escape the penalty of the law by virtue of his sacerdotal office, and the devout did not neglect to urge every plea in favour of the accused. They appealed to the interests of religion, as if religion could suffer from the condemnation of a wretch like this. But his guilt was too evident, and the jury sentenced him to the galleys for life.

It would be both illogical and unjust to deduce general conclusions from isolated facts. The clergy of Rome are no way responsible, as a body, for the crimes of this man. But we may righteously hold the law of ecclesiastical celibacy accountable for the fearful consequences resulting from it. If it be a rare thing for a priest to go the length of poisoning and murder, it is not seldom at all that members of the popish priesthood go grievously astray. What parish is there, what village in France which has not witnessed instances of this kind? Rome pretends the obligation of celibacy is a moral and holy institution; we reply, as we could cite examples only too numerous, it is an unfailing source of irregularities and distress.

#### OPERATIONS OF MONKS AND NUNS IN PRISONS, HOSPITALS, ETC.

Notwithstanding so many causes which one might expect to operate in the diminution of priestly influence, the reaction on the part of Government in favour of the clerical faction still continues. Thus monks and nuns are now intro-

duced, not only into the hospitals, but also the State prisons, under pretext of effecting the moralisation and conversion of individuals, men or women, confined there by sentence of law. The catalogue of these emissaries of the popish clergy is a very long one; there are *Frères de la Doctrine Chrétienne*, *Frères de St. Joseph*, *Frères de St. Pierre*, *Sœurs de Marie Joseph*, *Sœurs de St. Vincent de Paul*, *Sœurs de la Charité*, *Sœurs de la Sagesse*, and others; to whom is confided the important mission of subduing the spirit, and softening the heart of our thousands of prisoners.

The intention of Government was perhaps good; they may really have supposed these monks and nuns would exert a beneficial and permanent influence over the captives. But it is very doubtful whether such an end be ever attained. The contrary is by far the more probable. What is, in fact, the mode of action adopted by these *brethren and sisters*? They come to the prisoners with their extravagant superstitions, their antiquated observances, their chaplets, *rosaries*, and miraculous medals;—all that is puerile, when not absolutely ridiculous. They compel these unhappy people to attend mass frequently, regularly to confess, to make genuflections, and do penance,—in one word, to observe all the forms of a stupid system of bigotry.

The legitimate results of such a procedure are evident. Far from being improved and converted, the majority of the prisoners contract an aversion for these absurd mummeries. The constraint employed excites them against religion itself. If they are forced to conform externally to the rites of popery, the heart in secret rebels; and, hypocrites while in confinement, they become more impious than ever on regaining their liberty.

Still further, *Protestant* prisoners suffer much from such a state of affairs. They are importuned, harassed, and persecuted by these *brethren and sisters*, who believe the coercion of conscience to be well-pleasing to God. Like the rest, they are summoned to attend mass, and should they refuse, alleging their creed as a reason, are exposed to every kind of ill-treatment. The monks and nuns watch every opportunity of distressing these Protestants, curtailing their food, and aggravating the miseries of their wretched condition. Is this legal? Is it just? Have not the members of dissenting communities a right to be true to their faith even in the depths of a dungeon? The constitution is doubtless violated in their persons, but what can they do? They find themselves at the mercy of fanatics, who follow no higher law than the will of the Pope and the bishops.

In Protestant countries, the amelioration of the moral and spiritual condition of prisoners has been effected by the assistance of the Holy Scriptures, which bring *light and consolation* to the most degraded of mankind. But in Roman Catholic countries the Bible is banished, as a useless and even injurious book, from places of confinement; where, then, are the efficacious means that remain? The *brethren and sisters* of popery will never find a sufficient substitute, in their ancient traditions, for the powerful influence of the Word of God.

SCIENTIFIC STUDIES RECOMMENDED BY THE  
ARCHBISHOP OF PARIS.

The Archbishop of Paris lately paid a visit to the *Seminary of St. Sulpice*,—the most considerable Romish theological establishment in the metropolis of France; and having summoned the various young people preparing for holy orders into his presence, recommended to them *scientific pursuits*. "Every age," said the prelate, "has its tastes, its distinguishing talent, its ruling passion. The educated minds of our own times pay great attention to science, which they cultivate with greater assiduity than ever. It devolves, then, on the priest, as an incumbent duty, to study profane no less than sacred science. . . . The church has always admired science, and it would be an egregious error to imagine piety is all that is needed. The young ecclesiastic must shrink from no test, and neglect no study. . . ."

This is astonishingly novel language from the lips of a Romish dignitary in France; the priests in our country being, generally speaking, excessively ignorant. Their studies are confined to a little Latin and Greek, diversified by a few pages from Thomas Aquinas, Bellarmine, or some other of the old doctors. Modern theological works they never open, and it would be *sin* even to glance at *heretical* writings. They are not more conversant with philosophical subjects, and quite at a loss on all questions of physical science, astronomy, or natural history. The Principals of the several colleges appearing to regard it, in some sort, as a duty, methodically to *deafen* the minds of their pupils by removing them from all contact with the intellectual progress of the age. Does the Archbishop of Paris believe this systematic ignorance is an evil and danger? Does he consider it may act prejudicially for priests to excite the derision of the learned, every time they attempt to tread on scientific ground?—and is he really anxious to find an efficient remedy for this clerical debasement?

We should conclude he was, from his words; but he will never accomplish his design. The Jesuits, whose influence preponderates in the education of the clergy, will not listen to the voice of *M. de Sibour*. They have an instinctive horror of science, knowing full well that darkness is better fitted than light to insure the preservation of popery. Only observe what has taken place among the Roman Catholics of France. Three or four of their priests, *MM. Lacordaire, de Genoude, Bannan*, are better informed than the rest. What then? They are suspected of *heresy*. Simply because, having made greater advances in science, they prove less slavishly submissive to the instructions of the pontifical chair. Again, the Abbé *Maret*, who recently published a work of some merit against pantheism, has been the object of furious attack from Jesuit journals. The Archbishop of Paris must patiently look for his share; science and popery can no longer walk hand-in-hand, in the nineteenth century. Learned men will not be Papists, and Papists will not be learned men; the divorce is complete and irreversible.

## THE BISHOP OF CHARTRES AND ULTRAMONTANISM.

The Bishop of Chartres has just been defending the cause of *Gallicanism* against the ultramontane faction. A few words will explain the nature of this new debate.

From time immemorial, the Gallican or French-Romish church employed its own liturgy. All the old divines, Bossuet, Fénelon, Massillon, made use of this breviary, without any scruple; they never dreamt of inflicting an injury on popery by retaining the liturgical formularies of their country. But, of late years, several prelates, yielding to Jesuit persuasion, have exchanged their original breviary for the *Roman* or *Italian* one. A necessary consequence of that unconditional and absolute obedience claimed by the disciples of Ignatius on behalf of the Roman Pontiff. The Italian breviary differs from the Gallican liturgy on some important points. It adheres more closely to the canons of the Council of Trent, and contains prayers more impregnated with the spirit of ultramontaniam. Now the bishop of Chartres, one of the very few champions of Gallicanism, protests against this innovation. He maintains that aged men—men whose hair has grown grey in the service of the sanctuary—object to the alterations in the liturgy, and that all this agitation is the work of a few youths of *heated imagination*. He censures their zeal as rather ardent than wise, and compares them to king Rehoboam, who, rejecting the counsels of the old men, and following the advice of his young courtiers, lost the greater part of his kingdom. "Heaven defend us," he cries, "from a *young church of France*! Let us expel from amongst us those restless spirits, greedy of novelty, and animated with deep-seated jealousy and unnatural hatred of our venerable church, which has been in all ages one of the most enlightened, renowned, and flourishing portions of Roman catholicism!"

I mention this fact for two reasons. First, because it proves the *unity* so proudly boasted of by the Papist to be only an illusive phantom. There are dissensions deep and wide in their communion, and if the many members of this giant body dared follow the bent of their own inclinations, the Romish church would speedily be dissolved. Also, because it is well to note the extraordinary delusion of the Ultramontanists, who think, by transcribing Italian liturgies, to recover France to the Papacy. The bishop of Chartres is of quite another opinion; he argues, and justly, that these unheard-of concessions to the Holy Chair will extend the dominion of infidelity. But let us leave the Jesuits to follow their own course. God has struck them with the spirit of blindness; they will meet ruin where they looked for victory; their own hands hollow the pit into which they will fall. It is a judgment from above—Jesuitism will accomplish the destruction of popery, and lie down with it in the same grave.

## PROTESTANT SYNOD OF LA DRÔME.

French protestantism has recently witnessed an assembly which it had not beheld since the com-

mencement of the nineteenth century ; it was the meeting of a *synode d'arrondissement*, or provincial synod, in the department of La Drôme. The organic law of the 18th Germinal, year X., sanctions these assemblies. A provincial synod, according to the letter of the law, consists of delegates from five consistorial churches. It is only to be convoked with the permission of the civil authorities, and not to last more than five days. Further, all the resolutions adopted by the synod must be submitted to the approval of the Government. Yet, with all these extreme precautions, neither Napoleon, the elder branch of the Bourbon family, nor Louis Philippe, ever allowed one to meet. The present Government is not so timid, and having sanctioned the assembling of Romish provincial councils, could not, with decency, withhold its consent from the Protestant. The pastors and elders of La Drôme, which contains exactly five consistorial churches, constituted, then, the first provincial synod held in our National establishment. Everything passed off with the greatest decorum and order. The resolutions of the assembly were approved by the Minister of Worship, and published in our religious journals. The following is a brief summary of them.

The synod of La Drôme determined on establishing an *annual fast*, to be observed one day in September, at the time of communion. It is an old custom in our churches. The Huguenots used to keep a solemn fast every year. Pastors then reproved the vices of their flocks more pointedly than on ordinary occasions, and exhorted them with greater earnestness to repentance, humiliation, and prayer. But this practice was discontinued during the stormy days with which we were subsequently visited. The synodical assembly has done wisely in restoring a service, which may prove a means of reviving true faith.

It has also decided that *the flocks shall be visited annually by a pastor and elder*, in order to ascertain if the ministers are faithful in the discharge of their office, and if religion advances among them. This stated inspection may prove highly beneficial, for pastors in general are too isolated and independent one of another. They are accountable for their conduct to no one, Government not interfering in the detail, and many consistories being either indifferent, or not daring to admonish their spiritual guide. The result has been, that some ministers of the Gospel have neglected their duty, devoting more time to temporal affairs, than to the discharge of their sacred functions. This is a serious evil, which annual visitations will remedy. The inspectors will assemble the heads of families in the churches, there listen to their complaints, and afterwards report to the provincial synod what they have seen and heard. Thus the pastors, subjected to a salutary supervision, will be excited to the more faithful and vigorous discharge of their office.

The assembly of La Drôme announced, in the third place, that parochial or *sectional consistories* shall from henceforth have a *legal existence*. General consistories, that is, such as are composed of the representatives of several flocks, having alone been recognised by Government as yet—individual parishes had no re-

gular consistory, which is an innovation on our ancient discipline. It is desirable, that each particular church should be governed by a body possessing real power. The synod of La Drôme, then, by adopting this measure, has conferred a lasting benefit on our congregations.

Finally, it has drawn up certain rules, regulating the institution of *Sunday schools*, the *reading of Holy Scripture during Divine service*, and the *annual visits* to be paid by the pastors to the families forming their parish, &c. ; which all tends to show that the restoration of our synods is one of the best methods of imparting a little energy and life to French protestantism.

#### PROTESTANT ECCLESIASTICAL ORGANISATION.

I shall not dwell long on the series of discussions touching our ecclesiastical organisation. I have alluded to the subject on former occasions, and if I recur to it for a moment, it is merely to render complete the sketch of our religious position. Many consistories, as you are aware, have adopted the views of *M. Gustave de Clausonne*, who proposes to set aside the project of law elaborated in 1848, and to petition for the convocation of *General Synods*, without entering further into details ; by these means avoiding the collision of differing opinions, and postponing the solution of difficulties to a more convenient season.

The Minister of Worship appears dissatisfied with this summary mode of proceeding ; for he has written to some consistories, stating his wish to receive *detailed observations* on the several points of the project of 1848, and also giving it as his opinion that the simple demand for general synods will not meet the emergency. Behold us once again plunged, by the will of a superior power, into all the chaos of *restricted suffrage* and *universal suffrage* ! Each consistory will deliberate and vote on fifty articles, each one more perplexing than the last. What is to come of so many separate debates ? I really cannot tell. Probably the answers sent in to the Minister of Worship will prove materially contradictory, and furnish an example of the greatest discordance that can possibly be imagined. We shall not attain our object until a general synod has been convoked, composed of official delegates, to digest the views of the several churches. But is Government disposed to call this general synod together ? That is another thing. I shall not be surprised, if the Minister of Worship finds, in the diversity of our opinions, a plausible pretext for leaving us under the yoke of the law of the 18th Germinal.

#### PROGRESS OF EVANGELISATION.

While consistories were discussing our ecclesiastical organisation, evangelical societies have been carrying on their great work, labouring to spread the knowledge of God our Saviour throughout our land. I have in my hands, at the present moment, reports from *La Société Evangélique de Genève*, of evangelisation and colportage in France during the past year. They contain very encouraging intelligence. Many departments, *Louise Charente, Le Rhône-et-Loire, L'Isère, Les Vosges*, &c., have now their independent congregations, composed prin-

especialty of converted Romanists. The agents of the Society do not confine themselves to preaching to numerous assemblies; they go from family to family, from house to house, imploring soul after soul to turn to the living God. These individual efforts have been richly and signally blessed, for they are conformable to the precepts of the Gospel, and the example of apostolic men.

But in proportion as the servants of Christ have displayed greater zeal and activity, have the priests multiplied intrigues, denunciations, and calumnies. They have in many places

represented our lowly colporteurs and peaceful agents, as emissaries of demagogism and socialism, and magistrates, either too credulous, or too obliging, have lent an ear to these slanderous reports, and religious meetings have been rudely dissolved by *gendarmes*. Are we always to witness such revolting scenes? Will the French Government never learn to respect the liberty of—worship and conscience? Let us have patience; slander may exist for a day, the triumph of truth is eternal.

X. X. X.

## BELGIUM.

### EXTRAORDINARY DEATH AND BURIAL OF A PROTESTANT AMIDST POPISH PERSECUTION.

Heigne Jumet.

Dear Sir, and respected Brother,—The old man I mentioned in the letter you kindly inserted in your excellent journal (Vol. iv. p. 241) is no more; his end was glorious, dying like a valiant soldier of the Lord Jesus. His mortal remains were bare to the cemetery in triumph, giving glory to God, "who giveth us the victory through our Lord Jesus Christ."

The last fortnight of his life was passed by our aged friend in intense and constant suffering. The priests were no sooner apprised of his dangerous state than they came regularly every day to harass the poor invalid. I must give you some account of their last attempts to effect his conversion. Our friend's eldest daughter was obliged to say to the stranger-priest who came one day for the vicar, "Leave my father in peace; all your efforts are useless, for he has made his last will, in which he expresses his fixed determination to die a Protestant, and be interred by the Protestant minister." The day following the vicar of the district arrived, full of resentment, to insult the dying man, and would fain have killed him outright with reproach and abuse. He said, "You are a devil; you will go to hell; I see you blacken already, you are so completely in the power of Satan. I will be your tormentor to-day. All hope of mercy is gone. Your children are demons, and dearly will they have to pay for not forcing you to accept the means of grace offered by the Catholic church." The girl thrust him towards the door, fearing from his violent gestures that he would even strike her father; and he left them, raving like a madman, and exclaiming, "You shall hear of me again, and all your family will remember it." He threatened to procure their dismission from the H— glass manufactory, (seventeen members of the family were employed there,) the H— family, one of the most influential in the neighbourhood, being devoted to the interests of priestly tyranny. The last few months it pleased God, on several occasions, to bring me in contact with the three brothers H—, and I have every reason to suppose it exerted a beneficial influence on their minds. In this case they refused to countenance the vicar's oppression, in consequence of which he did not visit our friend any more.

I was with him an hour after the scene I have described, and found the poor old man stretched

on his camp-bed in a state of exhaustion, labouring for breath. His wife and several of his children stood round him, pale, agitated, and unnerved. When they saw me they burst into tears. Perceiving the decisive moment of victory or death had arrived, I approached the sick man, saying, "You suffer very severely, yet let not your steadfastness fail; put your trust in the Lord, he will keep you from falling, and bring you off more than a conqueror." He replied, "My heart is fixed; be the consequences what they may, I will be faithful to my God until death. My hope is in Jesus. I pray God to take me to himself, if it be his holy will. My soul is in peace." Here followed a period of unconsciousness, succeeded by anguish so great as to extort expressions of pain which made us all shudder. His family, though quite worldly, and under the dominion of sin, were unanimous in respecting their father's convictions. The disgraceful manner in which he had been treated, outraged the most sacred feelings of his children, and wounded their self-respect. "What," they exclaimed, with indignant surprise, "were we to resort to violence, in order to force our aged parent to confess and receive extreme unction? No, never will we act in a manner unbecoming affectionate children; rather let us beg our bread."

This aged Christian exerted a powerful influence over his numerous family, even to his dying day. His rule had something so patriarchal in it, which is seldom the case in this country, and on that account attracted all the more observation and respect. His children went everywhere with their bitter complaints, and roused great indignation in the public mind. Madame F., the burgo-master's wife, told them they did well to respect their father's religion, and if the miserable vicar came again to disturb him, they had better turn him out of the house.

Before proceeding with my narrative, I cannot resist mentioning a fact which illustrates the close alliance between puerility and wickedness, in the servants of the Pope. The last time the dean of the parish visited the old man, he said to him, "You must confess, but I will not keep you long; you need only say *yes* or *no*; and I promise to have you buried in a *first-class grave*, like the rich, (the usual expense of which is from 600 to 1,000 francs,) which shall cost you nothing; besides being a great honour to your family." Tell me,

brethren of the United Kingdom, what think you of this, which is the simple truth? And yet such is the religion which Dr. Pusey and his adherents, up to Cardinal Wiseman, are trying to impose on your noble nation. The sole difference between Papists and Puseyites lies here—the former come from Rome, the latter tend towards it. In the name of the living God, rise as one man, to purge your land from the enormities of that apostate church!

During some of my last interviews with our venerable friend, he expressed, in few words, his faith and hope. It was a noble sight to see the dim eye brighten, as he listened to the utterance of prayer. One Saturday evening it was evident his end was approaching; he clasped his trembling hands in death, and his last word was—*Jesus*.

He was free from pain some hours before he expired. Calm and serene, like the close of a beautiful day, he slept on the bosom of the God he had loved. On Sunday he entered on the rest reserved by the Lord for his people, and the next day I was at the house, ready to accompany his remains to the tomb. An immense concourse of people assembled, and I preached from these words: "I have fought a good fight; I have finished my course; I have kept the faith."—(2 Tim. iv. 7.) I took the opportunity of addressing the family of the deceased, recommending the Bible their father had used; not, indeed, to be guarded as a precious relic, but to be valued as the treasure of life, in which he had learned to know Christ.

We proceeded to the cemetery, which is two miles from the house; forty persons, for the most part Romanists, bearing the body in turn. The procession, already numerous, increased at every step through a parish of 11,000 inhabitants.

At the cemetery, I published the Gospel to this vast multitude, who proved attentive hearers. The words of Balaam formed my text, (Num. xxiii. 7–10,) "Come, curse me, Jacob, and come, defy Israel. How shall I curse, whom God hath not cursed? or how shall I defy, whom the Lord hath not defied?" &c., to these words, "Let me die the death of the righteous, and let my last end be like his!" I described the conversion, sufferings, trials and triumph of the brother we had so recently lost. "Inhabitants of this parish," I cried, "the study of the New Testament brought the aged father Ladrir to the Saviour's feet, and from that hour he refused to bow down to a crucifix." We then sang a few verses, and the people quietly dispersed, in every direction, to their several homes.

The Lord has crowned the efforts of his people here with signal victory, after eighteen months of conflict. On the one hand were ranged priests and their followers,—wealth, cunning, intolerance; on the other, an unknown minister, without influence, with nothing but prayer and his Bible—it is truly astonishing. But my visits, my trouble, cannot be reckoned. I allude to this merely that brethren living in a more favoured land may think of the poor missionary, labouring in the common cause amongst a people wrapped in the darkness of papal superstition. Rejoice with us, feel for, and pray for us; we ask it in our Redeemer's name; and give liberally of your silver and gold towards the building of the living temple of God.

With every expression of sincere Christian regard, I remain, respected brother,

Yours truly,

J. JACCARD,

Minister of the Gospel.

## SOCIÉTÉ ÉVANGÉLIQUE BELGE.

PROGRESS OF RELIGION AND THE REFORMATION IN BELGIUM.—NO. I.

(To the Editor of *Evangelical Christendom*.)

North Shields, Dec. 11th, 1850.

Sir,—A few weeks ago, I enjoyed a visit to most of the stations of the above society, and felt so lively an interest in what I saw among these new and wonderful witnesses to the glory of the Redeemer, that I cannot resist the impulse I feel to communicate to your readers the real condition of the new churches that have so lately sprung from the very depths of Romanism, through the instrumentality of the society of which I now speak.

That society is of very recent origin. The church of La Bouverie, its oldest child, dates from 1837; that of Liège, its second, from 1838. Since that period, many new stations have been opened, and new churches have been reared, under the fostering care of the society, already including fully 4000 souls, all of whom, with scarce an exception, were a few years ago professed Romanists; the majority of the pastors, vigorous, accomplished, and efficient as they are, (and no church, I believe, possesses better men,) having been themselves drawn in early life from the delusions of popery.

These interesting churches are situated in the

Southern or Walloon district, and are chiefly gathered round two centres. Thus, in Hainault, I found five congregations, Charleroi, La Bouverie, Leers-Fosteau, Golliseau, and Fontaine l'Évêque. In Liège, I also met with five: Liège, Nessonvaux, Verviers, Sprimont, and Seraing. The little church of Biez and Wert, near Louvain, still stands almost alone, waiting for the springing up of others, when the progress of the truth, which has been so mighty elsewhere, shall, by the same grace, spread its influence in the neighbourhood.

The visits, of which I am about to speak, were undertaken at the request of the managing sub-committee of the society, with whom I was unexpectedly brought into communication during a short stay in Brussels, and who expressed to me the idea that I might be useful to them, by making their work better understood than it seems to be in England; and whose earnest desire it is, that an accurate account of its condition should be made public in this country, where they regret to find that much ignorance on the subject, and some misapprehension prevail. It was with the intention of forming an opinion for

myself regarding it, that, after some hesitation, I set out, in the first week of November; and I propose now to give a simple statement of some of the particulars which I gathered in the course of the happy week I spent in this duty.

My first visit was to La Bouverie, a village situated in the midst of coal mines, within ten miles of the French frontier, and embracing, along with its neighbourhood, a very busy and extensive population. There, as elsewhere in Belgium, till lately, Romanism maintained an undivided influence. It was at this station that the work of conversion, under the society first began. M. Girod (of whom I shall have more to say, in speaking of Liège) having been placed for a short time as minister at the neighbouring town of Mons, had carried the Gospel to La Bouverie, where he again and again preached. The soil had been preparing for him here by the labours of the colporteurs employed by the British and Foreign Bible Society, and of a venerable Christian, M. Maton, who had brought with him from Normandy an unquenchable love of the Gospel. By these means, as early as 1838, not only had a curiosity been excited on the subject of religion among the people, but many of them had begun to manifest a real thirst for Bible truth. On M. Girod's translation in that year to Liège, as the society's first clerical agent, M. Maton was engaged to labour at La Bouverie, as a catechist, and discharged the duties of that office with unwearied faithfulness, and most blessed success, till age and infirmity compelled him last year to relinquish the field to a younger labourer. By this time, the station had acquired so much importance, that the society thought it necessary to appoint a successor with ministerial qualifications, and M. Durand, a Genevan student, and pupil of Merle D'Aubigné and of Gausson, was accordingly, by the unanimous desire of the flock, appointed to the charge.

Having been accompanied by M. Durand from Brussels, we occupied the afternoon of our arrival in visiting the school attached to his church, where we found about fifty scholars of both sexes, taught by a respectable member of the church, of fair qualifications, who a few years ago was a professed Romanist, but who now, enlightened by the word and Spirit of God, feels it a privilege to devote himself, for a very small salary, to the instruction of the young. The subject that most interested me here was the religious part of the instruction. This is communicated directly by means of the Bible, with the assistance of a French translation of Watts's Catechism, which I afterwards found to be almost universally adopted in the society's schools. I was delighted to observe how intelligently the children replied to the questions put to them by their pastor. These were of a testing character, both as to matters of doctrine and duty, and brought out fully the principles of Bible inspiration and sufficiency, of salvation by grace, and of justification by faith,—doctrines in which these children evidently felt a lively interest, explaining with great perspicuity the contrast between them and the legalism of popery. After hearing several hymns pleasingly sung, in the peculiar music of the French Protestant

churches, I had an opportunity of meeting with several of the members of the congregation returning from work, who, with all the liveliness of the Walloon manner, grasped the hand of their pastor, and gave to me the kindly welcome of their Christian hospitality. Their conversation was invariably of a religious character, but marked by a pleasing cheerfulness, and repeated expressions of thankfulness for their deliverance from popery, and their newly-formed acquaintance with the word of God. M. Durand afforded me, as we passed along, many interesting details regarding members of his flock; every individual of them, with, I think, one exception, was originally Romanist, and there is more or less interest attached to each case of conversion. Some were brought to concern for their spiritual welfare at meetings to which they had been drawn by curiosity; others, by the conversations of those who had already embraced the truth. A few were led to the cross by the Spirit's blessing accompanying the truth spoken by some Christian neighbour at a time of affliction. One girl, who waited on us at table in the kind family under whose roof I passed the night, was mentioned as having been driven out of the Romish church by disgust with the priestly communications of the confessional, to which she had had recourse under the pressure of an awakened conscience. By the blessing of God, she afterwards found peace in believing on that Saviour to whom she was directed by the Bible, under the teaching of the venerable M. Maton.

One of the men we happened to meet was described as the oldest convert in the flock, and the following anecdote connected with him was related to me. Soon after the work of conversion had begun, and while the number of Bible readers was yet small, a sudden and frightful inundation occurred one morning in one of the coal pits. No fewer than thirty-six pitmen were below, among whom was the individual just spoken of, and four other brethren of the little Protestant flock. The alarm among the families of the men was of course excessive, and the whole population rushed to the mouth of the pit, to render assistance or to ascertain the truth, and, among the rest, the village curé. In the midst of the general agitation, the priest took occasion to proclaim that this event was unquestionably a judgment of God on the Protestants, and that, doubtless, the five heretics who were below had thus the guilt on their heads of involving themselves and their companions in the dreadful calamity that had overtaken them. The text was a prolific one, and was duly improved. The result, however, gave the lie to the doctrine when the singular discovery was made, amid the cries and ejaculations of the multitude, that of six persons, who alone had escaped the fatal catastrophe, five were the very Protestant heretics whose guilt had so eloquently been denounced as its cause. This circumstance was overruled at the time for good, and weakened some popular prejudices—though the nickname of *Noirtalon*, or Blackheel, with which the ears of the converts are still sometimes saluted by mischievous boys, as they pass along, shows that the Gospel they profess is not universally appreciated. <sup>200</sup>It is delightful, however, to hear the universal testimony borne to



the consistent character of the converts. A Romish preacher, whom I heard on a Thursday forenoon, in a sermon delivered to a very large audience, held up the morality of the Protestants as an example to their Catholic neighbours, though he took care to guard the remark by classing such persons with Jews and infidels. The same testimony sometimes comes out, when little intended. One instance may be mentioned:—A poor man, the head of a family, who for some time had manifested a love for the Gospel, was taken ill, and expressed a wish to see the Protestant minister. The curé, however, coming that way, laid his interdict upon the family, and forbade them to admit the pastor. To the great distress of the invalid they obeyed the priestly mandate, and he died without having enjoyed the comfort of a ministerial visit. The pastor, hearing of the circumstance, called on the family, and remonstrated with the eldest son on his unnatural conduct. The young man stammered out, as his apology, that his father was no Protestant. "On what ground do you say so?" asked the pastor. "Why," replied the son, "my father used to frequent the public-houses, and you know Protestants never do that." Though the statement was, I believe, a calumny on the dead father, the testimony was valuable, and facts prove it to be well deserved.

M. Durand's chapel is sufficiently humble, but will soon, no doubt, give place to one of more spacious dimensions, and more attractive exterior, as his flock is rapidly increasing, and already can barely be accommodated. His is quite a country congregation. I hope, if you allow me another letter, to give your readers an account of the flock of Charleroi, which, though it has begun to exist only since 1842, is already much larger than that of La Bouverie, and has become the parent of two neighbouring churches.

I am, Sir, yours very faithfully,  
 GEO. J. C. DUNCAN,  
 Minister of the English Presbyterian Church.

P.S.—At Brussels I made myself acquainted with the management of the affairs of the society. The support, which last year amounted to £2,006, is chiefly gathered from six sources.

1. The Stations; 2. Holland; 3. Germany; 4. Switzerland; 5. America; and 6. Great Britain, whose contributions amounted last year to £533, of which, £200 was a grant from the Foreign Aid Society; £91 was contributed for

a special object, namely, the erection of a chapel, or "temple," at Charleroi; and a considerable portion of the remainder was made up of handsome subscriptions by a few liberal Englishmen, leaving us to conclude that the Christian public of this country have not yet been made acquainted with its claims. The expenses include the support of ministers and ordinances at the twelve stations, £936, or about £78 for each station; two schools at Brussels, £165; six schools at stations, £154; and colportage, in which four men are employed, about an equal sum. The publication of tracts—the support of a library—the building of chapels and schools, and the necessary current expenses, more than absorb what remains. Perhaps there is no religious society that can show so much doing on so slender an income; and much more might be well done were the funds adequate. The affairs are governed by the *Comité Administrateur*, consisting of ten zealous friends of the cause, (of whom only two are ministers of the society—these, however, have no voice in money questions,) an absolute majority of six being necessary to form a quorum. This committee holds its meetings at Brussels, and is attended with a regularity and fidelity which would put to shame almost any of your English committees. A sub-committee, of which the members all reside in Brussels, conduct the business with equal energy during the intervals, and I was delighted, on examining the minutes, to observe the vigour conspicuous in their procedure. This will be evident when I state that, since 1848, they have opened three new stations, founded three new schools, and undertaken the building of two new chapels; adjusted several very delicate matters connected with their agency, and maintained a painful struggle, all the time, both with straitened circumstances, and many hostile influences. They have felt impelled to carry forward the work, in spite of the remonstrances of carnal prudence, for openings are perpetually occurring too tempting to be rejected, and the extent of the work is only limited by the want of funds. The secretaryship is held gratuitously by M. Anet of Brussels, and though he holds the responsible office of pastor to an important congregation, its duties are attended to with equal zeal and ability. The work itself is almost entirely of a missionary character, and is so regarded both by the committee and their agents, the ministers. Of this I shall be able to give the fullest demonstration in what is to follow.

G. J. C. D.

## GERMANY.

### THE GRAND DUCHY OF MECKLENBURG-SCHWERIN.

The name Mecklenburg, though generally applied, by English readers, as exclusively designatory of the birth-place of George the third's Queen, viz. Mecklenburg-Strelitz, does in fact equally belong to an adjoining and much larger duchy, that of Mecklenburg-Schwerin, in which I have now been, for a short timepast, on a visit.

This latter duchy has not been wholly free from those political convulsions which, since February, 1848, have visited, more or less, every

division of the German Fatherland; and agrarian outrage as well as political ferment have thrown a painful light on the moral retrogression of its former peaceful inhabitants.

These occurrences have naturally led to inquiry, by the Christian philanthropist, no less than by the statesman, and the result has been a discovery, similar to what has met us in every other scene of insurrectionary demonstration, viz., that the religious principles of the people

have long been undermined, by a systematic course of *Rationalistic* preaching from the pulpit, and of infidel teaching, not only from the professor's chair (influential on the higher classes only), but from the desk of the village school-master; thus empoisoning the mind of the masses, and withdrawing from the popular stream the only sufficient barrier against its passion-lashed overflow.

This discovery has produced in Mecklenburg-Schwerin, as elsewhere, a general conviction, in the higher classes, that the ignorance, or, still worse, erroneous instruction of the populace, is not a matter so wholly irrelevant to their own well-being as they were formerly apt to deem it; and a considerably increased attention to the kind of instruction given in the parochial schools has been one good consequence. But it has likewise occasioned "great searchings of heart" among the (comparatively) few faithful pastors in the land, as to how far *their* supineness, neglect, or faint-heartedness in official duties, may have a share in the blame; and more than one clerical meeting, for friendly consultation and mutual pastoral admonition, has taken place throughout the duchy.

At one of these, which was held at the house of a pious nobleman, in the month of May last, the subject was found so full of engrossing interest, and the consequences involved in a just appreciation and wise improvement of the crisis so momentous, that the consultations were prolonged during three successive days, after which each pastor returned to his flock, strengthened and encouraged, to spend and be spent in promoting the cause of "true and undefiled religion," whether in its doctrinal or practical phase.

One anomaly in the world's, though, I trust, not in the church's eyes, was the presence, at this long-drawn clerical meeting, of a *lady*, who is described as paying the most fixed attention and earnest heed to the things which were spoken by her Christian brethren; and as I cannot learn that she attempted "to speak," or usurp authority over the men, I presume Paul himself would not have seen aught deserving of censure in her admission.

She is one who "wears a coronet and prays," and moreover, as the wife of a noble, who has very many church-livings in his gift, may well be regarded as occupying a sphere of much ecclesiastical influence, and consequent responsibility.

Of this lady,—with whose previous character and career, though personally unknown to me, I have been long familiar,—I have heard much since I have been here, and, as might be expected, occasionally in no measured terms of reproach, for who ever left the world's ranks with impunity?

Gifted in no common degree with that energy of decision, and fearlessness of censure, which are generally regarded as exclusively the appropriate characteristics of the stronger sex; singularly beautiful in person, and adorned by all those outward accomplishments, and that graceful polish, which high birth and great wealth give the means of attaining; accustomed, from earliest youth, to shine in courtly circles, and to receive

the homage ever lavishly bestowed on high-born beauty and sparkling wit,—the Countess of — long occupied a conspicuous place among the votaries of pleasure, and was a recognised leader of fashion, far outstripping most of her equals in rank, by the magnificence of her equipages, the richness of her own attire, and the lavish expenditure of her household arrangements, the princely revenues of an uxorious lord being placed at her unlimited command. Need we wonder that, save where green-eyed envy interposed, this lovely arbitress of *ton* was the cynosure of all eyes, the theme of many an adulating tongue!

But youth, beauty, accomplishments, talents, high-birth and great wealth, however powerful to dazzle the beholders, and for a time, at least, to intoxicate the possessor, cannot ward off the stroke of affliction, nor the ravages of disease! And this latter was the messenger selected in the council of Heaven to bring the haughty Countess to her right mind! The decisive change of views was speedily followed by an equally decided change of conduct; and though, at first, the world smiled at the *new whim*, the smile became a scornful one, when time rather increased than lessened the divergence from her former self.

Yet, while laudably not slow to confess with the mouth what she has learned to believe with her heart, it might, perhaps, be well if the Countess had some judicious Christian friend at hand, to teach her "the way of God more perfectly." Making every allowance for the distortions of worldly reporters, there is, perhaps, somewhat more of a setting at nought of social conventional rules in her behaviour, than is calculated to adorn a *female* profession, by the winning exhibition of "a meek and quiet spirit;" and although this ought, in all fairness, to be attributed to natural disposition, or even, perhaps, to a sincere, though mistaken sense of duty, impelling to as open a *leadership* in spiritual as was formerly taken in worldly things, still the effect is injurious, as placing an unnecessary stone of stumbling in the way of others. But, after all, no serpent's wisdom, nor dove's harmlessness, can rescue one, whose position constitutes her "a city set on a hill," from the sneering sarcasms of a scoffing world; and hence, though a zeal, not always according to knowledge, does occasionally lead this new convert to "cast pearls before swine," who "turn again and rend" her Christian profession, under the pretext of its being a cloak of hypocrisy, we are warranted to hope the good seed she scatters around will not be all snatched away by the birds of the air, but take root here and there, for her comfort and encouragement, while by a deeper acquaintance with God's word, and with her own heart, all "old things" (leading to inconsistent compliances on the one hand, and seeming ostentatious singularities on the other) will pass away, and "all things become new" with her.

Nor is this gifted lady the only witness for Christ among the noblesse of Mecklenburg-Schwerin: for not only do her three brothers confess His name before men, but a goodly number besides, at the head of whom may be named the reigning Grand Duke, who has long

been stamped by the world as a *pietist*.\* And this character is happily fully shared by his youthful Duchess, whose powerful influence (for theirs, unlike the majority of princely unions, was the result of early and long attachment) is invariably exerted to stimulate and strengthen her consort, in promoting the spiritual welfare of his subjects. As a natural consequence, not only the chaplaincies at his different residences are filled by Gospel preachers, but every pastorate in the gift of the sovereign which falls vacant, is supplied by men of true Gospel views, though such must often be sought for and

brought from afar, as most, alas! of the native candidates for the ministry have of late years passed over to the Rationalist camp.

Such a state of things warrants the hope that a new and better era is about to dawn on this beautiful and interesting duchy, and that its young and singularly amiable sovereign may be the honoured instrument, not only of bestowing increased political liberty (towards which all his *spontaneous* acts of government tend), but true Gospel light and freedom on his subjects.

T. B. K.

### THE ELECTORATE OF HESSE-CASSEL.

This portion of Germany calls at the present moment for peculiar observation and sympathy. The ancient and historically-famed electorate of Hesse-Cassel is now made the theatre of a dire political struggle, in consequence of one of the most flagrant breaches of faith, of which an unprincipled Prince (aided, if not instigated, by a parasitic minister) was ever guilty!

It may not be uninteresting to your readers to obtain a glimpse of the religious condition of a people suffering under the arbitrary overthrow of a constitution voluntarily granted, and solemnly sworn to, *twenty-five years ago*, by the very Prince who now seeks to wrest from his subjects the rights then bestowed, while they (with a forbearance which seems to speak a fear of God) have, hitherto, at least, opposed noight save passive resistance to foul aggressions, and legal remonstrance to the illegal measures of the Court.

The accounts given in the English newspapers of the transactions in Hesse-Cassel have generally been so false, or so unintelligible, that it cannot surprise the continental reader that British sympathy, which throbbed so high for Hungary, should be scarcely at all excited for Hesse-Cassel, and it may, perhaps, contribute to do so, when Britons learn the piety of very many of those whom their Prince's faithless policy has exposed to the unscrupulous interference of Bavarian bigotry, and Austro-Russian autocracy. The intervention is, indeed, made on the ostensible ground of supporting the monarchical principle, but the real motive is that re-actionary return to all the abuses of privilege and power, which is becoming, in 1850, the watchword of those who, frightened out of their propriety by popular tumult, in 1848, conceded more *then* than they ought, and seek now to resume more than either good faith, justice, or sound policy warrants.

I take for my text-book on the religious state of Hesse-Cassel, the report of the Rev. Mr. Kalthoff, missionary of the Cologne Association for promoting Christianity among the Jews, who, at the earnest request of a sister association in Cassel, was permitted, in the spring of the present year, to make a missionary tour through the electorate of Hesse,—one agent of the Cassel

Society having been removed by death, and the newly appointed successor being unacquainted with the localities desirable to be visited. Mr. Kalthoff's report states:—

"The first resting-place for my pilgrim staff was Cassel, as the friends of Israel in that city had, for above two years past, urgently requested me to come, and endeavour to revive the cause of Jewish conversion among the Christians of that town and neighbourhood. My course had been taken over Paderborn, where I had an opportunity of conversing with many Jews, whose hearts seemed softened towards Christianity, so that I could regard them as 'not far from the kingdom of God.' My residence of fourteen days in Cassel afforded me (praise be to God for it!) a succession of joyful experiences, not only among Christians and baptised Jews, (among whom I found several families of true believers,) but likewise among those descendants of Abraham who still adhere to the ritual of their forefathers.

"The cordiality with which I was welcomed to the homes of believing pastors and people in Cassel, Melsungen, and Felsberg, the kind hospitality with which my bodily wants were supplied, and the Christian love with which my spirit was refreshed, can never be forgotten by me, but must remain a source of joyful thankfulness to the end of my days. Despite the bitter cold which still reigned in the middle of February (above twenty-one degrees of Reamur, equal to seven degrees below zero of Fahrenheit), crowds of hearers—many of whom had travelled eight or ten miles (English) for the purpose—assembled every time I preached, whether in churches or other places of meeting, with a view to stirring up their zeal for Israel's conversion by the relation of facts in proof of the Lord's effectual blessing on such attempts. In Cassel itself my opportunities for pleading the cause of God's ancient people were not limited to meetings in places of public resort, for I was admitted to many a private circle, and witnessed an evidently increasing interest in our mission, among all classes. Indeed, all I saw and heard, not only in the capital, but throughout the electorate, convinced me that 'the judgments of God, which have, of late years, been abroad in the land,' have been productive of much spiritual benefit,

\* A name which, ever since the days of Spener, has been held in Germany equivalent to Methodist in England, when such is used to designate the *sentiments*, rather than the *confession*.

and that the Lord has begun to pour out His Spirit, both on the shepherds and their flocks. In confirmation of what I myself observed, I may state, that a benefited clergyman, of high Christian character, much experience, and thorough knowledge of the ecclesiastical state of his country, assured me, that above one hundred truly evangelical preachers are, at this moment, zealously engaged in furthering the kingdom of God in the electorate. And in what glorious anticipations does not this fact warrant our indulging!

"I was further privileged to witness the formation in Cassel of a Hessian branch of the Home Mission, and was honoured to lead the supplications of the meeting for God's blessing on their future labours. May the great Head of the Church abundantly succeed them, and enable this new Society to go hand in hand with the elder Association for the Conversion of the Jews, so that the 12,000 descendants of Abraham, which reside in the electorate, may be favourably impressed by the newly awakened zeal of their Christian

fellow-subjects, and be led to follow in the footsteps of the flock, until they reach the CHIEF SHEPHERD, and find in Him rest to their souls."

Such is the spiritually promising state of a people at this moment exposed to the horrors of civil dissensions and a double foreign invasion! Blood has already flowed between those whose pretext is a desire to maintain peace and order! What will be the end, in a political point of view, no one can foresee. We all know "how great a fire a little spark kindleth," and many hearts in Germany are now heavy with the anticipation that "the hell-dogs of war" are about to be let loose upon us. The sky is indeed dark with clouds, and were man's wisdom our stay, and the *faith of princes our trust*, we might well despair! But the Lord reigneth! and in this we may rejoice, for He can make the very wrath of man to praise Him, and the remainder of that wrath He will restrain!

T. B. K.

## HUNGARY AND MORAVIA.

### CONSTANCY AND POVERTY OF THE PROTESTANTS.

The deep interest which the late political struggles in Hungary have excited throughout England, but more especially in the breasts of those who, valuing religious freedom as their own highest birthright, see its best human safeguard in free institutions, induces the belief that some notice of the present position of Protestantism in that country may not be unacceptable to the readers of *Evangelical Christendom*.

Amid a population of about eleven millions, the kingdom of Hungary contains three millions of Protestants, of which two millions belong to the Reformed, or Helvetic, and only one million to the Lutheran Confession. A small proportion, indeed, compared with the flourishing preponderance of Protestants which Hungary presented, for a considerable time after the Reformation. But ceaseless and most ruthless persecution did its (often bloody) work, with sensible effect, during the eighteenth century; and lukewarmness or open infidelity have, in later times, effected a still sadder defalcation from the Protestant ranks.

Within the last ten years, however, a new spirit has, by the mercy of God, been poured out on those long-slumbering churches. Temporal misery has proved there, as elsewhere, the instrument of arousing many from the sleep of spiritual death; and that zeal for "the faith once delivered to the saints," which induced their forefathers to venture all for Christ, and cast even their lives on the die, has once again revived, in some good measure, in the breasts of their descendants. The political distractions of the last two years have been peculiarly blessed to this end, and principle has been put to a new test; for, with a view to gaining popularity with the Protestant party, the new Hungarian Government offered, not only protection against the Catholic aggressions, but to undertake the salaried support of the Protestant clergy, and, in some good measure, the support of their worship. Such a

proposition had much that was tempting to a generally poor and hitherto much oppressed sect; and, accordingly, synodal meetings were held in two different places, in the month of September last, to deliberate upon it. But wise forethought and Christian prudence prevailed over the seductions of an immediate temporal advantage, and it was *unanimously* resolved to reject an offer, the acceptance of which would necessarily subject them to the control of a Roman Catholic Government. "Christ," said they, "left us not unprotected nor unsustained, during times of hottest persecution, nor will He forsake us now, if we abide faithful, but will sooner or later manifest His grace towards our churches. Come what may, we dare not, like Esau, sell our birthright for a mess of pottage."

In illustration of the strong faith which such a resolve manifests, I will here transcribe the report of an eye-witness of the deep poverty which reigns among the Moravian and Hungarian Protestants.

"On my entering," says a recent traveller, "the miserably poor parsonage of Jauchtel (in Moravia), I found myself in an uncouth lobby-like apartment, which served at once for the eating and reception-room, dormitory and study, of the reverend occupant.

"There I found seven aged men, all clad in garments of coarse black cloth, seated round a table, on which stood a large dish of potatoes, a salt-cellar, and several bottles with water. Yet the guests for whom this antediluvian feast had been provided, appeared not only perfectly contented with their humble fare, but exhibited a hilarity, for which the partakers of many a costly feast might have envied them.

"On their departure I was left alone with my host, from whom I learned the following particulars. He himself is, it seems, dean of the surrounding diocese, which comprises seven Protestant parishes, the pastors of which receive, in

addition to a wretched dwelling-house and small garden, a stipend of about 300 francs per annum; he himself, in his quality of dean, receives fifty more for travelling expenses.

"But, assuredly," said I, interrupting him, 'the members of your congregation exert themselves to ameliorate the temporal position of their pastors by means of presents.'

"They are unable to do much in that way," replied he, 'for the Roman Catholics being, by law, the sole possessors of the soil, the Protestants, who, generally speaking, must earn their daily bread in the sweat of their brow, can seldom command more than suffices to provide bare necessities for themselves and their families.'"

Overwhelmed by the sight of such extreme poverty, and cast down by a conscious inability to do anything effectual for its relief, the traveller remained sunk in silent and melancholy musings, when his reverie was interrupted by the cheerful voice of his host, who tried to console him thus:—

"Think not, however, that we are unhappy on this account. Far from it! It is true, we must plant the potatoes, which constitute our chief support, in the land which our own hands have previously dug and prepared, while our beloved wives are equally industriously employed in house and garden. But these temporal hardships and bodily fatigues are richly overpaid by the joy we have in seeing the fruit of our spiritual labours among the people, and the unequivocal influence we possess over the minds and hearts of our flocks. And although I cannot deny that, occasionally, a pang has shot through my heart, and my courage has been prone to flag, when I have reflected on the destitute condition in which my family would be left, were I called

hence, still, in my better moments, I can thank God and take courage even in this respect, and more especially *now*, for within the last few years my clerical brethren and myself have fallen on the plan of dedicating annually a small portion of our limited incomes to the formation of a widow's fund, the management of which has been committed to me. This very day we were engaged in examining and closing the year's accounts, and I rejoice to say that the result shows, that the first of our widows who may be left desolate, can count on receiving a pension of ten guilders (about 16s. 8d. sterling) per annum. This, my friend, was the joyful discovery which diffused such gaiety over the simple meal at which you found us.'

"Deeply moved," continues the traveller, "by such striking evidence of self-denying imitation of *Him*, who, 'though He was rich, yet for our sakes became poor,' I could but grasp the hand of this most worthy pastor, in expression of a cordial respect, for which I could not find words, and then took my leave, fully determined to make known throughout my fatherland, [Germany,] (where, blessed be God, there is no lack of brotherly love, nor disinclination to afford brotherly help,) the privations of our Moravian and Hungarian brethren, in the full persuasion that many a purse will be drawn for their relief."

Such is the unvarnished tale of this traveller, and as it tallies in every particular with what I have learned of Hungarian Protestant suffering from other sources, I do not hesitate to commend their case to the ever-ready and open-handed sympathy of the British Christian public.

T. B. K.

## A GENERAL ACCOUNT OF THE RHENISH MISSIONARY SOCIETY,

BY THE REV. L. V. ROHDER,

*Assistant Inspector of the Barmen Missionary Seminary.*

The Rhenish Missionary Society was founded in the year 1828. Three associations, those of Elberfeld, Barmen, and Cologne, united in the autumn of the above year, that they might, with common powers, attempt to send out missionaries to the heathen world, and take under their direction the stations which might be founded by them, and implore their common Lord for his blessing on that work. The above three associations were soon joined by others in the Rhenish provinces and in Westphalia, having the same objects in view. The associations thus combined, which, up to the present time, have been joined by about fifty other small and large associations in Western and Middle Germany, bear altogether the name of the Rhenish Missionary Society. The associations have appointed a committee, or, as we call it, a deputation, consisting of twelve individuals, the whole residing either in Elberfeld or Barmen, who have the management of its affairs in their hands. They hold, for this purpose, regular meetings once a month, or oftener, in the Mission-house. A part of the correspondence is conducted by the members of the deputation themselves, but the principal part of the business devolves on the inspector of the Mission-house. Once a year,

or even oftener, the deputation summons delegates, from all the combined associations, to a general assembly at Barmen, lays before them a report of their proceedings, and adopts such resolutions as may appear to be necessary for the extension and furtherance of the work. The General Assembly decides by a majority of votes.

When the Rhenish Missionary Society met in the autumn of 1828, one of the associations composing it, viz., that of Barmen, had already for three years established a mission seminary, and had published also a missionary gazette—*The Barmen Missionary Gazette*—of which 20,000 copies were in circulation. The mission seminary had at the first for its object, to give young mechanics the necessary instruction to qualify them for going out as missionary assistants to the heathen. But soon this plan was enlarged so far, that the young men should be educated with a view of becoming actual missionaries, who should pass their theological examination here, and should be ordained to go out as ministers to the heathen; only by way of exception are they sent out without being ordained as catechists, or even as assistants and mechanics. The Rhenish Missionary Society undertook, immediately after its foundation, the direction of the Barmen Mission

seminary. The inspector and the pupils were placed under its control. The first was a permanent member of the deputation; Dr. Richter was then the inspector, and he remained so till the spring of 1847, when he suddenly died. He was assisted by his brother, W. Richter, who died about two years before him. His place was filled by the writer of these lines, L. V. Rohder, and that of inspector by C. Wallmann since 1848.

The first missionaries of the Rhenish Missionary Society were sent to South Africa, to the territories of the Cape. They were four pupils of our mission seminary; one of them was a medical practitioner, and married. In the summer of 1829, they proceeded, together with the first missionaries of the Paris Missionary Society, in the same ship with Dr. Philip, superintendent of the London Missionary Society at Cape Town. The Lord has granted them the success of establishing there at first three stations, and soon afterwards two new stations. The two brethren, Leikhoft and Jahn, were, immediately after their arrival, invited by two small missionary associations in Stellenbosch and Talbagh to enter into their service. They did so, and remain at these stations up to the present time. Those local associations have lately made over their chapels and buildings to the Rhenish Missionary Society, and Stellenbosch and Talbagh are now our stations. To the first belongs also the out-station of Sarepta, and to the last the out-station of Steinthal. At these four places there are now about 1600 baptised persons, of whom about 500 are communicants.

The two other brethren who went out with Dr. Philip proceeded farther into the interior of the Cape territory, and purchased in the neighbourhood of Clanwilliam the property of a Boor, to which they gave the name of Wappertal. That was our third station. There they established a little colony of heathens of colour, to whom they endeavoured to communicate not only the spiritual blessings of the Gospel but the benefits of civilisation. The Dutch Boors call these small missionary colonies *Institutes*, and are very hostile to them, because the poor heathens naturally go more willingly to the missionaries at the *Institutes*, where they are treated with friendship and kindness, than remain at the farm-houses of the Boors, where they are subjected to a treatment both iniquitous and unmerciful. Carpenters, shoemakers, carriers, hatters, house-stewards, partly sent by the Missionary Society itself, settle in the African Wappertal, and instruct the 300 Hottentots who have gathered around them, not only in Christianity but in various handicrafts and other useful arts. The result is not very brilliant, but it is very satisfactory. The *Institute* of Wappertal maintains itself, and requires no assistance from home. All who reside in it are baptised, and walk worthy of the Gospel. A strict discipline is kept up, and every one exerts himself to earn his livelihood in a respectable manner, and to leave off the former Hottentot habits of filth and theft. But the German colonists who have settled among them have, in part, set them a bad example, and the Society has believed it to be their duty to abstain entirely for the future from sending out such a class of colonists.

Already, in the year 1830, were two other stations founded in the Cape colony, and to fill them three new missionaries were sent over from Barmen in that and the following year. One of the newly-formed stations was also an *Institute* at the mouth of the Elephant River, and is called Ebenezer. The other, at Worcester, was placed in circumstances precisely similar to the village stations at Stellenbosch and Talbagh, and experienced very similar fortunes. Ebenezer was, much against the will of our Society, established in a very unfavourable situation; for the fertility of the soil depends on the rise and overflow of the Elephant River, and often for several years, sometimes for six or seven years in succession, it never overflows its banks, whilst the continuous drought is of very usual occurrence, and the Hottentots of the district suffer severely from famine; and the station would at last have been given up, if it had not formed an extremely important starting point for intercourse with the territories of Namaqua and Damra, to which the principal operations of our Society are now turned. The number of inhabitants at Ebenezer is comparatively small, between three and four hundred, but they are nearly all baptised, and they walk as becometh Christians.

These five were, till a short time ago, the only stations of our Society, within the *old* limits of the Cape colony. Latterly there have been added the *Institute* of Saron, near Talbagh, and the station of Commagass, in the north-west corner of the colony. At all the stations, buildings for the schools, and churches and dwelling-houses for the missionaries have been erected, and everywhere a formal living in community has been organised, i.e., in every missionary community there are chosen, from among the baptised natives, elders or presbyters who form the Kirk session to the missionary, and who maintain discipline over the community. Clerks and church officers are chosen, native assistants are educated who especially give their aid in the schools. Missionary associations are established, and the people, though nearly all very poor, contribute according to their ability to the support of their ministers. The number of the natives in the territories of the Cape that are under the superintendence of our mission, reach probably to about 7000, of whom 2340 are baptised and 700 are communicants. The preaching of the Gospel has nowhere encountered systematic opposition from the natives themselves, and the Government has hitherto shown itself, for the most part, very favourable to the operations of the missionaries. On the other hand, the Boors are, almost to a man, bitter foes of the missionaries, because they rescue the negroes from their cruel oppressors; and if they, the Boors, should ever succeed in obtaining a share in the Government, there would be reason, not only for our missionaries, but for all the missionaries in the colony, to fear the worst.

In the year 1834, the Rhenish Missionary Society adopted the resolution to commence a mission in Borneo. At that time, the stations in Africa were efficiently filled, with no prospect of being extended, a pretty large number of pupils were prepared for being sent out, and there was no lack of demands to occupy that large and

hitherto wholly neglected island filled with heathens. In the above year, two messengers of mercy were despatched thither, and in 1836 three others followed; in succeeding years, six have been sent at different times; thus, in the whole, eleven missionaries have gone to Borneo. But, of these, only five are now in the field; the rest are dead, or have been obliged to withdraw; for the southern coast of Borneo, where our brethren settled, in order to enjoy the protection of the Dutch Government at Baujer, is marshy and in the highest degree unhealthy. The marsh fevers prevail almost to the same extent as on the perilous coasts of western Africa. The Dutch Government did not seem, at first, to regard with pleasure the introduction of our preachers into Borneo, and our first messengers had first to undergo a year's probation in Java, before they could obtain permission to pass over into Borneo; but now the Government is much pleased with the settlement of our missionaries there—supports them wherever they can—and seeks by this means to introduce among the heathen tribes some portion of civilisation and morality. Our missionaries in Borneo labour partly among the Mahometan Malays and among the Chinese in Baujer, with scarcely any visible effect—partly among the Dayaks, farther in the interior of the island, without any important immediate result. They have three stations in the interior, with several out-stations. These stations have churches, schools, and dwellings for the missionaries. The principal labours of the missionaries have hitherto been in the schools, which are attended by about 500 children. Of the scholars there is no reason to complain, but the old are mostly quite apathetic. Every missionary has a little household gathered around him, consisting of liberated debtors, who had fallen so deeply in debt that they had pledged life and limb to their creditors, and had become their property. The result of these measures is not yet important, though from forty to fifty Dayaks have been already baptised. More, however, may be expected, for the future Christian literature of the Dayaks, from the translations in which our brethren are engaged. A number of small school books have been already printed and distributed among them. By the aid of the English Bible Society, they have been enabled to print the whole of the New Testament in the Dayak tongue, and by means of the scholars to circulate it among the people; and, at present, one of our oldest and ablest missionaries is employed, in the service and at the expense of the Netherland Bible Society, to translate the Old Testament into the Dayak language.

In North America, too, our Society made an attempt, in the years 1835-1839, to carry the Gospel among the heathen Indians, but it did not succeed. One of the two missionaries at first sent out to Borneo, returned thence, after repeated attacks of alarming illness, and the physicians stated that he might recover in a climate such as that of western North America. He was sent there, in company with another brother, but the difficulties of reaching the Oregon Indians were too great. The brethren had to wait long at St. Louis for an opportunity of pursuing their journey. Meanwhile, one of the

brethren sickened and died, after lying long ill. Another brother was sent out to the survivor, but again a multitude of difficulties arose to their reaching the Indians; both the missionaries at last entered into the ministry in that district, among the communities of German emigrants, and the Indian mission in North America was given up by the Society.

Until the year 1840, the missionaries of our society in Africa had not advanced farther to the north than Ebenezer, and not once to the present northern boundaries of the Cape colony. Near to the boundary at Commaggas, an esteemed German missionary was stationed in connexion with the London Missionary Society. His name was Schmelen. At an earlier period he had been in Namaqualand, on the other side of the Orange River, and he was now worn out with age. The London Missionary Society declined to send him any assistants, because they had given up the western coasts of South Africa, and left them to be occupied by the Rhenish Society; thus Schmelen turned to us, and prayed for fellow-labourers. The first brother we sent him, Kleinschmidt, went out to him in the year 1840, and in the following year, five other brethren went, who were not, however, all disposed to remain in Commaggas, but resolved to proceed thence farther northwards to the Little Namaquas on the south of the Orange River, and to the Great Namaquas on the north of the Orange River. They first received from Schmelen all the information which his experience could furnish, and made also their first attempts in the difficult Namaqua dialect, which, on account of its wonderful clicking sounds, can scarcely be pronounced by Europeans. In the year 1842, the three first brethren removed into Great-Namaqualand, and as far as the tropic of Capricorn, where the boundaries of Negroland or Damra close, almost hermetically, opposite to the territory of the Yellow Namaquas. Next year they were followed by two other missionaries into Little Namaqualand, and when, in 1848, the old Schmelen died, Commaggas continued to be occupied by one of our missionaries. Thus we have to the south of the Orange River, in Little Namaqua, three stations—Commaggas, Hokfontein, and Peela, with several out-stations. In these are placed three missionaries, with several native assistants. They carry on their labours among some 2000 Namaquas, who are scattered over many hundred miles of these deserts, and, besides their Namaqua tongue, for the most part understand also the Dutch. About 300 have been baptised, and the desire to obtain baptism (at least for the sake of the honour) is universal. The people are poor and filthy, but little grain is grown, and for cattle little grass can be found. The whole country is now English territory, and thus it is sure to happen that the rapacious Boors will take from these poor people their last wells, and their fertile strips of land.

Of the three brethren who proceeded into Great Namaqualand, two, as we have said, advanced to where the Zwashaubder flows into Whale-bay, and forms the northern boundary of Namaqualand. The third remained in the heart of the country, and built himself a house and a church near a beautifully lying

fountain, and called the place Bethany. From this centre he commenced his labours all round, in a wide circle which is larger than all Ireland. But very few people reside in these districts, only some 3000, who, in order to find food for their small cattle, travel incessantly from one pasturage to another, keep as long as possible by their teachers in Bethany, but must always soon pull down their huts, in order to set them up again, for a short time, in more suitable localities. The missionary, too, travels the greater part of the year, and visits all the separate parties in the desert, remains with each a few weeks or months, teaches and administers the sacraments, and then returns again to the centre at Bethany. With each troop is a native assistant, who carries on the work of instruction in the absence of the missionary. About 1000 are baptised, of whom, probably, the half partake of the Lord's supper. The missionary usually employs an interpreter, as the pronunciation of the Namaqua dialect is too difficult. But they have already succeeded in fixing the language by writing, and, besides a catechism, they have translated the Gospel of Luke into that tongue; and by the assistance of the English Bible Society have had it printed at the Cape, and distributed among the people. At present, the large circuit of the desert of Great Namaqualand is divided into two parts, and a second missionary has been sent out to the help of the one who has hitherto occupied the field alone.

The two missionaries who proceeded, in the year 1842, to the northern boundaries of Namaqualand, met with a very friendly reception from Tonker, the Namaqua chief of that district, who had dwelt before in Little Namaqualand, and had there been baptised. They were the means of suppressing the desolating warfare which had hitherto been waged between the Namaquas and the Damras, and of establishing peace. Upon this they thought that the door was opened to them to visit the populous tribes that live to the north, towards the Niger; but disputes in their own neighbourhood prevented all extension of missionary undertakings. The Wesleyan missionaries were the only individuals who, before us, had hitherto penetrated into these desolate tracts, and though it was towards the interior, they thought that they had a prior claim to Tonker's locality. This occasioned painful disputes, and at length our missionaries abandoned the locality. The Wesleyans occupied it; but it is lamentable that Tonker with his people have relapsed into the abominations of heathenism, and they have become the worst robbers and murderers, so that our missionaries in that district have no more dangerous foe than that Tonker, who formerly sat at their feet. Directly that our missionaries were obliged to abandon Tonker's locality, two brethren were sent out to their aid in 1846. They now divided themselves. Two went forward into Damraland. One established at Whale-bay the station of Schoppmannsdorf, of the highest importance for intercourse by sea; and one, somewhat farther to the south, and towards the interior, founded the flourishing Rehoboth, at some hot springs which are pretty numerous in that district, and the country round

about is rather fertile. The Namaqua tribe, which has settled there, to the number of 1800 souls, is not compelled, by the want of food for their cattle, to disperse at every instant, but reside so constantly, that the chief, and several of his principal retainers, have begun to build for themselves stone houses near the beautiful church and school, a thing hitherto unheard of in Namaqualand. The congregation numbers 400 baptised persons, and about 100 participants of the Lord's supper; and though it has existed only for a short time, it is one of the most prosperous of our missionary communities. The two elders, the four deacons and deaconesses, discharge their offices in an exemplary manner; public worship is very regularly attended; a strict discipline is administered. Amidst the tumults of war, always raging around, Rehoboth has hitherto been preserved as a community of peace. A missionary association has also been formed.

The two missionaries who resolved to penetrate northwards into Damraland, and to whom lately two other brethren have gone, have had to struggle with very great difficulties among the rude and savage negro tribes. Without an interpreter, and without any assistance, they had to master a language to which they were perfect strangers, and which, from the hoarse throats of the people, sounds unintelligible in the highest degree, and appears to be extremely copious in flexions. It would seem that the Damara language is allied to that of the Caffirs. Our missionaries have, with unspeakable pains and labours, reached that point, that they can both preach in the language, and they have printed some little books in it. At first, they kept together at one station, but they have now three separate stations, and will probably extend them to a wider circle, as soon as the travels undertaken to explore the country beyond Whale-bay towards Lake Ngami have opened paths into the interior. In Damraland, though the missionaries cannot yet speak of the fruits of their labours, they can speak of many lovely buds and blossoms.

Our African mission has also, within the last five years, planted an offshoot, the only one which, on the western coast, has been carried far into the interior of the country. On the northern boundary of the Cape colony, not far from the middle, lie the Harrel mountains, on one extremity of which live a tribe of Bastards, on the other a tribe of Caffirs, that have been separated from their kindred tribes, and have wandered up and down for many years. Among both tribes a mission has been commenced; in 1845 among the Bastards (800), of whom 150 have been baptised; in 1847, among the Caffirs (700), of whom already 100 are baptised. The two stations are called Amandelboon and Schietfentyn. They would all have the prospect of pleasing prosperity, if the hostile Dutch Boors did not penetrate to them, with an intention to drive out the tribes, and to seize upon their fine pasture lands for their own herds.

Lastly, in 1847, the Chinese mission was commenced. When the tidings spread on every side that China was open, at Gutzlaff's pressing invitation two missionaries were sent thither, to superintend that portion of the native preachers



who speak the Punti dialect, in the province of Kwang-tung, among nineteen millions of Chinese. A year after, a third was sent out; but before he arrived, one of the two first (Koster) had died. Between the survivor (Genahr) and Gutzlaff several points of difference had soon arisen, which led Genahr to leave Hong Kong, and to proceed with a native assistant to Taiping, on the road to Canton. Lobechied, the brother that followed, seemed to agree better with Gutzlaff; but he soon longed for an independent sphere of labour, and when he had a little mastered the language he, too, departed from Hong Kong to Sai-heong, between Hong Kong and Canton, where a very extensive field of labour was soon open to him. By his medical practice he found access everywhere. Thus he left small Chinese tracts, and as with his native preachers he could go without hindrance from place to place, the districts were contending for his visits. Unfortunately his health soon became much impaired, and on this account he engaged brother Genahr to go to him at Sai-heong. The latter undertook the chief management of the station, instructed the assistants, and founded a small seminary for future Chinese preachers; while on the other hand, Lobechied, as much as his feeble

health permitted, was almost constantly engaged in missionary journeys in the country around. A short time since another brother has been sent to their aid, who is now in Sai-heong, engaged in learning the Chinese language.

Thus the Rhenish Missionary Society supports twenty-five stations, with several more out-stations, in three different parts of the mission-field—viz., in South-eastern Africa, in Borneo, and in China. It has sent out fifty missionaries, who are, for the most part, married, and of whom seven have already died. The yearly income amounts to from 28,000 to 32,000 thalers (Prussian currency), from £3,150 to £3,600. It possesses a mission-house, in which the pupils are educated, ten at a time, and a small congregation and mission-chapel, near the mission-house, in which public worship is conducted by the pupils exclusively, under the direction of the inspector. Once a year missionary meetings are held in all the congregations connected with the Society, which have assumed the character of public festivals. Once a month missionary prayer meetings are held. Every fortnight there appears a report of the labours of our missionaries, and once a year a general report is published.

## Home and Miscellaneous Intelligence.

### EVANGELICAL ALLIANCE.—BRITISH ORGANISATION.

HONORARY SECRETARIAT: REV. T. R. BIRKS—CONFERENCE OF 1851—FOREIGN CIRCULAR—CONVERSAZIONE.

HONORARY SECRETARIAT: REV. T. R. BIRKS.—The following letter, addressed to the Official Secretary, has been received from the Rev. T. R. Birks, rector of Kelshall, in reply to the resolution of the Council, inviting him to become one of the Honorary Secretaries of the British Organisation, in the room of the late Rev. Edward Bickersteth:—

“Kelshall, Royston, Nov. 27th, 1850.

“My dear Friend,—I received this morning your kind letter, containing the request of the Council, that I would accept the office of Honorary Secretary to the British Organisation of the Alliance, in the place of my beloved and lamented father-in-law, Mr. Bickersteth. I feel, deeply, how unworthy I am to succeed him in any office, and especially in one, where his spirit of catholic and earnest love to all the people of Christ found its fullest and most delightful utterance. The very fact of such an offer tells me, in most practical language, of the deep loss the Alliance has sustained, in one whose name was like a tower of strength, to conciliate the confidence and sympathy of his own brethren, the clergy of the church of England, as, indeed, of all his brethren in the household of faith. But while fully conscious how small is the influence I can bring to this good work, compared with that which he had earned, by so long a course of simple and earnest devotedness, I do not think that I should be justified in refusing the unanimous request of the Council; especially

when I bear in mind the terms in which it has been conveyed, and that it is, at least in part, designed as a grateful tribute to the memory of his services in that good cause, who is now translated to the world of perfect love. However imperfectly I may be able to fulfil the office, you may be assured of my full conviction, confirmed by all the passing events of the day, that the cause of Christian union is dear to the Great Head of the Church, that the Evangelical Alliance is a seasonable, as well as a blessed and holy work, and that it is a high privilege to have the humblest share in the effort thus made, to heal the breaches of the spiritual Zion, and to bring all believers nearer together in their common Lord, their one faith, and their common hope of eternal glory. With sincere thanks and brotherly love, believe me,

“Yours ever in Christ,

“T. R. BIRKS.”

CONFERENCE OF 1851.—In addition to the provisions and arrangements already announced, it has been resolved by the Committee of Council, and they are earnestly desirous that the resolution may obtain the widest possible publicity, “That ALL MEMBERS OF THE ORGANISATION be admissible, as visitors, to the Meetings of the next Conference.” The Committee have also under their consideration the desirableness and practicability of an extended course of Lectures on the doctrines included in the basis of

the Alliance, and the several forms of error which stand opposed to them.

**FOREIGN CIRCULAR.**—In order to afford members of the Alliance abroad, and of Foreign Organisations, as well as Christian brethren generally in other countries, early information of the arrangements and proceedings determined upon in connexion with the Conference of 1851, a circular has been proposed, and is being forwarded to all the Committees of Foreign Organisations and Sections, of which the following is a copy:—

"7, Adam Street, Adelphi, Strand,  
London, Dec. 23, 1850.

"Beloved and Honoured Brethren, — The Council and Members generally of the British Organisation have had it deeply impressed upon their minds, that *the Exhibition of Works of Art and Industry*, proposed to be held in London next year, will, in the providence of God, afford such opportunities for intercourse and communication between Christians of different communions and from various countries, as ought not to be allowed to pass by unimproved.

"Accordingly, while the Council do not intend to assume the responsibility of any measures which are not directly authorised by themselves, and rejoice that an independent Committee has been formed, with the view of rendering the presence of the many strangers who may be expected to visit our metropolis subservient, by arrangements of which you will be duly apprised, to the purpose of advancing the kingdom of Christ,—they were instructed by the Conference, which met at Liverpool in October last, to appoint the next Annual Conference to be held in London, during the period of the Great Exhibition; and, further, to consider what plan could be adopted for promoting, amongst the foreign Christians then assembled, and especially in connexion with the Conference, the objects for which the Evangelical Alliance exists.

"Pursuant to these instructions, a numerous attended Meeting of the Council was convened at Torquay, on Tuesday, the 19th of November, their sittings being continued by adjournment until the afternoon of Thursday, the 21st.

"In proceeding to consider the several topics demanding their attention, the Council felt that the first thing necessary to be determined was, the question of admission to the various meetings of the Conference, in reference to which they unanimously resolved:—

"1. That as there is reason to expect, among the foreigners who will visit London next year, many who are members of the Evangelical Alliance, or members of the Foreign Organisations of the Evangelical Alliance, the Council are of opinion that such brethren, on presenting their credentials, should be cordially welcomed as visitors to the meetings of the British Organisation.

"2. That as one important object contemplated, in holding the next Annual Conference in London, is the diffusion of the principles of the Evangelical Alliance among foreign Christians who are expected to be there, the Council recommend that they be admitted to the meet-

ings, or to such of them as may be hereafter specified, as visitors, on their presenting proper testimonials.

"3. That a Committee of Conference sit contemporaneously with the Conference itself, for the purpose of receiving and examining the credentials or testimonials of foreign brethren, and giving them tickets of admission to the meetings, agreeably with these resolutions."

"The only case in reference to which the Council could apprehend any serious difficulty, was that of *Slaveholders*. They accordingly resolved that these should not be admissible to the meetings of the Conference.

"It was then agreed that, as the month of August, 1851, appears to be the most convenient time for holding the Conference, the Council meet (D.V.) on Tuesday, the 19th of that month, being the anniversary of the Conference of 1846, at which the Evangelical Alliance was formed, and that the Conference open on Wednesday, the 20th.

"That on the Wednesday morning, the 'Annual Address,' adapted to the occasion, be delivered, the 'Practical Resolutions' read and enforced, and the Annual Report of the British Organisation presented; and on the Wednesday evening, a meeting be held for the mutual introduction of brethren.

"That Thursday morning, the 21st, be devoted to a free and fraternal conversation on the subject of Christian union; and on Thursday evening, the Committees of Foreign Organisations, having been previously invited to furnish the Council with reports of the state of the Alliance cause in their respective countries, such reports to be read, and each of them followed by a free and general conversation. That at the sitting on the following morning, Friday, the 22nd, this reading of foreign reports, and intercommunication on the topics suggested by them, be resumed and continued; and in the evening a public meeting be held, at which foreign brethren chiefly shall be engaged.

"That Monday, the 25th, be given to the consideration of the subject of *Infidelity*, it being an instruction to the Committee of Council to secure the preparation of a paper to be read, on Continental Infidelity, by some foreign brother, and also one on the aspects of the same evil in our own country.

"That Tuesday, the 26th, be occupied with the subject of *Papery*; and that, in reference to that subject, two papers be also prepared, one on the state of the Papacy in Continental Europe, by some Continental writer, and another on the aggressions of the Papacy in the British empire.

"That Wednesday, the 27th, be devoted to the subject of *Sabbath desecration*, some brother in Germany to be solicited to prepare a paper on the Sabbath question, as at present affecting that country, and another paper to be prepared on the same topic, in its relation to this kingdom.

"That on the morning of Thursday, the 28th, a public meeting be held; and in the evening a general *conversazione*.

"That on Friday morning, a public breakfast be held, after which, *Religious Liberty*,

and more particularly the circumstances of British subjects abroad, in relation to it, be brought under consideration; and that the evening be given to a concluding and parting meeting, strictly devotional.

"It has since been proposed, and the proposal will no doubt be carried into effect, that a course of *Lectures*, extending over the summer months, should be delivered in London, by leading Ministers and others;—the *first* part of the course to be expository of the articles of our *Basis*; and the *second*, directed against the errors and evils to which we profess to be unitedly opposed, such as Infidelity and Rationalism, Popery and Tractarianism, Slavery and the Slave-trade, and Sabbath desecration.

"We have great pleasure, dear brethren, in communicating to you these particulars of information, and indulge a confident hope that, 'if the Lord will,' we shall enjoy the happiness of again receiving amongst us not a few of those with whom in times past we have 'taken sweet counsel,' as well as of welcoming many whom as yet we have not 'known in the flesh;' and that thus the union actually existing among the true followers of the 'one Lord,' will not only be manifested, but, by our enlarged acquaintance with each other, the extension and increase of that union be promoted, and, as a blessed consequence, the fruits fitted to be produced by the members of the Christian family throughout the world obeying the command of their common Master, to 'love one another,' be made to 'abound more and more.'

"Permit us to request, *very earnestly*, that you will have the kindness to make known the contents of this letter, not only to the members of your Section of the Evangelical Alliance, but as extensively as possible among all classes of the children of God, by publication in your religious journals, and such other means as you may be able to devise; and also, that you will endeavour, as far as practicable, to let each one purposing to attend our meetings, come to us *suitably attested* as a member of the Alliance, or of your Organisation in connexion with it, or, if neither of these, yet, as evangelical in doctrine, and of Christian character.

"It would greatly assist us in perfecting our plans, and applying for hospitality, which we are anxious to provide to the utmost extent of our ability, could we obtain from you, *early in the month of July*, some general idea of the parties who may be expected to visit us.

"Will you further permit us to solicit your special attention to our proposed arrangement for the evening of Thursday, the 21st of August, and the forenoon of the following day, and to bespeak your concurrence in it; and, in proof of such concurrence, will you kindly undertake to forward to us, some few weeks beforehand, in order that, if written in your own language, we may secure a proper translation, a Report of the state of the Alliance cause in your country, reviewing its history, specifying impediments in the way of its progress, detailing benefits which have resulted from the movement, noticing present circumstances favourable to it, and showing what are its prospects.

"It is unnecessary for us to trespass longer

upon you, except to entreat that you will unite with us in fervent and continual prayer, that the occasion to which we are looking forward may be eminently preceded, attended, and followed with the Divine blessing, and prove, in these times of deep and stirring interest, and in view of the great conflict between the powers of light and of darkness, upon which we seem to have entered, a means of banding more closely together, in faith, in hope, and in love, whether for action or for endurance, all who belong to the one Church of the living God.

"Commending you affectionately to the care and grace of our Redeemer; and trusting that we may receive from you an early and a favourable reply, addressed to the Official Secretary, No. 7, Adam Street, Adelphi, London,

"We are, beloved and honoured Brethren, yours ever faithfully, in Christian and Alliance bonds,

"C. E. EARDLEY, President.

R. C. L. BEVAN, }  
THOS. FARMER, } Treasurers.

T. R. BIRKS, M.A. }  
J. BUNTING, D.D. } Hon.  
DAVID KING, D.D. } Secs.  
E. STANE, D.D. }

J. P. DOBSON, Official Sec."

CONVERSAZIONE.—On Friday evening, the 20th ult., a general meeting of the London members was held at Freemasons' Hall. Among the brethren who were present, it was gratifying to observe the Rev. A. S. Thelwall, Rev. W. J. Langdale, Rev. Dr. Twining (of Nova Scotia), Rev. Dr. Steane, Rev. Dr. Archer, John Henderson, Esq., John Finch, Esq., Marcus Martin, Esq., John Martin, Esq., Charles Waller, Esq., M.D., Rev. John Howard Hinton, Rev. W. Arthur, Rev. P. La Trobe, Rev. James Stratten, Rev. Owen Clarke, Rev. R. Redpath, Rev. George Scott, Rev. C. Hargrove, Rev. Dr. J. Cunningham, Dr. Oxley, Rev. W. Froggatt, Rev. A. Renton (Hull), Rev. J. Jordan (Enstone).

The Rev. A. S. Thelwall having implored the Divine blessing, tea and coffee were served, and about an hour was spent in Christian intercourse.

The more formal engagements of the evening were presided over by the Hon. Arthur Kinnaird.

Letters were read by the secretary from the Rev. W. W. Robinson, Rev. Dr. Morison, and Thomas Farmer, Esq., expressive of deep regret at not being able to attend the meeting, through illness or other circumstances.

The Rev. J. H. Hinton gave out a hymn and read a portion of Scripture, and the Rev. Charles Hargrove offered prayer.

The chairman, in a few introductory remarks, congratulated the meeting on the comfort of being able thus to assemble together, to participate in the calm and quiet of such an occasion, at a time when so much excitement prevailed on a certain topic out of doors. It was pleasing, also, to observe the union of feeling which existed everywhere upon that subject; it was a triumphant illustration of the practical good which the Evangelical Alliance is calculated to effect. He be-

lieved that the Alliance was beginning to be more favourably regarded by many who had hitherto stood aloof from it; indeed, he knew this to be the case in his own immediate circle. And if, in the great conflict upon which, as he felt assured, Christian men were about to enter, they could, in a loving and Alliance spirit, resist the evil without attacking those whom it enthralled, the most blessed fruits would result from what had taken place.

The Rev. W. Arthur said there was nothing beautiful on earth except when heaven was illuminating it, and it was just the same with Christian brethren. We could not see the beauties which made them lovely, unless the countenance of God was shining upon them, and shining upon our eye, so that we ourselves were also illuminated. He felt that we had a high responsibility in endeavouring to keep up the spirit of devotion which originally characterised the Alliance. Next year the world would come to look at our English Christianity, and at no time in the history of Europe could the nations be drawn to our shores, and their attention be so much directed to our religious character, as at that period. M. Guizot, whom the revolution in France had thrown down from power, and M. Lamartine, whom the revolution had elevated to the helm of affairs in that country, had both visited this nation since that event, and had both recently published a book respecting us, and they concurred in ascribing the stability and welfare of England to her religious principles. Next year we should have the philosophical infidels of Germany, and the bigoted Roman Catholics of all the continental countries, amongst us. The Russian, the Turk, the Italian, the Spaniard, the lover of pleasure, the despiser of God, the man who was panting for the secret of a quiet policy and a happy country, the merchant who was agape for the discovery of some means of transferring our commercial success to his own land, and every variety of mind would be gathered together in this capital, and all would be looking out upon us, upon our churches, upon our Sabbaths, upon our congregations and institutions, and trying to learn, favourably or unfavourably, what religion—as exhibited in England—had done for this country. In the presence of an opportunity so great as that, our responsibility was very heavy indeed. One thing (said the reverend gentleman) we must see to: that there be a practical exhibition of Christian union. If the Roman Catholic or the infidel philosophers come here and see our various sects quarrelling one with the other, what will they say? That Presbyterianism is bad, that Wesleyanism is bad, or that any other sect is bad? No. The inference they will draw will be, that the Bible in the hands of the people is bad—and that inference will be unfavourable, therefore, not to any sect, but to the word of God. Let it be shown, then, that the diversities which exist among us on minor points are not inconsistent with, but favourable to, brotherly love.

The Rev. Mr. Tanner (the President of the educational establishment of the French Mission in Canada) followed in an interesting speech, in which he urged upon the Christian community the duty of cultivating love, and exciting one another to good works and charity.

The Rev. Dr. Steane next addressed the meeting, and stated a few facts in relation to the adjudication of the prizes that had been offered for the two best Essays on Infidelity to working men. The prizes were £20 for the best essay, and £15 for the second-best. A hundred and nine essays had been sent in; and, speaking of these productions generally, it was the opinion of the Rev. Dr. Blackwood, of Ventnor, Mr. Scott, and himself (Dr. Steane), to whom the duty of adjudicating the prizes had been entrusted, that they reflected the greatest credit upon their authors; indicating an extraordinary amount of knowledge, much vigorous thinking and felicitous writing, and in the main a considerable acquaintance with the workings of infidelity among the operative classes—so nearly in merit were some of the essays, that very great difficulty had been experienced by the judges, as they approached the end of their labours, in deciding which were the best; but, when the Prize Essays were published, he trusted that the judgment of the public would accord with theirs. The two essays which had obtained the prizes were, the first of them, written by Mr. Charles Smith, a friend who was present that evening, and who was the author of a prize essay on Sabbath desecration; and the second of them by a working man in Glasgow, who would receive the prize awarded to him at a meeting similar to the present, to be held in that city on the return of Mr. Henderson.

The Rev. J. Jordan, of Enstone, after a few observations on the principles of the Evangelical Alliance, which, he said, were those of Christian union and love, maintaining as their basis all that was essential to Christian salvation, consenting to differ only on those minor points which are of time, proceeded to advert to the prize essays, the subject of those essays, "Infidelity," being one with which the Alliance undertook to deal. Mr. Charles Smith, the successful competitor, was already known as the author of one of the prize essays on the Sabbath question. Mr. Smith was a working man, a compositor, in Mr. Hansard's printing establishment, and seeing how fully he was occupied every day, and by night very often, it might be thought that he would scarcely have time to turn his attention to the subject with any hope of success: but as a proof of what the human mind was capable of, he might add, that Mr. Smith not only found time to write essays, but had acquired, by his own industry and perseverance, several languages, both ancient and modern. The reverend gentleman then called Mr. Smith to the table, and presented him with the prize,—a purse containing twenty sovereigns,—amid the cheers of the assembly.

Mr. Smith having thanked the meeting, Mr. Hely (the brother-in-law of Dr. Achilli) next spoke, and stated that, in a pastoral letter which had issued from the Bishop of Romagna, the Evangelical Alliance was described as the greatest enemy to Popery; and he (Mr. Hely) did most heartily rejoice that it had been chiefly instrumental in procuring the deliverance of his relative, Dr. Achilli, from the Castle of St. Angelo. He had passed the greatest portion of his life in the city of Rome, twenty-six years of

it uninterruptedly; so that he had had sufficient opportunity of observing, studying, and becoming intimately acquainted with, the ways and tendencies of the Roman Government. He had been a witness of the bloody times of Gregory XVI., and the hypocrisy and unfaithfulness of Pius IX., the Revolution of 1848, the fall of the Republican Government, the restoration of the Pope, and the persecution and the cruel revenge since perpetrated in the name of Him who said, "My kingdom is not of this world." His eyes had beheld, and his heart wept over the breathless remains of the dearest and most valiant Italian youths, to whom the Pope had refused Christian burial, because they had fought against his temporal dominion. The people of England might depend upon it, that Rome would destroy them, absorb their marrow, spill their blood, and finally be the cause of the loss of their souls, if they tarried much longer in doubt respecting that which their sincerest and best friends warned them against. In his own person, then, he could testify to the intolerance and tyranny of Rome. Rome was a treacherous enemy; she stood to no treaty; her arms were insidious; and, humanly speaking, our means of defence were unequal to hers of offence; she was intolerant, faithless, and cruel. It was untrue to say that the Inquisition had been abolished. The system of Rome was ever the same, and her priests were the same now as they were in the days of Dominick, of Guzman, and of Torquemada. When he quitted Rome, on the 11th of October, the streets and private houses presented a scene of terror. The houses were being searched for Bibles, and other interdicted books, and he himself was nearly receiving a blow from one of the *sbirri* who were engaged in the search. In the beginning of May, 1849, he obtained, from her Majesty's consular agent at Rome, a certificate, which stated that he was an English subject, and this enabled him to display the British flag. That

flag was exhibited in his parlour when a police agent entered it, and obliged him to sit down, guarded by a *gendarme*, whilst he instituted a severe search through the house. The consular certificate was not respected, and his English Bible was seized, and thrown aside, as if it were a venomous reptile. Seeing this, he could no longer remain silent, but jumped up and remonstrated with them upon the act. The reply he received was, that it was of no use to make any such declaration, for it was the determination of the Roman Government to destroy that book wherever they could find it. The Inspector Valponi, who conducted the search, was the same man who had taken Dr. Achilli to the prison of the Inquisition, and upon leaving, he turned to his companions, and said, "This poor devil is the brother of that scoundrel, Padre Achilli, who has lately escaped from the Castle of St. Angelo." The police of Rome had denied that he (Mr. Hely) was expelled from that city, and the *Daily News* had reported the denial. All he could say was, that his passport, which bore the police stamp, ordered him to quit Rome in two days, and that by a particular route.

The Rev. Dr. Thomson (who is about to visit Spain, Portugal, and Italy) drew attention to the fact, that whilst full religious liberty was permitted to, and enjoyed by, the subjects of Roman Catholic powers in England, the English Protestants were the objects of persecution in Roman Catholic countries. It was the fault of our own Government that, in the treaties entered into with foreign nations, no stipulations were inserted for securing this privilege to our countrymen.

The doxology having been sung, Dr. Steane pronounced the benediction, and the assembly separated.

In the course of the meeting, several new names were handed in for membership.

## FOREIGN CONFERENCE AND EVANGELISATION COMMITTEE FOR 1851.

### *Honorary and Corresponding Members.*—

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proposed Exhibition of Arts and Manufactures of all Nations, in 1851, would open a new and important field for Christian operation, the above Committee has been formed, on the broadest catholic principles, of men of various denominations, "who hold the Head, even Christ," for the purpose of securing religious services and lectures during the period of the exhibition, conducted by faithful ministers, in the various foreign languages.

For distributing the Scriptures and Evangelical Tracts, &c., and also employing missionaries amongst the foreigners.

For promoting special intercourse with Christian foreigners, with a view to the interchange of information on the progress of the Gospel.

To provide a reading-room, from May to October, supplied with foreign and domestic Christian periodicals, where brethren may have opportunities of meeting one another, and where a registry of addresses may be kept.

Also to give publicity, among our own countrymen from the provinces, to such special arrangements as may be independently made by Evangelical ministers and societies for their religious benefit.

To carry out the foregoing objects, considerable funds will be necessary. The Committee are desirous, before incurring any serious outlay, to ascertain the extent to which they may count upon the support of the Christian public. The scale of their operations must be regulated by the resources at their command. The chief outlay will be in defraying the expenses of a few faithful men, whom it will be desirable to invite over from various parts of the Continent; whilst there are some who would, no doubt, consider it a privilege to co-operate with the Committee in this work, who would require no such assistance. The hire of halls, and other suitable buildings, will form another heavy charge.

The success of the whole effort may largely

depend on its being undertaken on a scale of some magnitude, and the Committee earnestly trust that the response to this appeal may be such as to warrant them in taking measures suitable to the importance of the occasion.

WILBRAHAM TAYLOR,  
Hadley Hurst, Barnet, Hon. Sec.

N.B. The Committee formed by the Rev. R. H. Herschell is merged in this.

\* \* Subscriptions will be received by all members of the Committee, or may be paid to "The Conference Fund for 1851," at Messrs. Ransom and Co.'s, Pall Mall East.

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#### ON INSPIRATION.

IN REPLY TO CERTAIN STRICTURES ON THE PAPER AT PAGE 269, VOL. IV.

(To the Editor of *Evangelical Christendom*.)

My dear Friend,—As the original paper on inspiration, which I feel myself called upon to defend, appeared in your pages, you will, doubtless, afford me an opportunity there of replying to some strictures on it, and of remarking upon another theory of inspiration, which the Rev. John Howard Hinton has published, in a Lecture delivered at the chapel of Stepney College, on the opening of the session, September 18, 1850. I will first refer to Mr. Hinton's theory of inspiration, and then to his strictures upon myself.

Mr. Hinton's theory of inspiration is evidently crude and unformed. He is rather feeling his way towards the truth, than as yet himself clearly possessed of it. Were this not so, he could never have fallen into the strange error of confounding the power of the Godhead in Christ with that of inspiration in men. At page 19, he says, "inspiration . . . consisted essentially in the communication of God's mind to men, either for their own guidance, or for the purpose of farther communication to others." So far

this is right and true; but when he comes to exemplify it, we are astonished to find that he includes, amongst the *men* honoured with the communication of God's mind, the Son of God himself. For in the same category with Abraham, Nathan, David, and others, Christ is thus introduced, as if He were but their fellow. "'For he whom God hath sent,' said John, of the greater prophet who followed him, 'speaketh the words of God.' And of his own teaching Christ himself declared, I have not spoken of myself, but the Father which sent me; he gave me a commandment what I should say, and what I should speak." It is surely unnecessary for me to do more than point out this confusion between the Divinity in Christ, and inspiration in prophets and apostles, and to remind Mr. Hinton, how ready and glad Unitarians would be to lay hold of such an assertion as this, in support of their own errors.

In the theory of inspiration which Mr. Hinton maintains, he has what he terms various "ideas

of inspiration;" one being, that it is "*a communication of Divine wisdom*;" another, that it is "*a communication of Divine knowledge*;" and a third, that it is a "*Divine indwelling, or possession*," somewhat analogous to the demoniacal possessions of the New Testament age. In part of this theory, adjusted as I will presently show, I agree with Mr. Hinton, but I think his second and third ideas are, in effect and power, one and the same; and I think that inspiration itself should be put forward as the one great energy of the Spirit, acting in different ways, according to the necessity of each particular case. Now, as I read the Scriptures, for from them alone have I drawn what views of inspiration I have, I observe only two modes by which the great spiritual energy, inspiration, acts, and so pervades the whole Scripture as to make every part of it strictly and infallibly true. These two I term the *revealing* and *guiding* powers of inspiration. In the first, the *revealing*, I understand what Mr. Hinton calls "*communication of Divine wisdom*," and also "*a Divine indwelling or possession*." For whether the Spirit act in Isaiah or Daniel, foretelling events incomprehensible to the prophets themselves, or in Balaam and Caiaphas, constraining them ignorantly to declare the truth, He does so, as it appears to me, by the same *revealing* power of inspiration; that holy energy employing and compelling, at the pleasure of the Holy Spirit, willing or unwilling agents to make known truths which God alone is able to teach. Thus I would accumulate, in one, Mr. Hinton's second and third ideas of inspiration, and would term it the *revealing* power of inspiration. The other, which I term the *guiding* power of inspiration, is strictly and entirely identical with that idea of inspiration which Mr. Hinton calls "*a communication of Divine wisdom*." He excepts, however, against my term for it, and this the more surprises me, because, in the definition of his own idea, he uses the very same term himself. He says, "its office would be to *guide* the writers in ascertaining the trustworthy sources of information, in selecting the particulars to be recorded, and in determining the manner and spirit of the record." This is precisely my idea of the *guiding* influence of inspiration. Now I cannot but think that, instead of holding it to be, first, "*a communication of Divine wisdom*," secondly, "*a communication of Divine knowledge*," and, thirdly, "*a Divine indwelling or possession*," it is a much simpler and more complete view of inspiration to regard it as the one miraculous power of the Spirit, which *reveals* all truth, and *guides* into all truth, just according as the revelation of mysteries or guidance in teaching are required by the preachers or writers of the truth. Thus, fully to contrast Mr. Hinton's theory and mine by reference to the well-known passage of St. Paul, Mr. Hinton's would be expressed in this manner, "All Scripture is given by inspiration, that is, either by '*a communication of Divine wisdom*,' or '*a communication of Divine knowledge*,' or '*a Divine indwelling or possession*,'" while mine would be simply expressed thus—"All Scripture is given by inspiration *revealing*, or *guiding* into, all truth." It will be seen that Mr. Hinton's theory requires in each case a new idea of inspi-

ration to be taken up, while mine maintains it invariable, and only moderates the power or action of it.

Beyond this point in the inquiry Mr. Hinton thinks it needless to go, and deems me indiscreet because I have not stopped here, where he supposes that Gausсен has stopped also; and herein he shows how entirely he has misunderstood both Gausсен and myself, for he writes, at p. 87, "Gausсен says that inspiration consists of *revelation* and *dictation*; Mr. Jordan, that it consists of *revelation* and *guidance*, and there is an end of the matter." Never was there a greater misconception of both than this. Gausсен's idea of dictation is applicable solely to the *words* of Scripture, and is intended to explain the manner in which the Holy Spirit supplied what is termed the *verbal inspiration* of Scripture. But my idea of guidance has nothing to do with this, and to say that Gausсен holds revelation and dictation, and I revelation and guidance, as if they were equivalents, is entirely to misunderstand both our systems, and entirely to overlook that part of mine by which I have endeavoured to displace dictation, and to substitute, instead, what I have termed appropriation. Mr. Hinton may think it needless to advance beyond the point he has specified, because he is a believer, and has full confidence in the Scriptures as the inspired word of God; but he would find, in dealing with unbelievers, that they would at once plunge into the difficulties of the question, arising out of the individualities of the writers; and that, to satisfy these objections, he must be prepared to show how varieties of style, diction, and all the externals of the Word, are to be reconciled with the one great truth propounded by the apostle, "All Scripture is given by inspiration of God." He will not then, I think, mistake my theory of *appropriation*, nor will he pronounce me indiscreet for defending inspiration itself, where it is always the most vehemently attacked, in the vessels through which it passed, not in the Divine fountain whence it flowed.

I would fain leave the matter here, but that Mr. Hinton has misrepresented me on another point, on which I am as jealous as he or the strictest of his school can be. In referring to the teaching of the church of England respecting the ordinary operations of grace, I did not do so in *proof*, but simply in *illustration* of the distinction I was desirous of showing between the *revealing* and *guiding* powers of inspiration. Neither did I put the church of England first, and the apostle last, as he implies. I know of no proof but Scripture. The church of England even is no proof to me. Scripture binds me. To the church I conform, because it is scriptural, its doctrines being proved by Scripture. The doctrines of the church I neither believe nor teach because they are those of the church, but because they are those of Scripture. It is only in Scripture, as given by inspiration of God, that I have confidence and trust; and it is only because I believe the church of England to be scriptural that I conform to it, and within its fold serve God in the Gospel of his Son. Again, the extent to which my illustration went was not to show two kinds of inspiration, as Mr. Hinton alleges, but

merely the analogy between the extraordinary and the ordinary operations of the Spirit. For as the extraordinary, that is, inspiration, both reveals and guides, so the ordinary enables us both to *will* and to *do*; and, as an analogy, I must contend that the passage referred to is quite to the purpose. With regard to the use of the word inspiration in our Prayer Book, there is, of course, no doubt that it is to be understood as relating only to the ordinary, and not the extraordinary, powers of the Spirit; but, even of them, it must never be forgotten that they are from

above, and, therefore, supernatural. I could have pointed out other misconceptions of Mr. Hinton respecting the views of inspiration which I have propounded, but that I would neither uselessly fill your pages, nor obtrude, into a discussion of such importance, what might appear to be mere personality.

I am, my dear Friend,

Yours very affectionately,

J. JORDAN.

Enstone, Oxon, Nov. 25, 1850.

## Brief Notices of Books.

*Plain and Practical Sermons.* By the Rev. THOS. HOWARD, Rector of Ballagh, Isle of Man. London: Nisbet and Co. Post 8vo. Pp. 353.

These are in many respects very admirable sermons; and bespeak a Christian pastor anxious for the salvation of the souls committed to his charge. They are, as they profess to be, both "plain and practical;" but they also everywhere exhibit the true evangelical doctrine, and give no uncertain view of the way of pardon and justification unto eternal life by faith in the crucified Redeemer. They insist also on the work of the Holy Spirit, and are pervaded by a tone of Christian feeling and experience, the effect of that mooring which proceeds from Him. They are sixteen in number, and the last of them, preached on the death of the Rev. Hugh Stowell, the father of the excellent clergyman of that name at Manchester, gives an exceedingly interesting sketch of his character, and of the peaceful and edifying manner in which he closed a life of ministerial usefulness, and entered upon his heavenly rest.

*Mental and Moral Excellence, and the way to attain it, exhibited in Memoirs of the Rev. John Hessel; consisting chiefly of Extracts from his Journal and Correspondence.* By the Rev. JOSHUA PRIESTLEY. Third edition. London: Hamilton, Adams, and Co. 12mo. Pp. 252.

The early removal of one who had laboured with such singleness of purpose, energy of will, and diligence of application, to prepare himself for usefulness, is a providence which the light of another world alone can fully explain. But that providence has added one example more, to stimulate the young to strive after eminence in intellectual and spiritual attainments. A book more fitted, at once to excite and to guide the aspirations and efforts of young men, we have seldom met with. Mr. Priestley exhibits the character of his friend with great judgment, and has put into the hands of his readers a deeply interesting, instructive, and soul-raising volume.

*The Evangelisation of India: considered with reference to the Duties of the Christian Church at Home, and of its Missionary Agents Abroad. In a brief series of Discourses, Addresses, &c.* By JOHN WILSON, D.D., F.R.S. Edinburgh: Whyte & Co. 12mo. Pp. 499.

"Large, England, is the debt  
Thou owest to heathendom;  
To India most of all, where Providence,  
Giving thee thy dominion there in trust,  
Upholds its baseless strength."

So sung the laureate, in lines which Dr. Wilson appropriates as the motto of his work. Whatever may be the views of statesmen and legislators, Chris-

tians cannot but regard the mighty empire of India as being put into Britain's hands for moral and evangelical purposes. That this is their judgment is apparent from the fact of the Christian missions they have established, the schools they have instituted, and the Bibles they have circulated in her multitudinous languages. On the nature of these operations, on the various modes of wisely conducting them, on their adaptation to the necessities of all the tribes and nations of that vast region, and on their actual and probable results, Dr. Wilson is well entitled, as he is well qualified, to instruct us. We thank him for giving us his twenty years' experience in this little book; and as we recommend it to our Christian countrymen at large, so we would especially call to it the attention of all who take part in carrying on our Missionary Societies, whether as agents or directors.

*Daily Bible Illustrations; being Original Readings for a year on subjects from Sacred History, Biography, Geography, Antiquities, and Theology, especially designed for the Family Circle.* By JOHN KITTO, D.D., F.S.A. Samuel, Saul, and David. July—September. London: Hamilton, Adams, and Co. 12mo. Pp. 492.

We have favourably introduced to the notice of our readers the two preceding volumes of this well designed and carefully executed work. It does not surprise us to learn, either that the materials have grown under the hands of the author, or that his labours have found acceptance with the public. They deserve their reward. If our commendation may be to him any encouragement, we freely repeat it; and we renew our former assurance to the Christian families, who are seeking instructive biblical reading, that they will find it here.

*An Exposition of our Lord's Intercessory Prayer: with a Discourse on the Relation of our Lord's Intercession to the Conversion of the World.* By JOHN BROWN, D.D. London: Hamilton, Adams, and Co. 8vo. Pp. 255.

This volume forms a most fitting sequel to Dr. Brown's Expositions of the Discourses and Sayings of our Lord; and, like them, it deserves to be one of the most popular of modern theological publications. What Christian has not read the 17th chapter of John's Gospel with feelings such as he has never experienced when perusing any other portion of the inspired volume? And who that has read it, with emotions of admiration and wonder at the tenderness, the sublimity, the godlike majesty, and love, which pervade that marvellous prayer, but has desired to obtain a deeper insight than he possessed into the significance of its petitions, and the persuasive force and meaning of its arguments and pleas? To all



such we recommend this volume. They will find it replete with instruction; and will, we are persuaded, rise from the study of its successive portions with clearer, profounder, and more expanded views of the sentiments which were treasured in the heart of their Redeemer, and found an utterance in this intercessory prayer. Need we say, what we can say in perfect truth, that, in this instance, the expositor became a pupil before he undertook to be a teacher; and that, in his measure—a happy and a large measure—he teaches in the spirit of humility, gentleness, and love, in which his Master prays.

*The Christian Sabbath, considered in its various aspects by Ministers of different Denominations. With a Preface by the HON. AND REV. BAPTIST W. NOEL.* London: Johnstone & Co. 8vo. Pp. 467.

We are happy at length to welcome this important and instructive volume. The treatises comprised in it, as we presume our readers are aware, were published separately; and have, we believe, obtained a wide circulation. They are now handsomely printed and presented together; and a work could scarcely be put into a person's hands on the subject, more worthy of perusal, or better calculated to communicate scriptural views respecting it. A growing importance attaches to the diffusion of just sentiments on the observance of the Lord's day. Our national morality will inevitably be overthrown, if it be robbed of this main support. Let the people be generally taught to disregard this Divine institution, and they will become the easy prey of infidelity and atheism, with all the vices consequent upon them. We scarcely know a more valuable service to which good men can be prompted, alike by patriotism and Christianity, than to diffuse sound principles, and to set a worthy example, in relation to the sanctification of the Sabbath day.

*The Works of the Rev. Alexander Carson, LL.D.* Vol. II. Dublin: W. Carson. Post 8vo. Pp. 456.

Few men have possessed greater power of reasoning than Dr. Carson, or more of the elements necessary to constitute a formidable polemic. Neither the Romanist nor the Socinian could stand before his searching exposure of their antichristian systems. He was a man of scholar-like erudition, of marvellous metaphysical acuteness, of a logical mind, and singularly fond of the philosophy of language, in which he has scarcely a rival; and withal, a genuine and catholic-hearted Christian. His impetuosity led him sometimes to speak of his antagonists in terms which are not to be justified; but he felt strongly the importance of truth, and of what we may call logical integrity, and if he but suspected the absence of this, he was unsparing. His efforts, however, in this volume, were principally called forth in defence of vital Christianity, and his discomfiture of its assailants is complete. Some of the topics discussed are,—the right and duty of all men to read the Scriptures; the doctrine of transubstantiation subversive of the foundations of human belief; the doctrine of the Trinity and the Unitarian controversy. These treatises were originally published in Ireland, and there their value is well known; we shall be happy if this notice of them may, especially at the present time, contribute to enlarge their circulation in Great Britain.

*Religion, the Weal of the Church and the Need of the Times.* By GEORGE SEWARD. London: Partridge and Oakley. 8vo. Pp. 297.

This is the production of no ordinary mind. The writer thinks as well as writes, and often carries us along with lofty and magnificent trains of ideas,

clothed in rich and flowing language. He rarely expresses himself in a common-place manner, but his deviations from it are not always in the best style or taste. At the same time he shows a generous sympathy for the noblest interests of mankind, and expatiates upon them with extraordinary power of intellect and fervour of feeling. The following are the titles of his successive chapters:—The speech of God; the word of God; evangelism; characteristics of the age; unbelief; church requisites; church provision; Methodism; church sanctity; church visitations; the Divine government; prayer and its presages. We have read many essays, dissertations, and treatises on prayer, but this last chapter is unlike them all, and contains many original and striking thoughts, and novel modes of exhibiting old ones.

*Discourses on Holy Scripture; with Notes and Illustrations.* By JOHN KELLY, Minister of Crescent Chapel, Everton. London: Snow. 12mo. Pp. 364.

This volume contains eight discourses. The first two are on the Canon, the third and fourth on Inspiration, the fifth on the right reception of the Word of God, the sixth on the spirit in which the Scriptures should be studied, the seventh on the influence of the Gospel on individual character, and the eighth on the influence of the Bible on society. They exhibit the result of much careful thought, are replete with sound instruction, and are composed in a style singularly compact and perspicuous. It need not be said that the subjects of which they treat are of great practical importance. The notes and illustrations are not the least instructive, and, to the studious reader, will certainly prove by no means the least attractive part of the volume. They contain, among much that is valuable, some admirable strictures on the theories of inspiration propounded by Coleridge and Morell, which they dispose of in a manner highly to our satisfaction, and calculated, as we think, to render real service to intelligent and thoughtful minds. Our hearty commendation goes with the entire work.

*War with the Lamb, by "the Babylonical Beast of Rome." A Sermon preached in Ventnor Church, Isle of Wight, on Tuesday evening, 5th of November, 1850, being the anniversary of the Gunpowder Plot.* By the Rev. J. S. BLACKWOOD, LL.D. With an Appendix. London: J. F. Shaw. Pp. 27.

A timely and well-reasoned discourse, in which it is shown that the papal apostacy wars upon the Book of the Lamb; upon the Truth of the Lamb; and upon the People of the Lamb. The author writes as one who is conversant with the popish controversy, and to whom the doctrines of the common salvation, which are so fatally impugned by it, are above all things precious, and to be defended with earnest and enlightened zeal. We hope his sermon may find a circulation far beyond the limits of his flock.

*Voices of the Night.* By the Rev. JOHN CUMMING, D.D. London: J. F. Shaw. 12mo. Pp. 454.

Fifteen chapters, originally sermons, on subjects of ever-abiding interest, distinguished by all the peculiarities of their author's style, both of thinking and writing. Eloquent and evangelical, not always conformable to our notions either of correct taste or elegant composition, Dr. Cumming pushes on through his paragraphs and carries his readers with him; sometimes instructing, oftener exciting them, and always impressing some lesson of Christian truth.

## Original Papers.

## CHRISTIAN UNION AMONG CHURCHMEN AND DISSENTERS.

BY THE LATE LORD VISCOUNT NEWARK.

Bath, Bath.

My dear Sir,—I have much gratification in sending to you the accompanying little essay, by my lamented friend Lord Newark, with permission for its publication in *Evangelical Christendom*. It is a contribution to the spirit of the Evangelical Alliance, from a witness of no ordinary sagacity, and the more valuable as having been written *previous* to the formation of the Alliance, and in terms of such substantial truth, that I question whether the accomplished author ever found occasion to modify a single sentiment contained in this brief but perspicuous exposition of "Christian union."

Rev. Dr. Steane.

I am, my dear Sir,

Yours most truly,

T. R. WHEATLEY.

Having anxiously considered, as an attached member of the church of England, the question of Christian union, and having seen both sides well advocated by good and able men, I send you the scriptural reasons which have decided me to join and support the proposed manifestation of it, under the form of the "Evangelical Alliance." Perhaps some may not think the title well chosen, with a view to the adhesion of the clergy of the church of England; but this is no time for cavils, with the enemy at the gates of our Protestant Zion.

If we could prevent, or put a stop to, the diversities of order and discipline, which we find prevailing at the present day among those who, as regards their Christian belief and hopes, are "called in one hope of their calling," it might be our duty to labour to do so; but as we cannot, by any lawful means, induce Scottish or Swiss Presbyterianism, German Lutheranism, or French Calvinism, or British Methodism, or Congregationalism, to unite under Anglican Episcopacy—it would seem to be our duty, in dealing with the divisions which now exist, to treat them in the same spirit in which the inspired writers of the Epistles treated those which had arisen even in that early day. Doubtless they had then no organised separatism, no deliberate or corporate rejection of their church system to deal with; but *we have*; and the question seems to be, *how do we learn from them to deal with it?*

Now, in the first place, have we ever so much as a hint given us, that the various expressions used by the apostles—as, "Unto which ye are called in one body," (Col. iii. 15); "There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all" (Eph. iv. 4–6)—did not comprehend alike *all* who had

obtained "like precious faith with" (2 Pet. i. 1) them (the apostles)?—whether they were the "*strangers scattered* throughout Asia," yet "elect unto obedience," (1 Pet. i. 1, 2,) and a "*royal priesthood*, an holy nation, a peculiar people" (1 Pet. ii. 9); or "the saints which are at Philippi, with the bishops and deacons" (Phil. i. 1); or "the faithful in Christ Jesus at Ephesus" (Eph. i. 1); or "the church of God which is at Corinth, *with all the saints* which are in all Achaia" (2 Cor. i. 1); were not *all* included, to whom "Christ," whether Jews or Greeks, had become "the power of God, and the wisdom of God?" (1 Cor. i. 24); *all*, "that in every place called upon the name of the Lord, both *theirs and ours*?" (1 Cor. i. 2.) And if that "body of Christ," which was to be built up, or edified, "in him" (Col. ii. 6), *did* comprehend the aggregate of believers, how were they enjoined to walk? "Endeavouring to keep the unity of the Spirit in the bond of peace;" "till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ," "from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, *maketh increase of the body* unto the edifying of itself in love" (Eph. iv. 13, 16).

Could this be done, and this "*increase*" be "*made*," by keeping themselves *apart* from one another, because of preferences and differences? Did not St. Paul say, to the believers at Rome, divided, if any were, by Jewish pretension and Gentile repugnance (but whom, nevertheless, he styles *collectively*, the "called of Jesus Christ"—Rom. i. 6), "Receive ye one another, as Christ also received us, to the glory of

God?" (Rom. xv. 7.) And *how* had their Lord "received" them? the Jew *as* a Jew, or the Gentile *as* a Gentile? And *why* were they thus to receive each other? "That *ye may* with one mind, and one mouth, glorify God" (Rom. xv. 6).

And who were these? "*All that be in Rome*" (Rom. i. 7). And what was the *unity* of their practice? "One man esteemeth one day above another; another man esteemeth every day alike" (Rom. xiv. 5); there were Jews, "of whom, as concerning the flesh, Christ came" (Rom. ix. 5); and "to whom pertained the adoption, and the glory, and the covenants" (Rom. ix. 4); and there were Gentiles, to whom he said, (speaking of those in the Galatian churches, who strove to bring them under the formal unity of Judaism), "I would they were even cut off which trouble you!" (Gal. v. 12.) "Stand fast, therefore, in *the liberty* wherewith Christ hath made us free, and be not entangled again with the yoke of bondage" (Gal. v. 1), "for, brethren, *ye have been called unto liberty*" (Gal. v. 13).

But did he propose to merge, on the other hand, the Jewish section of the church in the Gentile, because he was thus indignant against the Judaizers of Galatia? He shaved "his head in Cenchrea, because he had a vow" (Acts xviii. 18). He "took the men, and purifying *himself with them*, entered into the temple" (Acts xxi. 26) at Jerusalem. And these differences, *thus recognised*, how did he propose to treat? "For meat, destroy not the work of God" (Rom. xiv. 20); "for the kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost" (Rom. xiv. 17).

He does, indeed, exhort to *unity*\*—but to *what* unity? to "the unity of the Spirit, in the bond of peace" (Eph. iv. 3); to the unity of the *faith*, to which he desires that "all" may come† (Eph. iv. 13); to that "in Christ Jesus;" "and as many as walk according to *this rule*, peace be on them and mercy, and on the Israel of God" (Gal. vi. 15, 16); "but he that troubleth you" (viz., *seeks to fetter* you), "shall bear his judgment, whosoever he be" (Gal. v. 10); "for in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but faith which worketh by love" (Gal. vi. 15).

Three times he speaks of "heresies" (the Greek term being the same as is rendered

"*sect*," in the only other five places‡ where it occurs). 1. Once as being the name given by the unbelieving Jews to the way in which *all believers* worshipped "the God of their fathers" (Acts xxiv. 14). 2. Once as applied to the "divisions" and abuses among the converts at Corinth, about the eating of their feasts of love, and of the holy communion (1 Cor. xi. 19). And, 3rdly, once, when he denounces to the Galatians the "wrath, strife, seditions (elsewhere rendered *divisions*), heresies," &c., which he tells them are "the works of the flesh" (Gal. v. 20).

In none of these cases have we the smallest intimation that the "heresy" spoken of consisted in diversity of church forms, or departure from ecclesiastical order.

Of collective, indeed, or even of individual "schism"§ upon points of discipline and church government, we have no recorded instances, I believe, in the Acts or Epistles, except these Judaizing efforts to *fetter* and mislead the Gentile churches; unless the divisions at Corinth be deemed such, where, as St. Paul tells them, "Every one of you saith, 'I am of Paul, and I of Apollos, and I of Cephas, and I of Christ.'" (1 Cor. i. 12.) For these "contentions" he reproves them, indeed, but *how*? By recalling them to Christ their Head, and "to him, by whom they were called unto the fellowship of his Son" (1 Cor. i. 9). "*Is Christ divided?*" was Paul crucified for you?" (1 Cor. i. 13.) "Who, then, is Paul, and who is Apollos, but ministers by whom ye believed?" (1 Cor. iii. 5.) Did he *enjoin them to desert Apollos*, who before at Ephesus had begun "to speak and teach diligently the things of the Lord, *knowing* only the baptism of John?" (Acts xviii. 25.) No; but he warned them, "Neither is he that planteth *anything*, neither he that watereth" (1 Cor. iii. 7); "for we are labourers together with God" (1 Cor. iii. 9). "And these things, brethren, I have in a figure transferred to myself and Apollos, for your sakes; that ye might learn in us not to think of men above that which is written; that no one of you be *puffed up for one against another*" (1 Cor. iv. 6).

With regard to *doctrine*, undoubtedly, many are the warnings and cautions given; "Examine yourselves, *whether ye be in the faith*; prove your own selves" (2 Cor. xiii. 5): "*Prove* all things, hold fast that

\* As at Philip. i. 27, ii. 2, iii. 15, 16; 1 Cor. i. 10, &c., &c.

† These two are the only places where the word "unity" occurs in the English version of the New Testament.

‡ Except 2 Peter ii. 1, where the "damnable heresies" are of those who "*denied the Lord who bought them.*"

§ "Schism" occurs but once in the New Testament; the Greek *σχίσμα* is rendered "division," in the other two places where it is used.

which is good" (1 Thess. v. 21); "Try the spirits, whether they are of God" (1 John iv. 1); "Warn them that are unruly, comfort the feeble-minded, be patient towards all men" (1 Thess. v. 14); "Hold fast the form of sound words which thou hast heard of me, in faith and love which is in Christ Jesus" (1 Tim. i. 13). The preachers of another Gospel were pronounced "accursed" (Gal. i. 8); they that caused "divisions\* and offences," were to be avoided" (Rom. xvi. 17); they that brought not "this doctrine" were not to be "received" (2 John 10); from him "that walketh disorderly" they were enjoined to "withdraw" (2 Thess. iii. 6), and "turn away" (2 Tim. iii. 5). But is it ever hinted or implied, that this "walking disorderly" consisted in the non-recognition of the Liturgy, Canons, and Articles of a State-constituted church, or that the "form of doctrine," which the church at Rome had "obeyed from the heart" (Rom. vi. 17), was the form of episcopal election by a *Concile d'Elire*? Surely, it should ever be borne in mind, that though the doctrine and framework of our Anglican church may claim to rest on scriptural authority, still it cannot be urged, that *her connexion with the State is a Divine* (though many may deem it a providential) *institution*; or that the "heretic," whom Titus was bidden, "after the first and second admonition" to "reject" (Tit. iii. 10),† affords any parallel with the Christian Dissenter from the statutory discipline of the church of England. In short, we may look in vain in the apostolical Epistles for the precedents whereon are founded our "acts" of compulsory uniformity. He, who could "deliver unto Satan" (1 Tim. i. 20) those "who, having put away a good conscience, concerning faith had made shipwreck;" he it was who said, with regard to discipline, "For in Christ Jesus neither cir-

cumcision availeth anything, nor uncircumcision, but faith which worketh by love." (Gal. v. 6.) It may be right, and it may be expedient, that if the State sanctions, and in any degree endows a church, it should require the adherence of her members to a fixed liturgical standard and articles; but, can any scriptural reason be given, after what we have seen above, why those members should deem themselves, *on the score of such adherence, to be the whole and sole "body of Christ?"* and, if they may not so deem themselves, then, being "members" only "in particular" (1 Cor. xii. 27), are not they bound, *towards other "members,"* by the rule of the apostle? "God hath tempered the body together" (1 Cor. xii. 24), that the members should have the same care one for another;—ought they not, "according to the effectual working in the measure of every part," to make "increase of the body, unto the edifying of itself in love?"

And let all who deem it their duty to hold themselves as much as possible *apart*, whilst here, from other "Christian people" (ordination of priests), who, for aught they know, love the Lord Jesus in equal sincerity with themselves,—whom our church prays for, "that all they that do confess thy holy name, may agree in the truth (not of episcopal order, but) of thy holy word, and live in unity,"—let all such ask themselves, how can they expect or hope, after such alienation here, to stand together before the throne, offering "the sacrifice of praise continually" (Heb. xiii. 15), with one united song, for ever and ever?

Instead, therefore, of "longing for"‡ the attainment of scriptural union with our Christian Dissenting brethren (as many excellent clergymen and members of the church of England profess, and doubtless sincerely profess, to do), to me it appears,

\* "Divisions"—literally "*standings apart*," *Διχοστασίαι*—an expressive word, and more applicable, perhaps, to ourselves than, we think, as regards our brethren in Christ.

† "Reject"—Nowhere else in the New Testament is the Greek *παραισφασι*, rendered "reject." Luther (German Bible) translates it here, "meide" (avoid, shun). De Sacy, Romanist—and Ostervald, Protestant—have "*évites*." Our own translators elsewhere render it, at 2 Tim. ii. 23, "*avoid foolish questions*;" just as, at the parallel passage (1 Tim. iv. 7), they render it, "*refuse profane and old wives' fables*;" and as, in the same sense, at 1 Tim. vi. 20, the apostle enjoins him to "*avoid (ἐκτρέφειν) profane and vain babblings*." This may seem mere verbal criticism; but the fact that *this* (Tit. iii. 10) is the only place where they so render it, is worth nothing when coupled with the following:—viz., 1st, That in all other passages where they have, in any way, used the word "*reject*," it will be found upon reference, that the Greek word in the original is some much stronger word, than *παραισφασι* is shown to be by its uses as above. *Απερρω*, *Αποδομαζω*, even *Εκπρω* (as at Gal. iv. 14, "Ye despised not, nor rejected"), are the words employed. "Be rejected of the elders" (Mark viii. 31, &c.), is *αποδοκιμασθηναι*, "He would not reject her" (Mark vi. 26) is *απερριψαι*; and thus, in other instances. 2ndly, That at 1 Tim. vi. 5, where the person spoken of is one "who teaches otherwise, who is proud, knowing nothing," &c. (and therefore, in a similar case to the "heretic man" of Titus iii. 10), St. Paul enjoins him (Timothy) *not* to "*reject*," but *απορριψαι*, to "*withdraw himself*" from such.

‡ See, in particular, the Rev. Joseph Baylee's (of Birkenhead) Reply on behalf of himself and other clergymen of the Establishment, upon the subject of attending the Liverpool October (1845) Conference. Mr. Baylee himself recommends "Meetings for united prayer, and search of the Scriptures, for the attainment of that unity."

that the only "unity" spoken of by the writers of the Epistles, "the unity of the faith," and "the unity of the Spirit in the bond of peace, is within the reach of us all through prayer; yea, is *"not far from every one"* of those, who love the Lord Jesus in sincerity.

I would conclude, in the words of Bishop Shuttleworth's *Paraphrase of Philippians* iii. 15, 16, "Let this glorious prize, then, my brethren, be the common object of us all, and, leaving the minuter differences of

opinion upon less important matters to be reconciled by the illumination of that Holy Spirit, who will not let you wander from the truth, let us at all events *be of one mind with regard to those great vital principles, which form the standard and criterion of our faith.*"

It can hardly be necessary to add, that I deem "those great principles" embraced, and asserted, in the basis of Christian union proposed by the Committee of the "Evangelical Alliance."

## Poetry.

### BANTRY BAY\*.

There were sad hearts in Irish homes, some fifty years ago,—  
One look on ocean's stormy waves sufficient cause would show,  
Where twenty-four French battle-ships in dreadful glory lay;  
War waited but the signal-gun, to land at Bantry Bay.

And who shall save the people now, who see their foes so near,  
Helpless in mute astonishment, or frantic in their fear?  
Earth had no succour to afford in that impending doom,  
A fearful choice she offered them—a prison or a tomb.

Six days that bold impatient fleet lay tossing on the sea,  
Still looking for the morrow's calm, the morrow's victory;  
But God, the Great and Merciful, "blew with his wind," yet more,  
"And they were scattered," far away from Erin's rescued shore.

Then, surely, every heart and voice, in Munster's valleys fair,  
Gave thanks, with joyful gratitude, for God's most wondrous care;  
And all who hear the history, in our serenest day,  
Must bless the hand Omnipotent which guarded Bantry Bay.

Ingloriously the foes return, and well might one express  
His wonder that an enterprise so great had no success;  
He knew not that the God of Heaven a guilty land could spare,  
In pity to the righteous few, in answer to their prayer.

Ye need not, Christians, to assume the arms of earthly mould,  
A mightier palladium in faith and prayer behold!

The Eternal is your refuge! the Almighty your defence!  
The Lord of Hosts is present still, in love's omnipotence.

It is not with their fellow-men that Christians have to fight;  
Jehovah their avenger is, God will defend the right:  
With darker powers of wickedness their constant strife must be,  
To shrink in conflict here is death,—to die is victory.

But Erin sits in darkness yet,—great God, thy word fulfil!  
Nor let thy chosen ranks forget obedience to thy will:  
Be merciful, oh sister isle! reject not Erin's plea,—  
Remember all her ancient love, her holy gifts to thee.

In her own language comfort her, for it is sweet to hear  
Accents of kindness in the words to old acquaintance dear;  
Let memory tell thine own regard, in former days gone by,  
For Danish tones of blandishment, or Norman courtesy.

And think, oh English Protestant, if from thy house of prayer  
A foreign tongue is banished now, by many a martyr's care;  
How canst thou bind that heavy yoke upon thy sister-land,  
Chaining God's truth so fearfully by that presumptuous hand?

Go, send thy messengers of peace, with sweet familiar tone,  
To speak of love and liberty, where these are all unknown:  
Prisoners of death! hope's golden key is hidden from their sight;  
Give them the voice of God's own word, to say,—  
"let there be light."

\* 26th December, 1796.—"Certainly we have been persecuted by a strange fatality, from the very night of our departure to this hour. We have now been six days in Bantry Bay, within 500 yards of the shore, without being able to effectuate a landing: all our hopes are now reduced to get back in safety to Brest, (and I believe we will set sail for that port the instant the weather will permit). Well, England has not had such an escape since the Spanish armada; and that expedition, like ours, was defeated by the weather: the elements fight against us, and courage is of no avail."—*Vide* "Life of Theobald Wolf Tone," a native of Ireland, who served as an officer on board one of the French vessels.

Thou art blood-guilty, Albion! if careless to impart  
True knowledge and true happiness to Erin's weary  
heart:  
God hath on all thy services a strong, a double  
claim,  
The Briton's happy parentage, the Christian's holy  
name.

Come, in the energy of love, the mightiness of prayer,  
True pilgrims of the blessed cross, this holy war  
declare;  
God hath the same omnipotence to prosper you  
to-day,  
As sank the proud armada low, and guarded Bantry  
Bay.

## European Intelligence.

### FRANCE.

FRESH ATTACKS ON CHRISTIANITY—REPORT OF M. DE MONTALEMBERT ON THE OBSERVANCE OF THE SABBATH—PROPOSITION AGAINST THE FORCED CELIBACY OF THE PRIESTS—REFUSAL OF ECCLESIASTICAL BURIAL—A GRAND PAPIST MIRACLE IN THE DEPARTMENT OF VAUCLUSE—BISHOPS DEMANDING THE EXPULSION OF PROTESTANTS FROM THE STATE COLLEGES—ILLEGAL ACTS AGAINST PROTESTANTS—OPINION OF THE CONSISTORY OF CAEN ON THE ECCLESIASTICAL ORGANISATION.

#### FRESH ATTACKS ON CHRISTIANITY.

—, France, January, 1851.

It seems that for some time past the anti-christian writers have redoubled their ardour and violence in the attacks on evangelical truth. *M. Edgard Guinet*, member of the Legislative Assembly, and literary professor at Paris, has published a little book, entitled *De l'Enseignement du Peuple* (On the Instruction of the People), in which there are many assertions which ill accord with the elementary bases of religion. *M. Pierre Leroux*, one of the heads of socialism, has published a new pamphlet, in which he endeavours to reduce Christianity to the simple rank of a political institution. *M. Amédée Jacques*, editor of the philosophical publication named *La Liberté de Penser*, has recently exhibited a very vehement article, not only against Roman catholicism, but against protestantism, and all communions which believe in a revelation. This philosopher places Descartes before Luther; he accuses the German reformer of having simply founded a *small dissenting church*, and denies Christianity even the honour of having abolished slavery in Enrope. Another writer has translated into French the atheistical work of *F Feuerbach*. Generally, the *National* and the journals of the opposition neglect no opportunity of throwing doubt, sarcasm, and mockery on the most holy doctrines of faith. I could cite many more examples, but these are sufficient.

Whence proceeds this revival—this redoubling of opposition to all forms of the Christian religion? This is a question which naturally presents itself to the mind of the reader. In the reign of Louis Philippe, and at the commencement of the revolution of February, the publications hostile to Christianity were much fewer. The organs of public opinion then, often, even pleaded the cause of religious sentiment. Now it is completely different. I again ask, why this change of attitude and language?

This phenomenon is easily explained. The aggressions against the revealed faith have increased in France with the progress of clerical pretensions. The same thing has always occurred in the same circumstances. Voltaire, Diderot, Helvétius, and Jean Jacques Rousseau preached

infidelity during the last century, because the priests were rich, arrogant, and powerful, and exercised great influence even in the affairs of State. After the return of the old Bourbons, in 1814, and especially under the government of Charles X., books, pamphlets, and political journals were full of bitter invectives against religious opinions, because those princes openly favoured the usurpations of the Jesuits and the ultramontane party. At the present time, similar causes produce the same results. The majority of the Legislative Assembly and the ministry of Louis Buonaparte having opened every door to the ambition of the popish clergy, and having subordinated learning, politics, and the rights and conquests of society to the mitre of the bishops—anti-christianity re-appears, impiety again raises its head, and tries afresh to root every kind of faith and piety out of the heart of the French.

You see our sad and deplorable condition in this respect. The inhabitants of this country know no middle line between popery and infidelity. As the majority have never read the Scriptures, they have only false opinions on the Protestant communion; they confound Romanism with the Gospel; and since they are dissatisfied with the priests, they rush immediately into the most complete scepticism. Roman Catholics or infidels—nearly all the French see no other alternative; they obstinately remain shut up in this fatal dilemma; and then what can we expect? As the members of the popish clergy and their friends commit more faults (and they commit many), infidelity increases and again takes its deepest roots. Are we then condemned to behold again the evil days of our first revolution, when the churches were closed and all religious service forbidden? May it please the Lord not to permit such mournful anticipations to be realised!

But it must be confessed that the imprudent advocates of popery run into the face of danger with incredible blindness. In proof I will mention

THE REPORT OF M. DE MONTALEMBERT ON THE OBSERVANCE OF THE SABBATH.

There cannot surely exist two opinions among

true Christians on the utility, nay more, on the necessity of respecting the day of the Lord. Obedience to the fourth commandment—with the people and with individuals—is closely connected with the progress of piety, the restoration of human dignity, and even the advancement of physical well-being. The more faithful a nation is to the law of the Sabbath, the stronger and happier it is.

If the question presented itself in these simple terms, we should unreservedly approve the report of M. de Montalembert. But the case is very different. It is important to notice that, in our country, *general habits and public conscience* no longer demand the regular observance of the Sabbath. It is not only the *civil law* which has been changed on this point, it is the *opinion* itself, the *thought*, the *spirit* of all, or of nearly all. The French no longer feel it a reproach to work during part of the Sabbath; they see therein no violation of a divine law; their heart is perfectly at peace on this subject.

I have not leisure here to enter upon a dogmatical and historical discussion. Were it a suitable time, it would be easy to show that the principal blame of this universal contempt for the Sabbath must rest with the priests of Rome—yes, with the priests who, in their period of power authorised the establishment of public processions on the Sabbath day; on the priests, who have told the population in their catechism that it is sufficient to go to mass and confession; on the priests, who have taught that the celebration of fêtes imposed by the papal church is more important than the observance of the Sabbath; thus placing, as the ancient Pharisees, their own laws *above* the law of God. I confidently charge the priests with having, if not provoked, at least permitted, and in some respects sanctioned, the transgression of the fourth commandment.

Now what does M. de Montalembert propose? He wishes the observance of the Sabbath to be imposed under penalty of fine or imprisonment; he demands that, spite of the views, manners, and spirit of the nation, the penal law should enforce respect for the Sabbath. M. de Montalembert has referred, in support of his plan, to England and the United States. He has rendered remarkable homage to the English and Americans, whom he regards as *heretics*, and whom the Pope is trying to convert, or rather to pervert. The honourable reporter has said that these two people are *the most flourishing*, and that some regiments of guards easily maintain tranquillity in London, whilst Paris requires the presence of an army of 100,000 men. This is well, and we wish that this testimony of M. de Montalembert may moderate the calumnious declamations of the Jesuits against protestantism. But what comparison can possibly be established between these two great Protestant countries and France? That which at first produced respect for the Lord's day in the British Isles and the United States was preaching, the reading of the Bible, the whole of the Reformed worship—in one word, *opinion*. Were the civil laws on this matter suspended, they are impressed on the national *manners* and conscience. The English and American legislatures have enacted, in some

respects, their laws under the dictation of public opinion. In that, and in that alone, is the strength of law.

What is there like it in France? Nothing. But M. de Montalembert demands *legal compulsion*—that is to say, compulsion *before* persuasion—brutal force before moral authority—imprisonment before change of heart. But how can success be hoped for, in following a way precisely opposite to the right one? What can the laws do without the manners? What can the hand of the judge obtain without the consent of the conscience? Do you know what will happen, if the recommendation of M. de Montalembert be adopted? According to all appearance, a yet further violation, a *systematic revolt* against the Lord's day, as we saw after 1814. Let the papacy smite its breast in sign of repentance before this mournful reality. It is its own error which it is now atoning for. It will not profit by a penal law on the Sunday; and should it succeed, this victory would be more mournful than salutary.

I come to another proposition, which has been recently made by a representative of the people, *M. Eugene Raspail*. It relates to

#### THE FORCED CELIBACY OF THE PRIESTS.

Some explanations are here necessary.

No one is ignorant that, since the pontificate of Gregory VII., the Roman church has made celibacy absolutely obligatory on its ministers. In its character of a church it had a right to do so, and in a purely *legal* point of view there is nothing to object to. If the priests make a vow never to marry, it is their affair, and not that of the political legislature; they ought to be as free on this point as other individuals are. But the Roman clergy have gone further; they have demanded the interference of the laical power for the maintenance of this ecclesiastical regulation. In other words, a priest is not allowed in France to marry, even when he has renounced the title and functions of a priest. The civil law says to him, when he asks for his marriage the sanction of the State, "No, you shall not have it; your vow is *perpetual*—your clerical character is *indelible*—you are always a priest, although you may have been interdicted or excommunicated."

Such is the extravagant anomaly which still exists in the French laws, after the revolutions of 1789, 1830, and 1848. Our legislators have preserved these old remains of the middle ages, forgetting that the *laical* state ought not to trouble itself with the canons of the religious society, and that the justice of the civil tribunals has nothing to take cognisance of, in this ecclesiastical question. But, alas, there are so many inconsistencies in human things and institutions!

M. Eugene Raspail, convinced that this legislation is vicious, has proposed that the priests, or rather the ex-priests, should be allowed to contract civil marriage, as in the United States, England, Switzerland, Protestant Germany, &c. He has been led to make this proposition by the scandalous trial of the curé Gothland, which I mentioned in my last letter, (*Evangelical Christendom*, 1851, p. 9.) It is clear that if this priest could have contracted a legitimate alliance according to law, he would never have com-

mitted the frightful crimes for which he has been condemned to perpetual punishment. But the parliamentary commission, appointed to examine the proposition of M. Raspail, has not adopted it. The organs of the ultramontane faction have pretended, that the recommendation, so just and wise, of granting priests, who renounce the priesthood, permission to marry, was an *irreligious* act, a *scandal*, an ignoble *manœuvre*, &c., and the representatives of the country have yielded before this torrent of abuse.

The great anomaly I have mentioned will remain, then, in our legislation. The priests will be compelled to end their days in celibacy. But, should there come another revolution, woe to the senseless men who suffer themselves to be governed by the prejudices of the clergy! The less equitable concessions they make now, the more ground they will then be compelled to yield to their adversaries.

#### A REFUSAL OF ECCLESIASTICAL BURIAL

took place, a few weeks since, in the commune of Bifours, near Bordeaux. I will briefly state the facts.

A young girl, *Elizabeth Labat*, very ill, and feeling near death, sent for the curé of her parish. He thought fit to impose on the poor dying girl some conditions of absolution which she refused to accept, and then the priest withdrew, saying, that *Elizabeth was obstinate and rebellious, and only deserved a curse*. Some hours after she breathed her last.

The curé, invited to the funeral ceremony, met the requests of the family of *Elizabeth* with an inflexible refusal. In vain the mayor of the commune of Biganos tried to awaken in the heart of the priest some sentiments of indulgence and charity; in vain he addressed the same request to the officiating priest of another parish; these ministers of Rome answered that they were *free* to grant or not the service of their ministry, and that they had to account only to God, and their superiors in the ecclesiastical hierarchy. Thus the chief magistrate of Biganos was compelled to perform, himself, the last duties over the dead; he conducted the mortal remains of *Elizabeth* to the cemetery, and in the presence of a numerous concourse of the inhabitants, he pronounced some touching words, of which the following is an extract:—"This young person, born in poverty, and dying in the flower of life, carries the regret of all who knew her. She was a good daughter, for she succoured her unfortunate father till the moment of his death. She was a good sister, for she is lamented by every member of her family. She was a good and honest servant, and her employers deeply regret her. Her neighbours and friends always found in her a soft and obliging disposition, which obtained for her general affection. . . . The ministers of religion thought her unworthy of their prayers. Let us hope, my dear fellow-citizens, that God will be more compassionate than his ministers, and that He will receive her soul!"

This event gave rise to a controversy, which still continues, between the *Presse*, the journal of M. Emile de Girardin, and the *Unions*, the organ of jesuitism. The defenders of the clergy said that the liberty of the priests, in cases of sepul-

ture, or other cases, is not in any way subject to laical control. "Be it so," replies M. de Girardin; "we admit that the priests have a right to refuse to attend a funeral, but on the condition that the Church and State be separated:—on the condition that the priests shall have ceased to receive a salary from the budget, which is formed by the taxes of all who are taxable—on the condition that priests, as lawyers and doctors, exercise a ministry entirely free. . . ."

The question of the separation of Church and State advances in France, and it is probable, at the first great political commotion, it will be introduced into the laws. The members of the Roman clergy find it very convenient and agreeable, on the one hand, to receive a salary from the public treasury; and, on the other hand, to be absolutely independent, as though they received nothing. They willingly take money from the civil power, whilst they reserve to themselves the privilege of obeying only the Pope and the bishops. There is, in this, a flagrant contradiction which cannot last for ever.

#### A GREAT PAPIST MIRACLE IN THE DEPARTMENT OF VAUCLUSE.

You know that Rome pretends to have preserved the gift of miracles, as a striking testimony of God in favour of the truth of the pontifical institutions. In truth, the recitals of marvellous events are not lacking in the bosom of the popish confession; and every day, so to speak, brings us the announcement of some new prodigy. Your readers recollect, probably, the *miracle de Rimini*, the Madonna who moved its eyes and made so much noise last year. But variety is good in all things, and it would be tedious to insist too long on the same prodigy. The Jesuits have therefore conceived a miracle, still more extraordinary than that of the virgin with moveable eyes, viz., an image which *sweats or leaks out blood*. Read attentively.

There is at *St. Saturnin*, a village situated in the department of Vaucluse, an old chapel, and in this chapel an old painting, representing Jesus Christ crucified, at the moment when he was taken down from the cross by the Roman soldiers. One day, then, a very devout girl, (persons of the female sex generally play the first part in the prodigies of the papacy,) named *Rosette Tamisier*, being at prayers near the altar, raised her eyes to this painting, and, strange thing! wonderful scene! spectacle as memorable as unexpected! she perceived *drops of blood*, which ran from some wounds which the painter had marked in the feet, hands, and side of the crucified! The poor girl was confounded with astonishment and transported with rapture. Blood! real blood, on the five wounds represented in this painting!

You will understand that if this *Rosette Tamisier* had been alone in attesting so surprising an affair, I should not have given it place in my letter. The visions of a foolish, bigoted girl would not merit this privilege. But this miracle of the *oozing out of blood* has taken colossal proportions. The whole department of Vaucluse—I may say even the whole south of France, at the present time, is full of this prodigy. The Archbishop of Avignon has



been in procession with all his clergy to salute the marvellous image. The Mayor of St. Saturnin, the sub-prefect of the district, some officers of gendarmerie, an advocate, and a physician have successively verified the flowing of the blood over the painting, and even sent reports to the journals affirming this prodigious event.

In truth, as soon as Rosette Tamisier left the chapel, she hastened to relate what she had seen. The rumour spread among the inhabitants, and every one ran to the church to verify with his own eyes the great marvel. It appears that the blood does not run continuously from the five wounds, but on certain days. The report reached the ears of the sub-prefect. Impelled by curiosity, he repaired to St. Saturnin, accompanied by many persons, and visited the chapel. I have his report in my hands whilst writing these lines. The magistrate distinctly relates that he saw *drops of blood* running from the feet, the hands, and the side of the Saviour. Desirous of more closely viewing the miracle, he got upon the altar, and with white linen he wiped this miraculous blood. "My handkerchief," he says, "was marked with thirty spots of blood, and exposed to the veneration of the faithful, who filled the church."

What do you think of this new invention of the Jesuits? Truly, the disciples of Loyola must rely much on the credulity and bigotry of the population in having recourse to such gross stratagems. The miracle of St. Saturnin singularly resembles that of *St. Sauvier*, whose blood liquifies every year, at Naples, amid the loud plaudits of the spectators. But the French are not quite Neapolitans, and though the prodigy of the *image oozing out blood* has found a certain number of dupes, the Jesuits, at the end of the reckoning, will derive from it less profit than damage, for their frauds must excite the disgust of all intelligent men.

#### SOME BISHOPS DEMAND THE EXCLUSION OF PROTESTANTS FROM THE STATE SCHOOLS.

Protestants continue in a difficult position. A sincere and influential journal of Paris, *Le Siècle*, said, some days since, "There is talk of excluding from the public schools all children whose parents do not profess catholicism. Some special schools would be appropriated to children, whose families belong to other worships recognised by the State. We have made inquiries, and have been positively assured that this unqualifiable thought is not at all a chimerical project. Some members of the episcopate are its ardent promoters. The bishop of Viviers, especially, is its patron and defender."

Thus the Romanist bishops of France are labouring to establish offensive distinctions between the different religious communions. The children of Papists should be completely by themselves in the schools and colleges. The children of Protestants and Jews should be banished, by order of Government, to *special* establishments, and considered as pariahs or pestiferous, who may not breathe the same air, nor sit on the same forms, nor live under the same roof as Papists.

Surely the Government, notwithstanding its

excessive complaisance to the sacerdotal party, will not dare, nor wish to execute such a measure. It would fear, lest going to such a degree of oppression, it should raise a storm in which it would itself perish. But this proposition of the bishops is not the less deserving of attentive consideration. It proves that the ministers of the Roman church have abandoned nothing of their former intolerance or persecuting spirit. They are what they were in the sixteenth and seventeenth centuries. There is the same hatred of the disciples of the Reformation, the same tendency to confound civil rights with religious belief, the same desire to crush all separate communions—in short, the same effort to acquire sovereign and exclusive domination.

We meet among Protestants in France, and probably also in England, good people, simple and candid hearts, who persuade themselves that the agents of popery have decidedly adopted better maxims. "Persecution is over for ever," they say; "Rome would never more, if she could, revive the tribunals of the Inquisition, and popery is not more intolerant than protestantism." Good people, beware of carrying too far your unadvised confidence. Rome is always the same Rome; its spirit, its principles, its traditions are not essentially changed. That which is lacking is the power, not the disposition to persecute; and without any doubt, if the French priests could recommend the revocation of the edict of Nantes, they would do it. See what they dare to ask under a republican constitution, and thence judge what they would demand if they could govern, at their will, the conscience of a devoted king.

#### ILLEGAL ACTS AGAINST PROTESTANTS.

Many local vexations have further afflicted the Protestants, contrary to the text of the laws. I will limit myself to two examples.

The mayor of *Fontenay*, in the department of Seine-et-Oise, a little distance from Paris, wishing, at any cost, to prevent an evangelist from holding religious meetings in his commune, has published an order, of which the first two articles are in these terms:—

1st. It is forbidden that *any person* should hold any meeting, to treat on *any subject whatever*, in any house, public or private, without having previously obtained a licence.

2nd. It is also forbidden, that any inhabitant of this commune should grant the use of *his house*, or any apartment whatever, for the aforesaid meetings, without higher permission.

The mayor of Fontenay supposes, apparently, that we are still under an arbitrary régime, and that king Louis XIV. is not dead! This honest magistrate, I imagine, has never read the constitution which grants equality of rights, and liberty to all worships, and he regards protestantism as a plague from which he ought carefully to guarantee his village. That which is most vexatious in the matter is, that the tribunals do not hold an even balance in these kinds of conflicts. We have Roman Catholic judges always disposed to ascribe the wrong to the Protestants, and make the law bend to please the clergy.

The second fact is this:—A schoolmaster of our communion, *M. Ferdinand Guilbot*, had opened

a school at *La Gaude*, in the department of *Le Var*. He possessed the regular qualifications, and had omitted no legal formalities. He was pursuing peaceably his humble duties, when he received, in the month of November last, an order to appear before the *Rector of the Academy*. M. Ferdinand Guilbot hastened to obey this citation. What could he fear? His certificates and brevet of capacity were in order. But he was not long in discovering that the enemies of the Reformation have infinite resources to elude the claims of justice. The Rector of the Academy of *Le Var*, who, by the way, is the brother of a priest, accused the poor schoolmaster, first, of having established a Protestant school in a commune, in which, in his opinion, there were no Protestants; secondly, of having had correspondence with the red republicans; thirdly, of having insulted Roman catholicism. The first of these charges was ridiculous, the second absurd, and the third false. But M. Guilbot was not heard in his defence; the rector commanded the school to be closed, and all was over. Such is our condition as respects liberty of worship and education.

#### OPINION OF THE CONSISTORY OF CAEN ON THE ECCLESIASTICAL ORGANISATION.

The consistories of the Reformed churches continue to send to Government their remarks on the project of a new ecclesiastical organisation. Three letters, which fill the columns of our

religious journals, would have no interest for your readers. But I ought, however, to refer to the opinion of the consistory of *Caen* (department of *Le Calvados*), because it is stamped with a very original character.

The members of this consistory resolutely take their stand on *historic* ground. They take the Protestant churches of France as they were in the time of Calvin, Theodoret, and Beza, with their confession of faith and discipline. "This confession and discipline," they say, "still subsist; no legal authority has suppressed them. Our last national and provincial synods, held in the time of persecution, always confirmed these dogmatical and ecclesiastical rules. Let us, then, resume our ancient confession of faith, our ancient discipline, and be content with introducing into them some modifications. We have not to make an organisation, it is already complete."

This is easy to say, but difficult to execute. There are not ten pastors in France who would sign the confession of *La Rochelle* in its full extent. The Government, on its part, is by no means disposed to adopt this plan. The question is, then, still in suspense; and in the midst of our unhappy political agitations, it is doubtful whether we shall proceed to ameliorate our ecclesiastical laws. Let us wait for calmer days, and, especially, let us be faithful to the word of the Lord: this will be our anchor of safety.

X. X. X.

PROCEEDINGS ON THE ELECTION OF A PASTOR AT RHEIMS—HATRED OF THE PEOPLE AGAINST THE PRIESTS—M. MONTALEMBERT AND THE SABBATH QUESTION—QUESTION OF CHURCH AND STATE—NOTICES OF PROTESTANT PUBLICATIONS: "LE DICTIONNAIRE DE LA BIBLE," BY F. AUG. BOST—"LEÇONS SUR DANIEL," BY M. GAUSSEN—"L'HISTOIRE DE L'ÉGLISE," BY M. GUERS—"LES ÉTUDES SUR L'APOCALYPSE," BY M. ROSSIER—"TROIS SIÈCLES DE LUTTE EN ÉCOSSE," BY M. MERLE D'AUBIGNÉ—"HISTOIRE DES PROTESTANTS DE FRANCE," BY M. DE FÉLICE.

(To the Editor of *Evangelical Christendom*.)

Rheims, 16th Dec. 1850.

Sir,—I have great pleasure in resuming my pen for the purpose of writing to you, after a silence which has lasted too long—not that I have any great news to tell. Your regular correspondent fulfils his part so well, that one can only hope to glean from the field which he has reaped; but with this I shall content myself.

France, notwithstanding her famed unity, and her boasted centralisation, is, after all, so complex a being, that one may always find something new to relate concerning her. Thus, I could give you long details respecting the election of the pastor of Rheims. This affair has, for more than a year, employed a part of the religious press of our churches, the Government having refused (under the influence of a Protestant representative), to confirm the appointment of the minister chosen by the churches, and legally and unanimously nominated by the General Consistory. In order to escape from its embarrassed position, the Government created a new *consistoriale* (a thing not done since the year 1831), thus causing new difficulties, from which the Church, always

wiser than the State in matters of religion, was enabled to extricate itself, by persisting in its original choice and resolutions. The whole ended in a triumph on the part of the church. The contest was between Rationalism and the Gospel. Thank God, the Gospel has gained the victory! The evil one has deceived himself.

The hatred of the people against the Romish clergy increases; and by a mental obliquity, of which we have only too many examples, the clergy seize this moment, to revive, with the greatest fanaticism, the traces of the past; pageants, processions, ceremonies, aggressive discourses, a warfare, secret or open, against the Government and against public opinion, the praise of the Inquisition, the praise of the Jesuits, just as they existed four centuries ago; as if we had made no onward progress—as if there had been no reformation in the sixteenth century—no revolution in 1793. The Abbé Cœur, bishop of Troyes, a friend of the Abbé Deguerry, is accused of socialism; he has to appear twice before the apostolic nuncio in Paris, and it is easy to foresee that this worthy prelate, one of

the most popular in France, will have to resign his charge and renounce his office. In exchange, they give us new cardinals, and Protestants as well as Catholics are expected to go in procession to receive them; a thing not done even in Bavaria, and to which we were not subjected either under Louis Philippe, or during the period of the restoration. At Rheims, our respected friend and brother, M. Fred. Walbaum, and his two brothers, have been denounced before the *conseil de disciple*, for having refused to take a part in this papist ceremony, and there is every reason to believe that they will be condemned.

M. C. Montalembert, who, in a recent visit to Rome, was named chief sacristan to the Pope (*massimo sacristano*), has returned to Paris for the purpose of renewing, with more ardour than ever, his contest with the spirit of the French people—a contest which might excite our admiration, were it not conducted in a jesuitical, Romish spirit. His report on the observance of the Sabbath is one of those interesting subjects, on which your usual correspondent will not have failed to enlarge. A few words from me will therefore suffice. One incident is worth recording. The report had been laid upon the table, according to the custom of the National Assembly, but it had failed to attract attention. No one had proposed that it should be read. Three days after, under more favourable circumstances, M. Montalembert again announced that he laid his report upon the table. He was reminded that he had already presented it; this he denied, and his friends insisted that it should be publicly read. The papers of the next day afforded evidence of the previous presentation of the report. M. Montalembert's denial is one more pious fraud to record, among many others of the same school. A falsehood is a strange introduction to a law respecting the profanation of the Sabbath. Catholicism does not embrace the idea that whatever is good in itself, must be inspired by a good motive, and pursued by right means. An untruth is thought necessary even for the defence of the truth.

There is something anodyne, in appearance at least, in the character of this report. One of its essential requirements is, that Government works shall not be carried on upon the Sabbath. (This had already been decided, but by an administrative measure, both by the Provisional Government, and by M. Lacrosse under General Cavaignac.) It also requires that, except in certain given cases, no workmen shall be compelled to labour on Sunday. These two points commend themselves to the conscience of every Christian; and, did we not remember that there is reason to fear—*Danaos et dona ferentes*,—and did we not recollect the wise motto, *principis obsta*,—we might be strongly

tempted to express approbation. We are, however, reduced to the alternative of this twofold question.—Has the National Assembly any right to forbid to the Administration that which it believes to be opposed to religion? The Administration is only an executive power. It must obey. Has the Supreme Assembly the right of forbidding its agents to execute public works on days consecrated to worship? It is difficult to decide that it has not. But if we reply in the affirmative, other questions present themselves. After having compelled the nation to rest on the Sabbath, will not the Assembly have the further right of obliging the nation to keep holy the Sabbath day? And what is understood by this hallowing of the Sabbath? Going to mass and vespers. And what penalty will follow disobedience? Instant removal to the Inquisition.

To require or even to permit Sabbath labour, is to respect the liberty of those who do not admit the special claims of the day; but it is to violate the liberty of those who regard the Sabbath as a Christian does. To compel the labouring classes to pursue their work on Sunday, is to respect the liberty of the master, but to violate the liberty of the artisan. Ought a nation, or rather, ought a Christian National Assembly to renounce its own convictions, and to disregard the particular opinions entertained by the members of which it is composed? We find ourselves placed between indifference and inconsistency.

You have found this an embarrassing question even in England, where there is but one national religion. Imagine, then, what it must be in France, where there are many, and where the majority of the people are without any religion at all. As yet, this question has not been noticed in our newspapers. It is probable that their judgment will be unfavourable to the report.

Meanwhile the Church and State question is maturing: it is stated more clearly than ever. The journals, Girardin's especially, examine it with unwonted interest, and call for the separation, in the name of reason, of conscience, and of liberty. That which worldly men are prompted to seek by worldly interest, Christians are increasingly disposed to require for the sake of the church and of the Gospel.

You request me to furnish a few remarks on the principal productions of the French Protestant press during the past year. Following chronological order, and only naming works of some value and extent, I would mention, as appearing earliest—"Le Dictionnaire de la Bible," in two volumes. This work has been generally well received, notwithstanding many defects always incident to a first attempt of this kind.\*

M. Gaussen has published a new volume of his "*Leçons sur Daniel*," distinguished, like all

\* Our friend and correspondent has spoken with the characteristic modesty of a scholar and a Christian, of his own production. We, however, must do him the justice which he denies himself. His Dictionary is a truly admirable work, the result of ten years' labour, and affords ample evidence of the diligence and learning which have been expended upon it. It consists of two vols. royal 8vo., each containing more than 500 pages in double columns, and together, more than 4000 articles, written with great ability, and some with no inconsiderable amount of original discussion. We regard it as a valuable service rendered to the Protestants of France, and especially to their younger clergy, and it gives us pleasure to know that it is appreciated by them. We trust its author will be encouraged to bring out a second edition, as we understand all the first, or nearly so, is disposed of.—*Eds.*

the works of this author, by the beauty of its style, the sublimity of its thoughts, the brilliance of its sketches, and by learning—profound, indeed, but occasionally more dazzling than convincing.

Among works relating to the study of prophecy, we have had "L'Histoire de l'Eglise," by M. Guers, whose system of interpretation differs somewhat from that of M. Gausseu; and "Les Etudes sur l'Apocalypse," (two vols.) by M. Rossier, of Vevay, a layman, a Plymouth brother, of Mr. Darby's school. He writes in a conscientious, useful and interesting manner; but entertains exaggerated views respecting the literal interpretation of Scripture. M. Merle's "Trois Siècles de l'été en Ecosse" may rather be called lectures than a book of history. This little work, the fruit of the author's leisure rather than of his toil, excites the most lively interest; one is willing to read it more than once. We cannot say as much with regard to the important work of M. de Félice, "Histoire des Protestants de France." Not only do we read it without pleasure; but we almost regret having seen it at all. What a dreadful history! The same thing repeated again and again. During two centuries and a half, we have only a series of monstrous variations on the same sad theme—intrigues and blood. It is seldom that one meets with any agreeable episode for the momentary refreshment of his spirit. We gladly pause for a time in the Academies of Saumur and of Sedan, or linger on

the threshold of the revolution of '93, when the younger Rebaut, after a proscription of twenty years, writes thus to the elder, who had suffered the same penalty for forty years:—"My father, the President of the Constituent Assembly salutes you." This president was the proscribed pastor. But, however painful the impression which this work produces, we return to its perusal in spite of our feelings! If it but slightly captivates the imagination, it lays a powerful hold on the heart and the conscience. If we do not enjoy reading it, we ought, at least, to possess it. Let us forgive, but may God save us from forgetting! That would be to lose the experience and wisdom gained by three centuries of suffering. Read it, English brethren. You will learn to bear with the trouble, I was going to say, with the annoyance, which your French brethren give you. You will understand the real position of our churches, and see a reason for their frequently-renewed appeals. Yes, read "De Félice."

Should the subject interest you, dear Mr. Editor, I will, in my next letter, carry you through the six departments of the north of France, which I have most frequently visited. It will fairly represent the *diaspora* (dispersion) of Israel.

Your affectionate brother in Jesus Christ,  
F. AUG. BOER.

### HISTORY OF A NEW TESTAMENT.

The following highly interesting anecdote has recently been published in a Berlin religious magazine, under the head of PARIS:—

In one of the most fearfully critical moments of our late political convulsions, two detachments of soldiers were seen preparing to storm a strong barricade, erected in one of the most populous districts of our city. The one division belonged to the national, the other to the so-called mobile guard. This last corps was composed of very juvenile soldiers, so that it was common to see, in its ranks, boys of fourteen and fifteen, who, nevertheless, were often the most daringly courageous of the band. On this occasion the barricade was hotly contested, and deeds of desperate prowess were mutually performed by opponents, who, alas! ought to have regarded each other as members of one family! Repeatedly had the barricade been fiercely assailed, and as often successfully defended, when, at the moment of hottest conflict, two individuals rushed out from the ranks of their comrades, and, heedless of the shower of balls with which they were greeted, succeeded in reaching the summit of the barricade; their companions hurried to their support, and the object of contest was taken. But the last shot fired by the retreating enemy was commissioned to enter the breast of one of the bold leaders, who fell, mortally wounded, into the arms of his brother assailant (one of the garde mobile), whose boyish frame could scarcely sustain the weight of the more robust but not more valiant national guardsman with whom he had fought, side by side, in cumulative contest.

"I am dying," gasped the garde national, "I am dying; but—open my knapsack—you will find there a little book—it is a Testament—take and read it, and pray God that you may do so with His blessing."

The wounded soldier expired, and the youthful survivor took possession of his legacy!

About a year subsequent to this event, a pious man, travelling on business, entered an inn at a considerable distance from Paris. To his no small surprise he observed in the chamber inhabited by the landlord a New Testament, which bore evident marks of being diligently perused.

"What! you read the Bible!" exclaimed he to the host, in a tone of mingled pleasure and astonishment.

"Yes, Sir, and with great benefit," was the latter's reply.

"God be praised!" rejoined the traveller; "it was not so in former days."

"Yes, God be praised," re-echoed the host, "for to HIM, in very truth, the praise belongs, as you will yourself acknowledge when I tell you how all this has been brought about;" and he forthwith related as follows:—

"One of my nephews, whom I had taken into my family after the death of his parents, early displayed such a vicious disposition that I felt compelled, for my own peace of mind, to bind him, when thirteen years old, to a tradesman in Paris, who I knew to be not only a conscientious, but strictly observant master, and on whose watchfulness and unrelaxing discipline I rested my last hope for the rescue of my unhappy nephew from utter destruction. But I soon

learned that Paul had contrived to outwit even him, and had made his escape from his house with such consummate address, that not the smallest trace of him could be discovered. This intelligence naturally grieved me much, and I remained long in daily dread of learning his whereabouts through the police, for I had little doubt of his soon committing some act which would bring him into the hands of justice.

"It is now about six months that one day the Paris diligence stopped at my door, and to my no small amazement I saw my truant nephew step out of it. I could not help shuddering on recognising him, and hastily exclaimed, 'What is the meaning of this bold intrusion? After the manner you have behaved, how dare you come hither to bring disgrace on your family?'

"Paul looked up in my face with a calm though melancholy smile, and pointing to the uniform of the garde mobile, which he still wore, said modestly, 'Believe me, uncle, I have not disgraced the division of the army in which I have served, and can produce satisfactory testimonials to that effect. I am now on leave, solely on account of bad health, and can assure you my character as a soldier is not a bad one! As to my former conduct, no one can reflect upon it with greater detestation than I myself do!'

"All very fine talking,' interrupted I, with incredulous impatience; 'your illness is, doubtless, the result of intemperance; your pockets are empty, and so you find it mighty convenient to palm yourself on me, until you can retrieve health and purse, when you will, doubtless, recommence a new score of misdeeds.'

"Paul hung down his head as I thus spoke, and then replied, in a low voice, that he had indeed feared I would be harder to convince than others had been, 'and yet, uncle,' he continued, 'I am indeed changed. This is neither the time nor the place to enter into details; but though it is true I now come to you seeking refuge and help, I well know it would be labour lost to try to purchase your benefits by hypocritical professions. All I now ask of you is to believe I am no longer the daring offender you once knew, and let time tell the rest.' 'So be it,' retorted I, not in the most friendly tone, and taking the poor boy by the arm, I led him into my house.

"From the very first hour I could not conceal from myself that Paul was incontestably changed, and that essentially to his advantage. So far from rodomontading over his exploits, it was not without difficulty that I could draw from him any particulars of his military career, and yet my questions elicited many a trait of daring courage, while all was told with modest reserve and an evident desire to extol his comrades above himself.

"But the evening was destined to surprise me most of all. I had put up a bed for him in my own room, and before lying down he asked my permission to say his evening prayers.

"Your evening prayer,' echoed I, with a loud laugh, (for I was then a scorner of all religion, a regular heathen!) 'the prayer of a garde mobile, or rather of a Parisian street jackanapes, commonly called *un enfant de*

*Paris*, must be something worth hearing, and so, prithee, boy, make haste, and give us thy prayer to the best advantage!' I spoke bitterly, for I felt indignant at the part I supposed him to be acting; but Paul looked at me more in sorrow than in anger, as he replied, with deep earnestness, 'Do not, I entreat you, dear uncle, make a jest of this matter! There is no need for me to speak aloud when I pour out my heart before God; and soon, I trust, you will judge differently, not only of me, but of prayer, and learn by your own experience that it is no mere matter of form.'

"From this time forth I watched my nephew most narrowly, and that with much still remaining suspicion, for I could not banish from my mind the idea, that some sly design or unworthy motive lay at the root of his religious profession. Ere long, however, I was compelled to acknowledge the injustice of this judgment.

"Paul's state of health grew daily worse, and the pulmonary affection, which had been the cause of his leaving the army, made such rapid progress as to excite the most serious apprehensions of even a speedy termination of his life. In moments of intense suffering, which were, indeed, of but too frequent occurrence, he would clasp his hands, and with an upward look of filial submission, murmur out, 'Have pity, oh! my Father, and help me! yet not my will but thine be done!' or, 'Precious Saviour! I know and am sure that all things must work together for good to them who love thee!'

"But what most of all affected me was his unchanging meekness and contentment. He was satisfied with every arrangement, and grateful for the most trifling attention to his comfort, so that we were all struck with it; and I one day observed to my wife, that Paul's change of character was the most extraordinary thing I had ever met with—more especially the manner in which he spoke of God's goodness towards him, at the very time he was enduring such agony of body, and anticipating death, filled me, I said, with astonishment.

"True,' replied my wife, 'but I'll tell you a secret which accounts for it—Paul is a Christian, a true Christian!'

"What do you mean by that?' retorted I; 'neither you nor I are heathens, I hope.'

"Ah! my dear husband,' replied she, 'not quite heathens, perhaps; and yet, not real Christians! For, I put it to yourself, has God been hitherto the chief subject of *our* thoughts; or His law the rule of *our* actions? We scarcely knew the name of Jesus formerly; or, at all events, when we did pronounce it, no sense of benefit derived from Him, or dependence on Him for salvation, accompanied the word! But in my intercourse with Paul I have learned things which constitute my deepest joy!'

"In your intercourse with Paul you have learned new things! and, pray, what are they?' asked I.

"Listen,' said she. 'Some little time ago, as I was one day trying to prop up the poor boy, in one of his sad fits of suffocation, a little book fell out from beneath his pillow; I afterwards picked it up from the floor, and saw it was a New Testament, of which I had indeed

heard, but never before seen one. The following day I mentioned my discovery to Paul. He then related to me that a soldier, who had been mortally wounded close beside him, had given him this book, and expired immediately afterwards. That the dying man had bade him read it, that he had done it, and that this legacy had proved to him the treasure of all treasures, the source of his change of character, his peace and his joy.

"Every day since, when he and I have been alone, Paul has looked out passages of the Testament for me to read to him; and he has given me such plain and simple explanations of what I did not understand, that I soon began to believe and to love the great good news, that God sent his only Son into the world, that whosoever believeth in Him might not perish, but receive everlasting life. Paul is anxious to speak to you also of these things, but he is afraid; and, indeed, the poor boy blames himself much for this coward fear, which he calls treachery towards his Saviour, and is constantly praying that he may be strengthened to confess HIM, not only before you, but before the whole world."

"This communication of my wife's," said the landlord, with deep feeling, "made a great impression on me. I went oftener than before to

my nephew's sick-bed, and, blessed be God, he soon began to tell me also of the Gospel of Christ; and God, who is rich in mercy, bestowed His effectual blessing on Paul's instructions, so that not only my wife, my son and daughter, but my own hardened self, received the truth, and am able to testify, as the Samaritans did of old, 'Now we believe, not because of his saying, but we ourselves know that this is indeed Christ, the Saviour of the world.'

"Paul is no longer among us," continued the host, with a trembling voice; "the Lord has called him home! But," said he, as he laid his hand on the New Testament, which had first attracted the traveller's attention, "this is the dumb, and yet most eloquent witness of the immeasurable goodness of God, and the instrument of conveying that goodness to us! From this precious volume, read with attention and prayer, we have learned the testimony of God concerning His Son, and the written Word, being engraven in our hearts by the power of the Spirit, has become to us the source of unvacillating peace, and of a calm happiness, such as the world can neither give nor take away, and for which we have cause to bless God in both time and eternity."

## BELGIUM.

### PROGRESS OF RELIGION AND THE REFORMATION.—No. II.

#### CHARLEROI—LABOURS OF THE PASTOR AND MISSIONARY—VISITS—INTERESTING CONVERSATION.

North Shields, January, 1851.

My next visit was to Charleroi, a town of considerable importance, whether viewed in reference to its population, amounting to 60,000, or its productions, which include coal, iron, zinc, lead, glass, pottery, &c. On entering the dense smoky atmosphere that envelopes it, I could have fancied myself approaching Newcastle or Leeds; and there is an air of energy among the people, that contrasts favourably with the dull quietude of most continental towns.

It appears that, in 1842, ere the commencement of the labours of the *Société Evangélique Belge* at Charleroi, the town was literally plunged in the unrelieved and midnight darkness of popery. Already there are four pastors at the head of as many churches, regularly organised, and composed, with scarce an exception, of converted Romanists. Of these, Charleroi proper is the eldest, and of two, at least, of the others, Fontaine l'Éveque and Golliscan, it may be styled the parent. The fourth, viz., Leers-Fosteau, owes its origin to the devotion of the excellent Marquis d'Aoust, himself a recent convert.

Charleroi may be expected for years to be the centre of a great missionary work. Nor could anything be more promising in this view than the actual state of the congregation. Converts are generally zealous, and so it is at Charleroi, where minister and people equally belong to this category. I found M. Poinot, the pastor, a devoted preacher of the Gospel, adding to the animation of a Frenchman the sobriety and

energy of a faithful minister, abounding in labours and in prayer. His success has been most wonderful, and yet, with true Christian modesty, he desires to give his flock the full share which belongs to them of the honour of the work. "The labours of a minister in such a sphere as this," said he to me, as we stood on the crown of the eminence that overlooks the town, "were he to act alone and single-handed, would far exceed the powers of any human being; and should the effort now making cease, all hope of progress must soon be cut off. Just look," he added, "at the country around us. Here below us is Charleroi, where we have already some hundreds of converts; but the flock is, to a great extent, a scattered one,—gathered, in fact, from ten different and distant communes, every one of which may be expected one day, by God's grace, to be the site of a little congregation. Here, for example, is Dampremy, a little village where we claim four families. Yonder, again, on the bank of the Sambre, is Chatelet, where we have an equal number. Beyond the town, on the rising ground, you observe the cottages of Couillet, where the Gospel is now rapidly advancing, and far away, among the distant hills, we have little communities, each containing a small knot of converts, among whom the most ardent zeal is often manifested, to extend the influence of that truth by which they have themselves been blessed, and who are, from time to time, bringing in the joyful report of its new conquests. Thanks be to God, *all our converts are missionaries!* One lends a Bible to an

inquirer, another brings Gospel consolations to a sick-bed, a third invites his friends and neighbours to the chapel or prayer meeting, and by this universal effort the work goes on joyfully!"

"Explain to me, then, if you please, in what your own labours consist," said I. "Those," he replied, "are partly pastoral and partly missionary. The converts must be continually visited by me. They were all, but lately, superstitious Romanists, and are exposed to a thousand dangerous influences, which you in a Protestant country can probably little estimate. My journeys among them must be frequent, the distances are great, and I have no manner of travelling but on foot. Then our prayer meetings take place every night of the week, except Monday, in one or other of the surrounding communes, and at these I am, if possible, always present. As a missionary, again, I am obliged to act with extreme prudence, and almost always through the medium of others. Were I to begin to visit the families of Roman Catholics, to leave tracts at their houses, or to urge attendance at our meetings, I could adopt no surer plan to arrest the work. I have found, by experience, that I must watch for opportunities. These are presented to me, often through means of my devoted flock. Some conscience-stricken soul is every now and then reported as desirous to receive from me instruction and consolation, and, of course, I must visit such cases with faithfulness till—if it please God—convictions issue in conversion. Then, among the many Roman Catholics who attend our worship, I am always on the watch to see who are indicating an interest in what they hear, either by their looks or by the frequency of their return, or by what they say to myself or members of the flock. In such cases I seek occasion to offer a visit, and if that is accepted, I try to improve it. The weekly prayer meetings are specially valuable in this work of evangelisation, bringing me in contact with the inhabitants of various districts, and frequently presenting the most favourable opportunities of going good. Thus, from day to day, and from week to week, the work joyfully proceeds."

It is very evident that the labours of this devoted man are overwhelming; and, indeed, I learned from his medical adviser, who is also a ruling elder of his church, that these labours have more than once brought his health, and even his life, into a state of serious danger.

I visited many families of the flock in company with M. Poinso, and was truly delighted with the simplicity of the Bible faith which they universally expressed. The interesting details of the work are far too numerous to be here recorded. Indeed our conversation during the whole day was on this subject alone, and it seemed to be almost inexhaustible. The first family we visited furnished an example of the manner in which the work of conversion proceeds. Not long since, Mons. M. was violently hostile to the Gospel; so much so, indeed, that his wife, who loved the Bible, kept it carefully concealed from him, fearing his displeasure. On one occasion, however, he discovered her reading, and as he made no remark, she from that time allowed the book to lie upon the table. He took it up,

from time to time, and began to feel an interest in its perusal. Distrusting the Protestant translation, he brought out an old Romanist Testament, to the perusal of which he devoted himself. Wherever he went, his Testament went with him. In railway trains, and in the inns on his journeys, as well as at home, he never wearied of this employment, and as he was a man of candid mind, the power of the Gospel soon made itself felt. He passed through a painful conflict, both internal and external. Besides the agony of an awakened conscience, he had to contend with the fear of the world—its ridicule and its enmity. But the light of truth at length overcame all obstacles, and he could not help announcing his change, and proclaiming himself a follower of the Saviour. "Since then," says Mons. Poinso, "M. goes on joyfully. His leisure is employed in reading to his wife and family the word of God. He visits the poorest of the brethren, whom once he heartily despised, and with them he often reads and prays. At our prayer meetings, none is more regular, and the labour he takes in pursuing his religious duties, shows a heart truly in earnest."

Wherever we visited, we saw the marks of the wonder-working Spirit of God in banishing superstition, overturning idolatry, and converting the depraved and ignorant. The Bible has become, among this interesting people, the constant study, and its truths the subject of habitual conversation. Crucifixes and popish pictures, with which the walls of their houses used to be adorned, are to a great extent removed. In one house we found a youth diligently collecting suitable texts, which he intended to have printed and then framed, to be hung up instead of the emblems of the ancient superstition. Sacred music is diligently cultivated, and the excellent scriptural hymns which they possess seem to be becoming familiar among them. At the same time, the people are adopting the wholesome practices of every living church. The more advanced Christians, especially the elders, are accustomed to visit and pray with the sick, and to take their part in conducting meetings for prayer, and thus the edification of this young flock advances, under the blessing of the Great Head of the Church.

I attended, with M. Poinso, an evening prayer meeting at Couillet, when I had an opportunity of joining in prayers offered up by several of these good men; and I could not but be impressed by the earnest faith and scriptural simplicity of their devotional addresses at the throne of grace. The entire absence of formalism in these services of the heart, contrasted most favourably with too many of our religious duties in this land of Protestant light and privilege.

On leaving the meeting a man was pointed out to me, whose conversion and that of his wife, since deceased, was remarkable, and exercised so marked an influence on the progress of the good cause in this commune, that I cannot forbear relating the incident. It occurred in the beginning of the present year. The woman for many years had held a reputation for peculiar sanctity in the Romish church, in consequence of her scrupulous observance of its rites and services. She was, in fact, one of the most superstitious persons in her neighbourhood, and at the same time one of the

most violent and troublesome. It pleased God to visit this individual with a very painful and protracted illness, and it was after trying every variety of means, that, in December last, her husband came to M. Poinso, informing him of his wife's miserable condition, which, he said, they both attributed to sorcery, and the malignant influence of diabolic agency. "We have tried everything," he added, "we have paid for masses—we have offered novenas to our Lady of Walecourt, to St. Giulia, and other saints. We have applied to men of skill in dealing with evil spirits, and yet my wife is none the better; and now, Sir, after two years of prayers to the Virgin and all the saints, and of vain applications to sorcerers and exorcists, and having heard of you as a Protestant pastor, I have come in the hope that you will lend us your aid, and that your efforts may be more successful in relieving (*pour débarrasser*) my wife." On returning home from this visit the poor man followed faithfully the advice the good minister gave him to read the word of God. Every evening, after returning from his work, he read to his wife till midnight. And God blessed the means. "God only knows," said M. Poinso, "what mode He followed to reach that woman's heart. He alone knows what passed between himself and her. But, fifteen days after, her husband returned, his face radiant with joy, to breathe me, at her earnest request, to visit her. 'My wife,' he exclaimed, 'is entirely changed. She is no longer the same person. Till now, never was a husband harassed and annoyed as I have been by the perverse humour of his wife. Night and day, so long as I was within hearing, she has made me the object of her continual persecution. Returning wearied from work, I have often been worn out for hours by her unreasonable fretting; and after I have lain down to snatch an hour's rest, she has waked me up, exclaiming, 'Ah! you go to sleep while I am suffering, and cannot close an eye.' Then she would strike the table at her bedside with fury, and scream out till I was compelled to rise and go to her. This arose from her perverse temper. But, since we have read the Word of God together, all is changed. Her disposition is now gentle and resigned—her evil passions have subsided—she no longer rails at me, but delights to converse of God and of his word, which she understands much better than I do. Pray, Sir, come and see her.'" The pastor lost no time in obeying this summons. He found all true which her husband had told him. She was already living a life of faith on the Saviour. "How happy a thought," said she, "did God suggest to us when we resolved to apply to you. Since infancy I have lived in superstition. During two years we have put our trust for a cure in the Virgin and saints, in exorcism and witchcraft. The Gospel, thank God, has destroyed these de-

lusions. I now know that I am a sinner, and that there is no reasonable hope in any creature. I pray God that from this time I may repose in Him that confidence which hitherto I have been madly placing in these foolish objects. I cast myself," she added, "on the faithfulness of God, and I bless and praise Him for having cast me on a bed of suffering, since my malady has been His gracious means of drawing me to the knowledge of Jesus, my Saviour."

This poor woman had other trials to endure. Her husband, who became equally attached to the Gospel, was driven by priestly persecution from his work. A lady in the neighbourhood offered bribes to the extent of double his wages to induce them to return to their superstitions, while the priest visited the sick-bed and denounced them both as heretics on the highway to perdition. During one of these priestly visits, Mons. Poinso, with his excellent elder, Dr. Schoenfeldt, entered the house. The curé grew pale, asked for his hat, which, in his precipitation, he could not find, though it was in his hand, and left the house, actually at a running pace, forgetting, in the agitation of the moment, his gloves, which he did not venture personally to reclaim. "Ah!" said my informant, "when I saw this wretched priest thus abandon his sheep, I could not help recalling the saying of our Lord, 'the hireling fleeth because he is an hireling.'"

I could enlarge to a great extent in details similar to the above, but it is not necessary. The work, let it suffice to say, is going on prosperously: the place of meeting, an old Freemasons' Lodge, situated in a wretched locality, though peculiarly obnoxious to the Romanists, and far from comfortable, has become so inadequate to the attendance, that it has been found necessary to build a new chapel (or temple, as the Protestant place of worship is here called), and a site has been procured in the principal square, where already the walls of the building, surmounted by a neat belfry, do credit to the taste and energy of the congregation. A flourishing school in a neighbouring village gives a solid scriptural education to about fifty Catholic children, besides such Protestants as can avail themselves of it. The neighbouring congregations, of which I have already spoken, but which I regret not having had it in my power to visit, not only flourish internally, but sustain the central church by their countenance and Christian communion. The outposts in surrounding villages are gradually acquiring importance, as stations of Christian influence. And perhaps, in the world, there is not at the present moment a more hopeful locality for the spread of the truth than Charleroi.

In my next, I hope to carry your readers down the Meuse to Liege.

G. J. C. DUNCAN.

#### PROGRESS OF THE TRUTH—POPISH AGGRESSION IN ENGLAND.

Heigne Jumet, 31st Dec., 1850.

Dear and honoured Brother,—About ten days ago, I received a visit from two schoolmistresses, with whom I have been acquainted a couple of years; they still professedly belong to the

church of Rome; the fear of losing their position has made them hitherto hesitate, but now they appear firm, and resolved to go forward. They have a good "free" school, about three leagues from hence, in a populous district, equal,



if not superior, to that of Charleroi, between this place and Mons. I have occasionally preached there the last few years, and apparently my efforts were fruitless; but when I had ceased to hope, these instances of good encouraged me. Much interest has also been excited in one of the communes where I now preach. On the evening of Christmas day, I had a large, select, and attentive congregation. Notwithstanding the ground was covered with snow, and doors and windows were wide open, my face was bathed in perspiration. Not only the house, but also the street, was crowded. A table, upon which I stood, served me for a pulpit. As the movement is, indeed, great, efforts have been made to put it down by persecution. Many of the brethren have been beaten and threatened with removal; but, thank God, they have hitherto remained steadfast. Some workmen, miners, whose crime was speaking of religion to their fellow-workmen, and lending them tracts, reading the word of God, and praying together, were to be dismissed upon these grounds by the director; but the director,

Girant, opposed it, and said liberty of conscience must be respected.

The priests and their adherents are enraged with what is going on in England. The admirable conduct of the English people is a subject of joy to all Protestants, to all sincere Christians. The priests spake but of triumphs; they numbered their converts by *hundreds of thousands*, by *millions*. The Puseyites were their friends. *One or two bishops*, by secret connexion with the chiefs of the popish party, were traitors to the Protestant cause, who only wished for a favourable opportunity to go over to the Romish church. Now these priests seek to stir up the people, telling them the Catholics are persecuted in England, &c. May God preserve this noble country! After God, the bulwark of protestantism is England.

Accept the assurance of my esteem in Christ, dear Sir, and esteemed brother,

Yours, &c.,

T. JACCARD,  
Minister of the Gospel.

## SWITZERLAND.

### CANTON OF BERNE.

#### STATE OF RELIGION IN THE CANTON.

(To the Editor of *Evangelical Christendom*.)

Berne, December, 1850.

The last four years have been a time of complicated trial and severe sifting, not to the Waadtlander Christians alone; the mighty hand of God has also been heavy on those of Berne.

The conviction is ever growing upon us that a new era is opening on the church of Christ; but what its characteristics may be, remains a profound secret.

In the meantime, the Helvetic confession, the creed of the Evangelical Reformed church, retains its position unmoved, surviving in the recollection and judgment of our members through the medium of the Heidelberg Catechism. Too many pastors, instructors and members of the church have, indeed, proved faithless to their convictions and mission; but they have not yet gone so far as to exchange the creed they professed for an indefinite Bible Christianity, which leaves every man open to believe what he pleases. All attempts to interfere with the doctrines of the church meet a steady and true-hearted resistance on the part of the people, which a time of danger will always illicit, ascertaining to us the gratifying fact, that the word of God has taken deep root. This is clearly demonstrated in the attendance on Divine worship, which is most numerous and regular where the simple Gospel is most energetically and feelingly preached. The introduction of the Strauszischer heresy, by Professor Zeller, has proved a complete failure; and of his own accord Zeller left Berne, even before his protectors found it necessary to resign. Doctrinal differences are not generally discussed; too many questions of another sort there are to be agitated and settled.

Ecclesiastical organisation engages the largest share of public attention, and has frequently

formed the subject of debate in conferences and synods.

While elsewhere a tendency to decay, consequent on an intimate relationship between Church and State, is promoted by the secession of individuals and communities, and the interests of the church are sought in the establishment of a fresh and firm bond of union; the Bernese seem to aim at securing the independency of the churches, fostering cordiality between rather than alienating true members from them. . . . Many of their most burdensome imposts have been removed by political alterations, and they enjoy, on the whole, too much of liberty to have to look for it pre-eminently within the pale of the church. The present undisturbed state of affairs affords them both time and opportunity to prosecute their design without disruption and dissent; so that the time appears close at hand when the Evangelical church of Berne will attain the goal already reached in Scotland and the Waadt, in the founding of free churches. The next step, and one necessary to their security and vigorous development, must inevitably be a separation from State influence and an independency of State imposed forms, to be attended by a firmer internal establishment on the eternal basis of Bible truth, and a growing spirituality in all their members.

It is this, much more than any mere organisation, that employs the energies of the Evangelical Society of Berne. At its annual festival, held the 20th and 21st of August, 1850, its object was meekly declared to be the healing of breaches which mar the beauty and threaten the safety of the church. The loving zeal of Christians for the spread of the Redeemer's kingdom, gathered them into an Association for the distri-

bution of the Holy Scriptures and theological works. The word of God is also occasionally expounded at private meetings, and wherever a spark of Divine life may be kindled, or has to be sustained, the Society is ready, according to its ability, to lend a helping hand: binding scattered believers in a closer bond than that of church membership. Composed of persons of all ranks, its annual festival was a delightful exhibition of the Christian equality existing between the highest and lowest grades of society, and thereby palpably proving that the Lord has his disciples all the land over. The friendly freedom manifested on these occasions is also to be acknowledged with gratitude; the members of the Society generally entering into familiar conversation, after the services, with the friends of missions, who also attend the meeting, walking together in sight of some of the loveliest Alpine scenery, or partaking of some simple refreshment; then uniting under the branches of a lofty tree in prayer and praise, or listening to the word of exhortation, till the night closing in warns them to depart. Though pedestrians of every description were constantly passing by, no one disturbed them; and so great was the decorum and order, one might have imagined there was not a man in all Bern whose heart did not glow with love to the Saviour.

The interest in missions keeps pace with the increased freedom granted to Christian exertion. The canton of Berne supports several missionaries. Bishop Gobat, of Jerusalem, and Schaffner, of Tinnevely, were sent out by it. But a people so secluded, and engaged in agricultural labour, have much greater difficulty in identifying themselves with such remote undertakings, than a population rendered enterprising by their connexion with commerce and trade. With every appearance of comfort, there is little money to spare for such purposes; and a franc given here to the mission would, in the effort made to obtain it, be equal to a sovereign elsewhere.

In regard to the Evangelical Alliance, it has not made much progress amongst us; spiritual life is not so diverse in different cases as to pre-

vent the union of believers without stated articles of faith, as, indeed, is evident in our "Evangelical Society;" and an external union is little sought after, ending only too often, alas, in division and strife. Yet every ingenuous Christian must mourn that the unseasonable attacks of a few should close the heart that was glowing with love, and cause the hand of fraternal affection to be extended in vain. Of the many strangers who pass through our land, with the *red book* under their arm, on the pilgrimage of the tourist, and whom we, perhaps, seldom encounter on the deck of the steamer or the mountain's slope, some may be fellow-pilgrims to the city of our God, some may participate in our feeling of devout adoration of the One Saviour of men. Would it not be far better, instead of merely gazing together in admiring wonder on the works of creation before us, to unite in contemplating the glorious work of redemption and the blessed operations of the Spirit of God? Then foreign brethren and sisters would not come in contact only with interested landlords and guides. How much is it to be regretted that diversity of speech should be such a barrier to intercourse!

It is difficult to form an opinion of the state of Christianity in a country, even where a distinction may be perceived, and faith accompanied with frank, fervent love, stands out in contrast to profanity and undisguised infidelity—if long-established customs are changing, and the habits of life relaxing their hold. Looking on the one side, the observer shudders at the enormity of the evil; but turning to the other, he is refreshed and consoled. Should he take his stand in the midst of the current, he will probably mistake both its power and course till it reach some decisive point. Surrounded by bigoted Roman Catholic neighbours, and bordering on two different languages, Berne has ever been one of the bulwarks of the Protestant church; let us, then, earnestly pray the Lord to impart energy and light, that evangelical truth may not only be preserved, but, overflowing its frontiers, be diffused among the people by whom it is surrounded.

A. P.

### CANTON DE VAUD.

CORDIAL WELCOME OF THE INVITATION TO THE PROPOSED CONFERENCE THIS YEAR—MEETINGS OF THE SWISS BRANCH OF THE EVANGELICAL ALLIANCE—RENOVATION OF THE RELIGIOUS SOCIETIES OF LAUSANNE—ORDINATION SERVICES—RELIGIOUS LIBERTY—CASE OF M. DESCOMBAZ, AND OPINION OF THE JUDGES.

(To the Editor of *Evangelical Christendom*.)

Very dear Brother,—It is with lively satisfaction that we have received the circular of the British Organisation of the Evangelical Alliance, conveying to us the resolutions which have been adopted to promote the union of Christians of different countries and different denominations, at the approaching Industrial Exhibition, when no doubt a large concourse of persons will resort to London from all parts of the world. The committee of the Evangelical Alliance for *Suisse Romande* has not yet been convened to reply to your committee, but I wish that your readers should know, without delay, with what grateful sentiments your continental brethren

welcome this invitation. We hope that many besides ourselves will be able to reply to it; but, above all, we are constrained to pray that the Father of Lights, from whom cometh every good and perfect gift, would impart a double portion of his Spirit to those who may be called to take a part, more or less direct, in the arrangements preparatory to our meetings in the month of August, and abundantly to bless their labour of love. We are impressed with the grandeur of the enterprise. May the Lord put his own hand to it, and prosper it beyond all that we can conceive. May we be privileged to see at London a second Pentecost; so that all who take part

in this festival of brotherly love may be able to recount, each in his own language, the marvellous works of God.

Since, through the Lord's goodness, we have enjoyed peace in our churches, and they are gradually acquiring stability and increase, I have been less frequent in my communications, that I might not encroach upon your columns; but you will now permit me to say a few words of some of the blessings which have been vouchsafed to us since I wrote last.

Our monthly meetings of the Evangelical Alliance, which were necessarily suspended at Lausanne during the summer months, because we met in the open air at different places, recommenced, in a gratifying manner, in the month of November. We meet alternately in the rooms used for public worship by the Free church and the Wesleyans, until we have chapels, as they are beginning to have in some other parts of the canton. The Rev. M. Gallienne, Wesleyan minister, who had the happiness to be present at the recent meetings in Lyons, much interested one of our assemblies by relating what he saw and heard there; in this way we were made partakers of the grace which those brethren enjoyed.

Since 1846, the religious societies of Lausanne have been obliged to reef their sails, much to limit the field of their labour, and, in particular, to abstain from holding their annual public meetings. In September last, they thought that they might re-assemble their friends, and apply themselves afresh to their different works, which consist in the distribution of the Bible, missions to the heathen, and the dissemination of religious tracts. Some brethren from Geneva and France again addressed us in the words of encouragement and sympathy, and engaged us to greater activity in our labours. The number of tract distributors especially has been considerably increased, and associations have been formed in Lausanne and some other places. This, indeed, had become necessary, for the average distribution had fallen, in one year, from 50,000 to 16,000. We hope to return to a number more nearly approaching that which had been attained in the years of our former zeal; for it is not while the infidel press multiplies its publications that we should relax our efforts. The sale of religious books, moreover, increases rather than diminishes, and books are sought after more than tracts or fly-sheets. This is a necessity which we wish we had the power to satisfy with good popular works, treated in a Christian manner. Our Almanac is much more sought after this year than the preceding.

On the morning of the day on which our religious societies held their meeting (19th Sept.), we had the joy to hold a service in the Free church, for the ordination of two young men to the work of the ministry. On this occasion a

sermon, full of power and unction, was delivered by Pastor Pilet, from 2 Tim. iii. 14-17, who communicated to his auditory the emotions with which his own heart was charged—his son being one of the candidates. M. Pilet is a pastor of the Evangelical church of Geneva, and his son studied in the Theological School of the Evangelical Society in that place. The service was additionally interesting, from the circumstance of its bearing a testimony to the fraternal affection and the unity of spirit which exists between our brethren at Geneva and ourselves. A little later in the month of November, we had again the satisfaction to see one of the students of the Theological School of Geneva asking ordination in the Free church, conjointly with one of our own students. The service was this time held at Morges, where one of our young brethren is employed with the Divine blessing. The others are at present labouring in France. Thus, every year, since the formation of the Free church, God has given us the happiness to see new labourers well qualified to enter the harvest; and our theological faculty still reckons a number of pupils (at present fourteen) who appear to us excellent young men. We commend them to the prayers of our friends.

Respecting religious liberty, which is not yet again given to us as a matter of right, we are able to say, that, as a matter of fact, we enjoy it. For a long time we have not heard of any disturbance, nor of the violation of any domicile on occasion of our humble meetings. Our dear brother, M. Descombaz, the editor of "*L'Avenir*," was, in the beginning of November, condemned, as was also the owner of the house in which he held a meeting, in the fine of fifty francs, and expenses, and that by the cantonal tribunal. The tribunal of the district of Lavaux had absolved him, because the meeting had not been the occasion of any disturbance: but the Public Minister having been appealed to, the superior tribunal reversed the decision, because the law was so explicit. But the judges themselves took occasion from this circumstance openly to express the idea, that the best way to get rid of the law, was to enforce it in such a case as that on which they had pronounced. A strange position in which these men are placed, themselves declaring that they have condemned the innocent! They discuss, no doubt, in their own minds, as Pilate did, "What is truth?" otherwise they would have no repose until this law, which compels them to condemn the guiltless, is abrogated, and such a blot at length effaced from a country, which takes for its motto, "*Patrie et Liberté*." May this time soon come!

Receive, Sir, and very dear brother, the assurance of my distinguished consideration, and my devoted sentiments of brotherly love in Christ,

CHARLES BAPT.

## PETITION TO THE QUEEN ON THE POPISH AGGRESSION.

(To the Editor of Evangelical Christendom.)

Vevey, Jan. 18th, 1851.

Rev. and dear Sir,—Not doubting but that you will be interested in all that relates to the

defence and prosperity of Protestant Christianity in England, at a time when it is being assailed by Romanism from without, and Puseyism from

within the Anglican church, I take the liberty of sending you a copy of a petition\* to our Queen on the subject of the present papal aggression; which petition has been signed by almost all the English residents, both clergy and laity, at Vevey, Lausanne, and Geneva, and also by most of the Swiss and German clergy, and principal inhabitants of Vevey and its neighbourhood. Indeed, I have pleasure in saying, that the subject is well understood by the Swiss inhabitants, and that they have manifested a sympathy with their Protestant brethren in England, and shown a readiness in signing the address to the Queen, beyond what I at all anticipated. It has been suggested, by some of our English friends here and at Geneva, that it would be desirable to make known to British chaplains and influential men, friends of the Protestant cause, in other

parts of the Continent, the movement that has been made here in thus addressing the British Queen; and that it is likely the movement would be followed up in other places, both in Germany and in Switzerland. Believing it to be important to strengthen the hands of those in the British parliament, who are disposed to withstand the aggressions of Rome and the spread of Puseyism, I shall be truly thankful, as will also our English friends here, should you be able, by your continental connexions, to make known to others what has been done here, and to recommend the adoption of similar measures.

Believe me to be, Rev. and dear Sir,

Yours very faithfully,

W. CLEEVE,

English Chaplain at Vevey.

## GERMANY.

INVASION OF SCHLESWIG-HOLSTEIN BY PRUSSIANS AND AUSTRIANS—ACKNOWLEDGMENT OF MONEY BY CZERSKI—REFERENCES TO POST AND WEHRENFENNIG—ANECDOTE OF MADAME DE KRUDENER AND AN AGED ROMISH PILGRIM.

Mölln, Duchy of Lauenburg,  
Jan. 13, 1851.

Rev. and dear Sir,—Should the contribution I now enclose to the pages of *Evangelical Christianity* fall short, either in quantity or interest, of former communications, I must claim indulgence, on account of the peculiar circumstances to which I now write. Fifty thousand armed men are at this moment hovering on our borders, 25,000 Prussians, and a like number of Austrians, and the latter army is daily expected to concentrate itself in *this our Duchy of Lauenburg*, and no small quota will, in all likelihood, be quartered on the inhabitants of this small town! The ostensible object is the pacification of Schleswig-Holstein; in other words, the subjugation, by an overwhelming force, of a brave people, who, after having been lauded and aided by all Germany in their resistance of Danish aggression, are now left, by the crooked policy of these re-actionary times, to stand single-handed in the breach, for national liberty, independence, and chartered right! The result cannot, alas! be doubtful—they must yield or perish.

How long it may suit *Austrian bankruptcy* to have a portion of her troops to fatten on these duchies, and how they will demean themselves, whether as friends or tyrants, time must tell; but you can imagine that the anticipation is no soothing one, and leaves the mind scarcely calm enough for literary effort. The Prussian *corps armée* will, it is said, stand aloof, as long as it is, from active interference, and only play the usually effectual game of *intimidation*. How it will comport with Prussian honour to revisit, as enemies, those districts they, a few short months ago, left as *sworn allies and brothers*, requires more Machiavelism than I can boast, to understand, and far less explain. But the martial instru-

ments are not to blame for a vacillating policy, which they doubtless wince under; and as for the King, pious and true-hearted as I still believe him to be, he is now felt, by all calm observers, to be wholly unfitted for his post of Regent, in times like these, in which a timid, veering policy is more destructive than even consistent tyranny!

The bounty committed to my transmission for Pastors Czarski and Post, was duly remitted, through the usual channel of a Berlin banker, early in the past month; and from the former I am now able to convey warm and grateful acknowledgments.

Under date of the 29th December, he says:—

“Your letter, enclosing an order for eighty-two dollars five silver groschen, came duly to hand, and enabled me and mine to celebrate the Christian festival, and enjoy the spiritual good things it brings with it, with unalloyed delight, as this most timely expression of British sympathy and Christian love relieved me from the pressure of many temporal anxieties and cares. I entreat you, my dear Christian friend, to accept for yourself, as the medium, and to convey to the various givers of this bounty, my warmest thanks, and prayers that it may be returned a thousandfold into their own bosoms, by Him, who leaves not even a cup of cold water given to a disciple without its reward.”

He next informs me that he had, a few weeks since, written to the Rev. Mr. Herschell his views as to the necessity of some regular missionary organisation being established in the respective neighbourhoods of the already formed Christian Catholic churches, before “the fields, which he considers as already whitening to harvest,” can be successfully reaped; and he has consequently nothing new to advance on that subject.†

The existing churches he represents as flourish-

\* The petition has not reached us, but we willingly insert this letter of our reverend correspondent, and commend the example of the English residents in Vevey and the neighbouring places to the imitation of ours of our countrymen in various parts of the Continent.—Eds.

† See this letter, p. 57.

ing under a gradual increase of members, while their Romish opponents are losing courage, as well as sinking in public estimation. But the proceedings at Olmütz seem to be viewed by him, as well as by continental Christians generally, with evil forebodings that the jesuit-guided policy of Prince Schwarzenberg will prove too subtle for the latitudinarian opposition of the Protestant princes, and that Austrian ascendancy will be speedily evident in Church as well as State affairs. But in this anticipated crisis Czerski comforts himself, and tries to cheer others, with the triumphant language of the 2nd Psalm.

From Pastor Post, although the letter with his remittance was dispatched along with Czerski's, I have as yet no reply, and I trust absence, not illness, is the cause.

From my highly esteemed correspondent, Pastor Wehrenfennig, I am still more surprised to have got no answer to my query (sent the end of November), as to how I could most safely convey to him the monies for the Austrian churches. I have again written on the subject, as *past experience has taught me* the possibility of foreign letters to Protestant pastors so far exciting the curiosity of Austrian post-office servants, as to be retained; so that, without express directions as to *the how*, I dare not commit money to that channel of conveyance. I trust, ecclesiastical duties connected with the Advent services may have delayed the Pastor of Gosau's reply, and that I shall, when I next write, be able to announce that the doubtless most welcome gifts have safely reached their respective destinations.

As somewhat analogous to the subject of protestantism in the Austrian dominions, I subjoin an interesting anecdote related by Ch. Eynard, in his recently published memoirs of Madame de Krüdener.

In the year 1816, this Christian lady was brought, in the course of a journey, into the vicinity of Maria-Einsiedel, (or "Our Lady of the Hermitage,") a much frequented place of pilgrimage in Tyrol, and became one day the auditor of a young Protestant clergyman, whose zealous admonitions were directed to turn aside the flux of pilgrims from the Romish shrine, situated about four German miles from the village in which Madame de Krüdener had her temporary *sojourn*, and which, lying in the direct route to that popish resort, was taken by numerous pilgrims on their way thither.

On this occasion, Madame de Krüdener's attention was specially attracted by a very aged female, who, although quietly seated among the rest, was evidently no listener to the discourse, but continued to tell her beads with eager and ceaseless assiduity.

When the preacher had concluded, Madame de Krüdener approached the old woman, and asked "whether she had understood him?"

"Alas! no, madame," was the reply, "for the gentleman speaks German, and I understand nothing but French."

"Come with me, then, to my room," resumed Madame de Krüdener, in a kind tone, "and we will converse together upon it. You seem, besides, to be exceedingly tired."

"Yes, indeed, lady," answered the poor creature, "and no wonder, for I have walked three (German) miles this morning, and I have still four more to crawl through, before my appointed penance is performed, and that is hard upon one of my age."

"How old are you, then?" asked her sympathising listener.

"I must be ninety-two, I think, for I was born in 1724; so you can reckon my age yourself, madame! This is the fiftieth time that I have made the pilgrimage to Maria-Einsiedel! I am a poor wretched sinner, and have many sins on my conscience; and, alas! I become, year by year, aware of sins I did not see before to be such! And they tell me my only hope of forgiveness is by doing penance and going on pilgrimage! But I feel very sure this is the last time I can do so, and so I do hope I shall obtain forgiveness; for if not, I am a lost and undone creature to all eternity!"

"The Lord has, doubtless, sent you hither, my poor old friend," said Madame de Krüdener, much affected, "in order that you may hear tidings which will bring peace to your soul. Calm yourself, therefore, I beseech you, for I see you are much agitated, and listen to what I am going to say; or, you can read, perhaps?"

"Yes, madame."

"Oh, that is well!" exclaimed Madame de Krüdener, "for then you receive God's testimony instead of mine;" and so saying, she held out to her a French New Testament, and pointed to the text, John i. 29, "Behold the Lamb of God which taketh away the sins of the world."

When the aged woman had read these words aloud, Madame de Krüdener turned to John xix. 30, and pointed to the words, "When Jesus, therefore, had received the vinegar, he said, 'It is finished;' and he bowed his head, and gave up the ghost." And then, from these two texts, Madame de Krüdener proceeded, in simple scriptural language, to prove, that sinners neither could nor were required to do anything to save themselves; but that Jesus Christ came into the world to procure salvation for as many as believed on Him, and now offered it to all, as His free gift, without money and without price.

Every word she uttered sank deep into the heart of the eager and earnest listener, who seemed lost in astonishment and admiration at the thought of a free salvation as the gift of God.

Suddenly she started from her seat, and hurrying to the fire-hearth, threw her rosary (which she had till then continued to hold in her hands) into the midst of the flames.

"It is finished!" she exclaimed, "my sins are forgiven, and Jesus has redeemed me from the curse of the law! And now I will go my way; but not to proceed to Maria-Einsiedel! no! but to go home, and tell to all my neighbours that Jesus, and Jesus alone, has saved the old sinner from her sins!"

Madame de Krüdener now knelt down with this aged *young convert*, and thanked God with her for this new evidence of His saving power, giving the old woman the New Testament as a parting gift, which, in the exuberance of her thankful joy, she repeatedly kissed; then,

like the Ethiopian nobleman, "went on her way rejoicing" that the aim and object of all her weary and fruitless pilgrimages had at length been obtained; and Madame de Krüdener "saw

her no more" on this earth. Yet, doubtless, when "the throne shall be set and the books opened," "the word spoken in season" and "in secret" will receive its open reward.—T. B. K.

## WÜRTEMBERG.

### PERSECUTION OF DISSENTERS.

(From a Foreign Correspondent.)

Your readers are all, undoubtedly, well informed of the great things which have at least been begun in Germany, for the promotion of the knowledge of the Gospel; they have heard and read of the "Home Mission," that word which has become the watchword of so many believers; a word calling upon them to be up and doing the work of their Lord and Master, and which has, undoubtedly, already been a great blessing, by showing them how much has been neglected, how little done, how great the inducement to humble themselves before the Lord, confessing their sins, and beseeching him to endow them with his Holy Spirit, that they may hold forth the Word of Life to a dying world.

We have, indeed, much cause to rejoice at what has been done for the religious welfare of the German people of late; we rejoice that the great and saving truths of the Gospel have been more abundantly proclaimed, that evangelists have been sent out, that Bible colporteurs and tract-sellers have gone forth into the highways; that many writings of sterling piety and value, small and great, have been published; that many religious societies have been formed, and that the attention of thousands has been called to those things needful for the salvation of sinners. It is the wish and the prayer of our hearts that God may abundantly bless all that is done by his dear children, and magnify his strength in their weakness. Yes, may the Lord bless all who pray with us, "Thy kingdom come!"

But amidst the many pleasing scenes thus opened to our eyes, there is one dark spot, one cloud that casts a shadow around us, one thing we would heartily deplore—it is, the position in which those Christians are placed who, from conviction, have been led to separate from the State church in Germany; and who, while bound in love to all who adore the name of Jesus, at the same time desire to enjoy that liberty of the Gospel which their Saviour grants them, and to worship him according to the dictates of their own consciences; who wish for that sweetest of all privileges on earth, and that most sacred right of every one—*religious freedom*.

In order to awaken the sympathy of British Christians, to elicit their prayers, and to stimulate them to speak or write a word for their suffering fellow-members of Christ's body, when occasion presents; and to exhort them, when they correspond with and meet men of piety and influence in Germany, to point out to them the duty, not to persecute, but to bear in love those who cannot conscientiously join them in their worship here below, but who will meet them above in perfect unity, and with them cast down their "blood-bought crowns" before the throne of the Lamb—I communicate to them the fol-

lowing letter, which I have lately received from Tübingen, in Würtemberg, from a brother who, in the Lord's hand, has, I have every reason to believe, been a means of the conversion of souls to Him. They have a small meeting on the Lord's day, where they assemble to break bread, and to edify each other in their most holy faith, and have now become the objects of persecution and hatred. Nor is this instance a solitary one; pages could be filled with examples of the same kind, but let this suffice:—

"My dear Brother in Jesus,—In times of conflict it is good to communicate with each other, that we may know how the enemy proceeds; for if we know him he is conquered, because then we can, with Jesus' help, openly meet him, without his being able to resist us. Here we are pretty much advanced in the conflict, which has lately acquired quite a new character. About four weeks ago, I was summoned before the '*Kirchen Convent*,' (Clerical Court,) and after much speaking to and fro, I was dismissed with a *reprimand*, and had the following three articles given me to take home:—

"1. We were either to hold our meetings at a time when there was no public service; or,

"2. In case of disobedience, we had to expect fines, imprisonment, and the like; or,

"3. Every member of our meeting had to declare, officially and in writing, to the Dean, that he had left the State church.

"As the first article was connected with difficulties of a domestic character, and the second had virtually taken place, the meeting resolved, unanimously, on the last; and the following day twenty or thirty of us went to the Dean, and formally declared our separation. This caused much displeasure. In the papers a very spiteful article was placed; from the pulpit as much noise as possible was made of the matter; the Christians of the State church reproached us for having taken this, in their view, dreadful step; the students made lampoons on me and on our meeting; the people thought themselves injured in their rights; and so the storm broke loose over us from all sides. Groups were formed in the streets, we were threatened with ill-treatment, and every thing was done to excite them against us. We were barred up in our meeting by pieces of wood (which was a benefit for a poor brother, who took home the wood, and warmed himself and his family by it,) and some sisters were dreadfully ill-treated. Our sister K. was beaten by her husband for an hour, and the marks of his shoe-nails were impressed on her head. Her whole body was bruised, and as she was expecting her confinement, you may think what she had to suffer. But this was not enough; her husband mercilessly drove her out of doors, so that she now lives in the house of

another sister, on the charity of others. She is resigned, and her faith seems to have become stronger. The husband, I have heard, repents of his evil deeds: that would, indeed, not be too much! The civil authorities also show themselves unfriendly to us, and have let us know that our passports were not in order, which, however, was the case. We are comforted in the Lord, and we rejoice that we have taken a *decided stand* against the world; a position which has this good side, that it keeps us from wavering, and removes hypocrites from us. Only one sister has left us, and returned again to the world. Our conflict is a part of our Christian life, for the whole existence of the Christian consists of these two things,—*wandering in the*

*desert*, where our patience is tried, and water is often wanted; and then, the *conflict against the Canaanites*. But may the power of the enemy be ever so great, Christ has overcome Satan; and before the power of our Saviour the walls of Jericho fall, and the waves of Jordan recede. We have nothing to do but to blow the trumpets and follow him. With his word and his light, we have a power which Satan and his allies cannot conquer. Now, the Lord be with you; if you have conflict, look up to Him who leads the way; to the Captain of our Salvation, who goes before his people triumphantly. With our power we can do nothing; with His, everything!

“N. A. T.”

## GRAND DUCHY OF BADEN.

### ROMAN CATHOLIC PILGRIMAGES TO WALLDÜRM.

(Communicated by Rev. J. G. Oncken.)

The tales and wonders told me of this place appeared so incredible, that I determined to see and judge for myself. Walldurm is in Baden, in a retired locality. During four weeks, devout pilgrims crowd from all parts towards the place, where they hope to obtain, from the holy blood preserved here, pardon of sins, bodily health for themselves and others, and to be released from vows, &c. Alas, my brother, it is heart-rending to see these deluded mortals arrive in large processions, and proceeding, with flags in their hands, and accompanied by music, to the church. A large flight of broad steps leads up to it, on each of which a paternoster is repeated; after which the pilgrims proceed to the altar of blood, on which a small vessel standing is said to contain the salutary “holy blood.” An old legend says that, ages ago, a priest was, during the performance of mass, harassed by doubts whether the cup contained the real blood of Christ; at the same moment an invisible hand overturned the cup, and the contents flowed on to the handkerchief of the priest, who, much alarmed, hid it behind the altar. On his deathbed he confessed this sin, after having suffered much remorse; and on producing the handkerchief, it was found that twelve holy heads had formed on it. A miracle so astonishing was not passed over unheeded;—a very large church was built over the site of its performance, and the church has to this day continued one of pilgrimage, and possesses immense wealth. It is hither, then, that the faithful resort, to find rest for their souls. With deep emotion I saw them go up to the altar, which none pass without some propitiatory offering, be this ever so small. Many offer figures cast in wax; others, only legs, arms, or heads, each according to their various necessities; so that in a short time the altar is so laden, that the offerings have to be removed in baskets, which are, however, again exposed for sale, outside of the church. In passing through, the pilgrims pass their hands over the altar, and then over their faces and limbs. You may conceive how frequently this is done, when I tell you that the horn of the altar, which is represented by an angel of marble, has lost a nose

and cheek, owing to the frequent handling it has undergone. It is impossible to refrain from pitying and commiserating these misguided people, when one sees them in their various robes of penance, and having performed this long pilgrimage with uncovered heads and feet; others, again, coming with peas in their shoes; and some going round the church on their knees, until they sink down exhausted. With infinite pain I saw one pilgrim, who had come from a great distance, and seemed quite overpowered by the weight of a cross that his shoulders supported; his feet uncovered, wearing a black penitential dress, and accompanied by eight or ten pilgrims, repeating prayers, he slowly advanced towards the church. But all these miracles and penances are gradually losing their influence on the minds of the people; and it is only owing to the superior attractions of some eloquent priests that the number of pilgrims has not been greatly diminished this year; these priests call themselves penitential priests, or *Ligorians*, but they are really Jesuits. I heard two of these brethren preach in the marketplace, on the steps of the church, which could not contain all who had assembled. One of these priests preached on faith. He endeavoured to show that faith is a thing neither to be understood nor conceived; and having proved this to his own satisfaction, at once proceeded to the authority of the priests, and did not hesitate to say that they alone could endow the people with this faith; they having received it from the bishops, on whom it was first bestowed by the Pope, who is Christ's vicar on earth. The other priest preached from the words, “Children are a gift of God.” He was very zealous, and preached with enthusiasm worthy of a better cause. He spoke of heaven and hell, salvation and damnation, and, what surprised me more, of *election*; but the unhallowed spirit which animated him soon became apparent; finally, he endeavoured to portray the peace of one who dies in the faith. “The dying man may still, during his last moments, press the blessed crucifix to his parched lips, and in the consciousness of departing this life as a Catholic Christian,

commit his soul and his children to the care of the most pure Virgin." The crowd dispersed at the conclusion of this harangue, some returning home, others re-entering the church. On my own return, I had a specimen of the piety of these pilgrims. Meeting with ten or twelve praying women, I gave to the last of them twelve tracts, telling her to divide them amongst her companions, as soon as their prayers should be ended. But they had not proceeded far, when a violent quarrel arose amongst them regarding the tracts, which they suspected the

woman to whom they had been given, intended to keep. Of course all praying was at an end, and I perceived that the leading sister had no small difficulty in preserving order; and that, even after she resumed her prayers, instead of responses, angry words of contention were being uttered. On the whole, the tracts were very well received amongst the Roman Catholics; but you see, my dear brother, how sad the state of things is here; nor can I doubt that you will redouble your intercessions for this benighted people.

## GRAND DUCHY OF OLDENBURG.

### OPENING OF THE NEWLY ERECTED CHAPEL AT HALSBECK.

BY J. KOBNER, OF HAMBURG.

It was on the 26th of September, 1850, and at night, that the travelling carriage in which I was seated halted; my slight slumbers were easily broken, and I at once recognised the voice of our dear Brother Hinrichs, inquiring for me. A hearty greeting soon took place, and the carriage proceeding on its way left me at Westerstede, where a warm reception awaited me at the house of some brethren, and I once more experienced how easily and naturally a feeling of "Home" steals over us, even in the remotest places, while in the midst of those who are one with us in the Lord. After exchanging a few words of mutual pleasure and welcome, we retired to rest. The next morning, Brother Hinrichs and I proceeded to the estate, "Fickensholdt," where we were to enjoy the kindly proffered hospitality of the owner; nor can I without emotion retrace the attention shown us by him, during our stay. May the Lord accomplish in him the promises bestowed on the benefactors of His people!

On the 28th of Sept., Brother Hinrichs and I drove to Felde, to see the chapel. While still at a distance its new red roof, peeping out from among the green trees and thatched cottages which surround it, arrested our eye pleasantly. On alighting near the chapel, our brethren Remmers and F. Oncken met us, with countenances radiant with the friendliness of genuine charity. Brother Remmers was superintending the finishing touches which were now being given, and in the meanwhile Brother Bolcken and several other brethren joined us, all indulging pleasant anticipations of a happy morrow.

I now proceeded to examine the building, which, owing to its locality and good execution, leaves an agreeable impression, although, as regards the architecture, it is extremely plain. It is situated most conveniently on the high road, where it forms the centre of several parishes, in which the members of the church are scattered. The building is raised off from the road, and the intermediate space is to be arranged as a kind of shrubbery. One gable-end faces the road, and bears an inscription. The two walls forming the length of the chapel contain each four arched windows. The interior of the chapel is conveniently but simply arranged, and confirms the pleasing impression made by its exterior.

Between three and four hundred persons can be accommodated in it. It is to a suggestion of our beloved brother, J. G. Oncken, of Hamburg, that this chapel owes its origin; and how would he have delighted, if he had been present to see the work accomplished, towards whose execution he has so greatly contributed! The ground on which the chapel was built has been presented to the church by Brother Meilan. He and many other brethren have made great sacrifices of time, trouble, and money, towards this building.

On rising, on the 29th of September, a bright Sabbath morning promised a fair day, and we soon set out to Felde. We were joined by many friends on the way, and many more greeted us on our arrival at the chapel, which gradually became quite filled. For the first time the praise of God sounded within these walls, where from henceforth the church will meet. All hearts sang and made melody to the Lord, and tears of devotion hallowed the ground. A breathless attention and emotion marked the audience during the preaching of the word, and though, as a precaution against disturbances, three *gens d'armes* were present, their services were not required.

The order of worship was as follows:—After a prayerful wish that the Lord might be present with us to bless us, we sang a hymn; after which followed the prayer of our Lord, contained in Matthew vi. Another hymn was then sung, after which, Brother O. read Psalm cxlii.; then again we raised our voices in praise, after which, I preached from Ezra vi. 16:—"And the children of Israel, the priests and the Levites, and the rest of the children of the captivity, kept the dedication of this house of God with joy." Keeping these words in view, I endeavoured to show wherein the new-testamental dedication of this house consists, and that in order to perform it we must know:—1st, By what means we have attained this day; 2ndly, What it is that we are to dedicate on this day; and, 3rdly, What prospects this day offers.

After the sermon, another hymn was sung; after which, Brother Bouk, from Leer, closed with earnest prayer. At length, the apostolical blessing closed the pleasing engagements of the morning, during which we had in a rich measure



tasted the graciousness of the Lord, and felt our confidence in Him renewed and strengthened.

In the year 1843, the preacher was arrested and imprisoned in the Grand Duchy, because it

was supposed to be his intention to hold a religious meeting; on the present occasion, instead of being molested or persecuted, he was protected by the law of the land.

## GRAND DUCHY OF POSEN. CONDITION OF THE FREE CHURCHES.

CHANGE IN ROMISH TACTICS—RADOWITZ, A CONCEALED JESUIT—CONCESSIONS TO RELIGIOUS LIBERTY REPEALED—QUICKENING INFLUENCE OF PERSECUTION—INTERNAL PROSPERITY OF THE CHURCHES—LABOURERS NEEDED TO REAP THE WHITENING HARVEST—AND PLACES OF WORSHIP—PAPAL AGGRESSION IN ENGLAND.

Posen, Dec. 8th, 1850.

Beloved Brother in Christ,—Your letter, of November 26th, afforded me peculiar pleasure, testifying afresh to your heartfelt concern for the spread of the Lord's kingdom amongst us; and I hasten, in return, to inform you of the external and internal condition of the free communions here, which have thrown off the yoke of the Roman Catholic church.

To many it might almost appear as if the wrath of the Romish Antichrist were somewhat abated, our conflicts no longer engaging the attention of the public journals, as when we first stood forth as seceders. But it is not so! If we are not as vigorously and as openly attacked as we were; if a fanatical populace is not now roused and excited to threaten our lives, as was the case at the beginning, the trap is only the more warily laid, and on that account all the more dangerous. Every member of our churches is a distinct object of priestly attention and intrigue; and where no personal communication takes place, some of the thousand accomplices in the service of Rome, who constantly cross our path, put the various means into play by which they hope to effect his conversion. Should the arts of persuasion fail to accomplish their purpose, worldly considerations are suggested, assistance in the way of loans, &c., is offered, or little privileges, previously enjoyed, are withdrawn; the servant is discharged, or informed of employment, the tradesman deprived of his custom, and so on. Enough, the Romish hierarchy has not yet given us up, it still cherishes the hope of receiving the wanderers back to its bosom.

This accounts for the amicable relations subsisting between it and nearly all the continental Governments, which, since 1848, have drawn their principal succour from Rome. Yes, incredible as it may seem, it is even so, in Protestant Prussia; our late Minister of Foreign Affairs, the well-known Radowitz, a true Jesuit, though a concealed one, has quite gained our good King, and made the State an engine of ultramontaniam. The Protestant national church of Prussia is in imminent peril, and likely both to lose her Protestant character altogether, and become an appendage to Rome. Government evidently aims at the extension of papal authority, awakening the apprehensions of genuine evangelical Christians, while the excitement of the public mind continues to increase. Sooner or later, the same battle must be fought, which some years ago came to an issue in the Anglican High-church; one party will join the Roman Catholic

church, the other form itself into free Christian communions, after the manner of English Dissenters and our Christian Catholic churches.

That a State, drawn by the thousand invisible cords of the hierarchy, should do its utmost to neutralise our efforts and enfeeble our communions, is what we might naturally expect, and ours does so; for all the concessions made in favour of religious liberty, in 1848, though explicitly guaranteed in the constitution even on oath, have been repealed, and the religious Patent of 1847 is again in full force. Our condition has once more become deplorable beyond description. Let any man for a moment reflect that the Patent requires us to depose before the proper authorities that we have been cut off from the Christian church. Such a declaration is contrary to our convictions, and we cannot and will not make it, thereby publicly and solemnly renouncing Christianity. True, the Patent understands by the Christian church no more than the Romish and Protestant national churches, and thus much we are ready willingly to confess; but it goes further, and maintains that out of the pale of those national churches there is no Christianity at all, threatening us, as non-Christians, with the loss of important civil rights. If our brethren accept and make the declaration in the sense just alluded to (that by the Christian church only the Prussian national establishments are intended), which is ordinarily done, they, in addition to contingent disabilities, subject themselves to a fine which, to many individuals and families, is out of their power to raise. In English money, the amount would be 9s. 6d. each person, so that a family of six would have £2 17s. to pay. Besides which, baptisms, burials, and marriages are heavily taxed, if entered at the civil-register office, which is more felt by our people, as they belong principally to the poorer classes, as in the early ages of Christianity. If the declaration be conscientiously objected to, the State immediately regards us as members of the Romish church, and we are obliged, not only to pay all ecclesiastical dues, but to have our children educated in the Roman Catholic faith. Thus are we dealt with in the nineteenth century, by a State which owes its very existence and its power to the downfall of Rome! It sounds strange, but it is true!

The persecutions and annoyances we have experienced, at the hands both of Church and State, have served only to quicken and strengthen

the Divine life in our society. Cast out by the world, we realise the infinite importance of cleaving to the Lord with full purpose of heart; seeking consolation and support from Him whom the world hated, persecuted, and slew; who tells his followers that they are blessed which suffer persecution for his sake, for theirs is the kingdom of heaven, adding, "Be of good cheer, for I have overcome the world." We would not barter, for the wealth of worlds, the deep and inward satisfaction which, in the plenitude of Divine grace, fills our hearts to overflowing! To our people it would seem a thing impossible to return to the Babel they have abandoned, and to expose their souls to the destructions preparing for Antichrist; and costly sacrifices have cheerfully been made—some even grasping the beggar's staff, rather than swerve from the steadfastness of their faith; esteeming themselves rich in the loving-kindness of God, finding a preciousness in it they had never experienced before.

We hold three social devotional meetings during the week—on Friday evening, and the morning and afternoon of Sunday. Church discipline is conducted in a spirit of brotherly love, and works very beneficially; no other cause, but one touching Christian morals or faith, would call forth the exercise of its punitive power. The brother refusing to follow his Master would be the one we should exclude from our communion. Brotherly love has been increased by persecution, works of mercy are everywhere engaged in, not only by individuals, but collectively. Our sphere of action is, however, necessarily, a very contracted one; our poor being usually shut out from public relief.

We recognise, in the oppression we are called to suffer, the probing hand of our Heavenly Father, and we magnify his rich mercy, which, in depriving us of earthly good, confers, in more than a corresponding degree, spiritual benefits. Wherefore, we are of a cheerful spirit and undimmed!

The seed of the pure and unadulterated word of God is sown in nearly every town of the Grand Duchy of Posen, but we fail in husbandmen to watch over its early springing and subsequent fruit-bearing. Our friends will not admit of our sending out more preachers of the Gospel, or of our undertaking missionary excursions more frequently. Our churches struggling with difficulties, increased by fines incurred for conscience-sake, are in no condition to provide the requisite means, so that the good work is often interrupted and stayed in its progress. Our Lord's words, "The harvest truly is great,

but the labourers are few," are strictly applicable to our case. Oh, that all Christians, who must hold the extension of the Redeemer's kingdom before all things dear, would, with one heart, concentrate their united efforts on a spot which promises so ready and so rich a recompence! It seems to me, the Lord is calling us especially to labour here. But how do men in their blindness and folly—yes, even in their willfulness, act? They choose to cultivate a portion of the vineyard which has not been assigned them; on it they vainly lavish energy and zeal, and gather no harvest; while they neglect a field whose fruitfulness would speedily appear, and permanently continue. Surely, heathenism, more fearfully dark than in the bosom of the Roman Catholic church, can nowhere be found, and yet how feebly and inefficiently is it opposed! We forget that this is the conflict more important to us than any; that the flood of heathenism, rising constantly higher, threatens to overwhelm the Christianity of Europe. God will one day require it at our hands, if we strive not earnestly and vigorously to check the progress of Romanism; if, while we combat heathenism abroad, we suffer it, unhindered, to spread and prosper in our midst.

Another great drawback to our usefulness is the almost universal deficiency of decent places of worship; a private house is usually engaged for that purpose, which, accommodating comparatively a very small number of hearers, leaves many an anxious soul without an opportunity of hearing God's word, and so being freed from the thralldom of error in which they are held. If I, for instance, instead of our present little chapel, which hardly holds 150 worshippers, had one capable of containing 2000, how enlarged would my sphere of labour become!

We hail with delight the manly resistance with which your country has greeted the popish aggression. England is the object of Rome's highest, brightest hopes; but our confidence is firm, that a nation noble and powerful as yours will never stoop to wear the yoke of Antichrist. Our prayer rises daily to the Lord of Hosts, that he will nerve our British brethren for the sacred warfare, and then crown them with success; for their triumph is ours, and the triumph of Christendom. Commending my people and myself to your prayers, and a continued interest in your fraternal sympathy,

I remain, with Christian love,

Your devoted,

Post.

To the Rev. R. H. Herschell.

## IMPEDIMENTS TO THE PROGRESS OF THE GOSPEL.

Schneidemuchl, Dec. 5th, 1850.

Beloved brother in Christ—I have been greatly rejoiced by the receipt of your letter; you gave me an opportunity of expressing my sentiments, my faith, and my trust in God, concerning the church of Christ.

We welcome with pure joy the collision with Antichrist and his satellites, that has just been brought about on England's soil. May the

blessing of God Almighty accompany and rest upon our brethren beyond the sea, and may our heavenly Father give strength and power from on high to the champions, and to all those who fight against the untruth; may they be directed by his heavenly guidance to a victory, full of joys and blessings, having the result that mankind might be delivered out of the claws of the all-devouring beast! Amen. These are not only my

own sentiments and wishes, but the earnest desire of all here resident, faithful Christian brethren.

First of all, we direct our looks with confidence to our heavenly Father, but next we look also, with joyful hearts, to our brethren in England, hoping that the hour is near that shall deliver us from the tribulations and sorrows, under which we have suffered for so many years.

Our tribulations and plagues are indeed many. Surrounded on all sides by numerous enemies, persecuting and calumniating us, keeping us in derision, and who make use of all possible means to render us suspected, we meet nowhere with protection, nowhere with help or aid,—even Government itself, in many instances, protects Romanists more than ourselves, and tries to hurt and wound us in a direct and indirect manner. But this is by no means the principal evil, and produces only the effect of enlivening the faith of the congregations, and of strengthening their trust in God's good providence. Herein consists the great obstacle, that the congregations are unable to support a minister, and many communities are therefore deprived of hearing often God's pure word, because the clergy, poor themselves, cannot undertake missionary journeys.

For instance, I, for my own part, could constantly engage in these missionary excursions, and visit these poor communities, who have no minister to feed them with the word of God; but you are acquainted with my circumstances. There lives in this place a clergyman, who was formerly of the Roman faith, and filled the office of professor at the Gymnasium of Kremsminster, in Upper Austria. But, in consequence of his being a convert from popery, he was obliged to flee from the danger to which he was exposed from the domineering priestcraft in Austria, and came here. He is an excellent, energetic man, who could be a supply for me, and I should thus

be enabled to engage in missionary tours; but the means for this purpose are wanting. The Austrian priests have written to our Government, calumniating him in such a manner that the resident authorities will not even allow my friend to earn his living by private instruction to the young, and these priests are employing all possible means for the destruction of this worthy man. I myself have nothing, and cannot help him much.

On this account the number of communities could not increase, but the number of the members of the congregations has been multiplied by about a tenth, and would still more enlarge, if Government did not raise so many obstacles against us. According to the law, every member (of the Romish church) is obliged to pay three thalers, if withdrawing from the church of Rome, and intending to join us; now, if a whole family purposes to separate, there is a large sum required, which the poor people are unable to pay; but our trust is in God—He will help us.

A second great obstacle depends on the circumstance that most of the communities are so poor, that they cannot even build a house for the worship of God. But, in spite of these evils and oppressions, the courage of the communities is not sunk; they stand firm and unmoveable, and wait, as once Israel did, for the hour of their deliverance.

If our brethren in England cannot do anything for us, send us at least your consolation, for consolation, in the common conflict against the common enemy, gives courage.

I expect soon to receive your answer, and beseech you, at the same time, to mention something of the religious movements in your country.

Your sincere brother,  
J. CZERSKI.

To the Rev. R. H. Herschell.

## BAVARIA.

### NUREMBERG EVANGELICAL HOME MISSIONARY SOCIETY.

In laying the following information before our readers, at the request of the Rev. P. E. GOTTHEIL, missionary to the Jews, and secretary of the above Society, which we do with much pleasure, we deem it proper to print also the following passage from his private letter to ourselves, that, while we give publicity to the formation of a new Society, we may not seem to overlook the existence of an older one in the same place, and having in view similar objects. "To prevent misunderstanding (Mr. G. writes) I think it right to mention that there exists also in this place a Society for Home Missionary operations in strict accordance with the Lutheran Church, one of whose fundamental rules is that all its members be confessedly members of that church, professed adherents of the Augsburg confession, and that, in the words of the rule, 'they decidedly reject all confederation between the diverse churches, and all union of the same in good works.' Their whole system and plans of operation are in strict accordance with this principle. You will understand that I do not mention this reproachfully, but merely for your information; for, by the grace of God, I can sympathise with and pray for every endeavour that is made on Gospel grounds to bring sinners to repentance, and to promote the glory of God and his Christ. Many of the good and well-meaning in the land were prevented, by the very strictness of these exclusive rules of the Lutheran Society, from joining them; and this has led some, who are able to raise their thoughts above and beyond the partitions which human infirmity has (no doubt ordained by God for good) caused to spring up amongst the children of the one and same Saviour, Christ, to go forward in the formation of the 'Evangelical Society,' which had been contemplated for some time, and which I now beg to recommend to the affectionate prayers and intercessions of the brethren in Britain."—EDS.

Among the various causes which have tended to bring our people into their present hopeless and melancholy condition, we may mention the misuse which an unchristian press has made, and is making, of their universal desire to read. The seeds of infidelity, profanity, and sin, thus scattered amongst them, have already borne fruit to a fearful degree—fruit only too manifest to need particular notice here. It is, then, high time to endeavour, in some measure, to stem this enormous evil, by meeting and satisfying the craving for books with good and improving publications; offering them bread for a stone, wholesome food for poison, and, instead of anti-christian wisdom, that wisdom that leads out of darkness and death to life and light.

With this object in view, a few friends of Gospel truth have, in reliance on Divine assistance, formed themselves into a Society, engaging to do all in their power to supply the deficiency. They propose, according to their ability, to promote the circulation of sterling evangelical works; Christian brethren in England (the Religious Tract Society) have enabled them to commence operations; and they have not laboured thus far, though of course very restrictively, without evidence that the people are ready to receive, with grateful affection, the genuine, wholesome, and powerful truths of the Gospel.

The Society proposes, in the next place, to print, at the lowest possible charge, concise publications, written by members of the German Protestant church; also works of general information, written in a Christian spirit, being convinced that in the province assigned them, of instructing a Christian people in truth, they may prove of important service to the Gospel and glory of God.

Another branch of usefulness engaged in by the Society, is the establishment of free libraries (of books of the character already alluded to), &c.; also assisting in the formation of similar institutions in connexion with other communions.

In accordance with our second rule, we shall forbear publishing controversial and strictly denominational works of any description whatever.

We take our stand on the Gospel of the living God, who wills not that any man perish, but that all should come to repentance and life; and after a calm and dispassionate consideration of the case, from this point of view, have arrived at the conclusion that our first grand object must be to extricate the people from the marshes of infidelity and neology, destruction and sin, into which an ungodly age has allowed them to plunge, and bring them forth into the clear bright light of the Gospel of Christ, the sinner's Saviour and Friend. We aim to produce a decided conviction of sin, of the need of repentance, and an earnest desire for salvation.

There seems to us abundant scope for a work of this kind, and we look for the support, but more especially for the intercessions of all who can feel for a nation's spiritual distress. We ask the active co-operation of such as love the Lord Jesus Christ in sincerity, (Eph. vi. 24,) and compassionate those for whom he shed his precious blood. That, assuming such a position, we repudiate all indifferentism on sacred subjects, no stronger assurance can surely be required.

We have more than 6000 copies of excellent publications at the present moment in our possession (principally of the Hamburg Tract Society), and we offer them, to friends likely to have an opportunity of distributing them, *at a very low rate, and gratuitously*, according to circumstances. Any disposed to assist us with voluntary contributions, which will be thankfully received, will kindly communicate with the secretary undersigned. We intend publishing an edition of different tracts, which have already proved useful in Bavaria. We hope (D.V.) to report, from time to time, the progress of our Society, under the Divine benediction.

The Committee consists of the following gentlemen: — Baron von Buirette, R. Laudrichter, Dr. Augustus Ebrard, Theological Professor at Erlangen; Rev. P. E. Gottheil, Rev. J. P. Trindler, pastor of the Reformed Church; *Secretary*, the Rev. Paul E. Gottheil, (Tetzelsasse, 702, Nuremberg.)

## Home and Miscellaneous Intelligence.

### EVANGELICAL ALLIANCE.—BRITISH ORGANISATION.

ADDRESS TO THE QUEEN—MEETINGS AT SHEFFIELD—MEETING AT BIRMINGHAM—  
MEETING OF THE SOUTH LONDON SUB-DIVISION.

**ADDRESS TO THE QUEEN.**—The following Address has been placed in the hands of the Right Hon. Sir George Grey, for presentation to Her Majesty, the Queen.

**TO THE QUEEN'S MOST EXCELLENT MAJESTY.**

The dutiful and loyal Address of the Council of the British Organisation in connexion with the Evangelical Alliance.

May it please your Majesty,

The Evangelical Alliance is an institution formed in London in August, 1846; and it is composed of Christians of all countries, and of nearly all churches, who hold the fundamental

doctrines of Christianity, and of our common Protestant faith.

They are associated, chiefly, for the practical manifestation of evangelical unity, and the promotion of brotherly love.

The British Organisation of the Evangelical Alliance derives its members, with a few exceptions, from all denominations of Christians in Great Britain; and acts through its Council; which in this Address desires, at the present time of extraordinary and universal interest, to approach your Majesty with the expression of heartfelt loyalty to your Majesty's person and Government.

We are grateful to Almighty God for having so long preserved, in the hearts of your Majesty's subjects, an unabated attachment to the great principles of the Protestant Reformation; which lie at the basis of your Majesty's throne, and uphold the constitution and the liberties of our country. Nor can we be unmindful of His great goodness, in giving to the British people, at this crisis, a sovereign not only distinguished by her domestic and mild virtues, but sincerely desirous of promoting the welfare of her subjects, and of protecting them in the full exercise of those liberties and privileges, both civil and religious, which constitute the birthright of themselves and their children.

May it please your Majesty,

We are steadfastly opposed to Popery, whether as openly taught by Papists, or as more covertly and insidiously propagated by others within the pale of a Protestant church. We cannot, therefore, refrain from expressing the deep concern, and righteous indignation, with which we have observed the attempt of the Pope and his emissaries to re-establish the papal hierarchy in this kingdom. And this we do emphatically, because all history warrants the conclusion, that the predominance of Romanism is incompatible with the existence of any other form of Christian faith and worship; and is destructive, therefore, of the rights of conscience, and the religious freedom of mankind.

Such considerations cannot but affect the members of the Evangelical Alliance; inasmuch as our very liberty of assembling and of acting, in promotion of its peaceful and kindly objects, is only secured by the guardianship of law. Nor can we, at least, fail to be reminded, by the advances of a persecuting power on our own soil, how rigorous the penalties that power has even recently exacted, alike from native Italians and from British residents in Italy, for the sole offences of circulating the Bible and professing protestantism there—nor, on the other hand, how large are the obligations of united Protestants to your Majesty's servants and representatives, at home and abroad, for the prompt and patriotic aid they have lent in the discomfiture of tyranny and the Inquisition. To the same protection our faithful brethren on the Continent, and ourselves on their behalf, have still need to appeal; since, clamorous for freedom and equality within your Majesty's dominions, the Papacy is at this moment stifling and destroying them in its own.

All personal hostility or unkindness towards Papists we totally disavow and disclaim. We entertain no aversion to themselves, but an unconquerable aversion to their system; and that, not only upon the ground already declared, but upon the additional ground, also, that it is, in our judgment, subversive of the fundamental doctrines of the Gospel, and perilous to the salvation of men.

We venture humbly to express our belief that such is your Majesty's personal reverence for the Word of God, and sincere faith in the great religious principles of the Protestant Reformation, in defence and confirmation of which so many martyrs joyfully laid down their lives, that your

Majesty will not deem it an untimely or uncalled for manifestation of zeal in their behalf, if we take occasion, at such a crisis, to represent both how dearly we also hold them, and how essential we consider the public exposition and advocacy of them to the successful issue of the conflict in which we are again involved with Rome.

We especially advert to the principle of the sole authority and absolute sufficiency of the Holy Scriptures, as containing all things necessary to salvation:—to the principle that no man is to be denied the possession and free use of the Bible, and that it is every man's right and duty to exercise his own private judgment in its interpretation, in dependence upon the Holy Spirit's grace, to be sought by humble prayer:—to the principle of the exclusive mediation and intercession of our Lord and Saviour Jesus Christ, founded upon His perfect and once-offered sacrifice, whereby He has made a full, complete, and everlasting atonement for the sins of men:—and to the principle, so conspicuous above all others in the history of the Reformation, whether British or continental, of the justification of the sinner by faith only in the blood and righteousness of the Redeemer.

To all these principles, as also to many others of confessedly inferior though still of great importance, Popery has ever placed itself in determined and deadly opposition. It robs the common people of the Bible, or locks it up in an unknown tongue:—it maintains the co-ordinate authority of tradition with the infallible and inspired oracles:—it pretends to make a constant repetition of the sacrifice of Christ in the mass, and degrades the glorified Son of God by associating the Virgin Mary and other intercessors with Him in his office of mediation:—and it asserts the meritorious and justifying quality of good works:—besides teaching numerous other doctrines which are at utter variance, some with common sense, and all with the Word of God; and the necessary effect of which is, to enslave the reason, to vitiate the conscience, to corrupt the virtue of mankind, and to engender, at once, a gross and debasing superstition, and a universal disbelief in all morality and all religion.

In all the principles of the ancient and true catholic faith, to which Popery thus stands opposed, we think ourselves happy in the opportunity of declaring to your Majesty that the members of the Evangelical Alliance are entirely of one heart and one mind; and in this our common agreement in the belief and profession of all vital Christian truth, we show forth the real and substantial unity of the Christian church; while each accords to the other, in the exercise of his own judgment and conscience, that freedom which is the prerogative of our manhood, and our dignity and privilege as Christians.

Having thus presumed to lay before your Majesty this expression of our sentiments and feelings, we now leave it to the one only Head of the Church to maintain His own glorious cause; confiding in His infinite wisdom and mercy; and beseeching Him that He may be graciously pleased to strengthen and defend His servant our Queen, in her just and rightful

dominion and authority, against all encroachments of the Pope of Rome; that He may enable your Majesty to preserve the liberties of your subjects inviolate from all invasion, obstruction, and diminution, by any countervailing pretended right to exercise spiritual or ecclesiastical jurisdiction over them, on the part of that bold usurper and Antichrist; that so we and all our fellow-subjects, "being delivered out of the hands of our enemies, may serve God without fear, in holiness and righteousness before Him, all the days of our life;" and, finally, that your Majesty, having long reigned over us, and ever exercising your dominion for the sole glory of Almighty God, may at last receive, through the merits and grace of our adorable Saviour, the recompence of an imperishable crown.

Signed, by order of the Council,

CULLING E. EARDLEY, President.	
ROBERT C. L. BEVAN,	} Treasurers.
THOMAS FARNER,	
T. R. BIRKS, M.A.,	} Hon.
JABEZ BUNTING, D.D.,	
DAVID KING, LL.D.,	
EDWARD STEANE, D.D.,	
J. P. DOBSON, Official Secretary.	

**MEETINGS AT SHEFFIELD.**—On Tuesday, the 21st ult., and the following day, a series of meetings of the members and friends of the Alliance were held in the Cutlers' Hall, Sheffield, which, it is confidently hoped, will prove to have been productive of the happiest results. On the Tuesday evening there was a *conversazione*, at five o'clock, admission to which was by tickets, sold at 1s. 6d. each. There were about two hundred persons present, including sixteen ministers of religion. The Rev. C. Larom presided. The Rev. J. H. Robinson, of the New Connexion Chapel, Scotland-street, the Rev. Mr. Earnshaw, of Attercliffe, the Rev. T. Horsfield (Baptist), and the Rev. J. Maclean (Wesleyan), joined in prayer. Addresses were delivered by the Rev. T. Smith, of Nether Chapel, the Rev. J. R. Mackenzie (Presbyterian), Birmingham, the Rev. Dr. Leifchild (Independent), London, and the Rev. J. P. Dobson, the Official Secretary of the British Organisation of the Alliance. On the Wednesday forenoon, at half past ten o'clock, a devotional meeting was held, at which the Rev. W. Smith presided, and an admirable address was delivered by the Rev. Dr. Leifchild; prayers being offered by the Rev. W. B. Landells, Rev. Dr. Kerns, and the Chairman. A Ladies' committee was afterwards formed. On the Wednesday evening, a public meeting was held, presided over first by the Rev. J. Muir, subsequently by S. H. Smith, Esq. The large room was well filled. The ministers of the gospel who attended were the Rev. Dr. Kerns, curate of St. James's, the Rev. G. M. Jubb, curate of Ecclesall, the Rev. W. Smith, curate of St. Mary's, the Rev. J. P. Dobson, the Rev. Mr. Davis, of Ludlow, the Rev. Dr. Leifchild, the Rev. J. R. Mackenzie, the Rev. W. M. Bunting, the Rev. T. Smith, of Nether Chapel, the Rev. J. H. Muir, the Rev. John Manners, M.A., the Rev. C. Larom, the Rev. J. Maclean, the Rev. Dr. Loxton, the Rev. T. Clarkson, the Rev. Mark Docker, the

Rev. W. B. Landells, and Mr. Montgomery. The first hour was spent in devotional exercises, conducted by the Rev. J. Manners, and the Rev. Mr. Davis; after which, the meeting was addressed by the Rev. J. P. Dobson, Rev. J. R. Mackenzie, Rev. W. M. Bunting, and Rev. Dr. Leifchild. The aggregate amount of contributions realised at these meetings, including collections and the sale of tickets, was about £20.

**MEETING AT BIRMINGHAM.**—On Thursday evening, the 23rd ult., a most respectably attended meeting was held in the English Presbyterian Church, Birmingham, at which the Rev. J. A. James, and afterwards Henry Wright, Esq., presided, and which was addressed at considerable length by the Official Secretary, on the state, prospects, plans, and operations of the Alliance. The committee and officers of the Birmingham Sub-division were also elected for the year ensuing—the Rev. J. A. James being appointed chairman, and J. B. Lillington, Esq., secretary. On the following morning, a breakfast meeting was held in the vestry connected with Carr's-lane Chapel, at which arrangements were determined upon for future proceedings, and the organisation of a Ladies' committee was completed. We are thankful to be able to report that interest in the cause of the Alliance appears to be extending. It is earnestly to be hoped that other large towns will follow the example of Sheffield and Birmingham, and afford the Council opportunities, at the present important crisis, of bringing the claims of this great cause more fully into view.

**MEETING OF THE SOUTH LONDON SUB-DIVISION.**—This Sub-division held a public meeting on Wednesday, the 15th ult., at the Horns, Kennington. The former part of the evening was spent in social friendly intercourse at ten, when an opportunity was afforded for free conversation, and the mutual introduction of Christian friends to each other. The chair was taken, at seven o'clock, by that steadfast friend of the Alliance, Admiral Vernon Harcourt, who, in opening the proceedings, made many admirable remarks on the all-absorbing topic of the day—the recent papal aggression. Devotional exercises had been previously engaged in, the Rev. R. Redpath having read the Scriptures, and the Rev. Mr. Cuffe having offered prayer. The meeting was next addressed by the Rev. George Scott, the Rev. Dr. Leifchild, and the Rev. Dr. Jenkyn; devotional exercises followed, when another address was delivered by the Rev. Mr. Leask. Dr. Leifchild then rose and begged the opportunity of adding a few remarks to those he had already made, and finished by requesting Dr. Steane not to allow the meeting to close without saying a few words. This call being generally sustained by the friends, Dr. Steane delivered a concluding address, dwelling on the recent institution of Ladies' Committees in connexion with the Alliance, and recommending the formation of one in this Sub-division—on the influence exerted by the Alliance on the Continent of Europe—and on the providential call to a closer union among all evangelical Protestants to be heard in the present efforts of Rome. Dr. S., at the desire of the Chairman, pronounced the benediction.

This was the best attended meeting which has yet been held by this Sub-division; and was felt to afford much encouragement. The members of the Alliance in the neighbourhood were originally very few, but they have steadily pursued their object, holding monthly meetings in each other's houses, notwithstanding the difficulties in their way; and they are, through the Divine blessing,

beginning to see a livelier and more extended interest felt in its principles and aims. New members are from time to time enrolling themselves; and, beyond their own immediate circle, the Committee are evidently acquiring an influence of a beneficial nature, and enjoy the confidence of their fellow Christians of many communions.

## PREPARATION OF CHRISTIAN STATISTICS FOR THE CONFERENCE IN AUGUST NEXT.

(To the Editors of *Evangelical Christendom*.)

Torquay, Devonshire, Jan. 22, 1851.

My dear Friends,—The accompanying letter from Dr. BAIRD, of New York, to the Hon. ARTHUR KINNAIRD, contains a proposition of so much interest, and so entirely coincides with what we should all wish to see accomplished, that I send it to you for publication. It was forwarded to me by Mr. KINNAIRD, on the very day that a similar letter was put into my hands from Nuremberg, in Bavaria, expressing a deep interest in the preparation of statistical papers (previous to the meeting of August) on the state of Continental Christianity.

I shall be most happy (as, I am sure, will my brethren, the other officers of the British Branch of the Alliance,) to receive communications on this subject from the countries named by Dr. BAIRD. The parties undertaking to prepare such Christian statistics of their respective countries, should be either members of the Alliance, or brethren known to members of the Alliance; and if such persons will oblige us by communicating with us, with such references as to their Christian connexions as may be needful, we will at once reply, and try to arrange matters for such an interchange of information as Dr. BAIRD wishes.

I am happy to say that a deep interest is felt by all the friends with whom we have correspondence, on the project of turning the gathering of 1851 to Christian purposes. Among others who have expressed this feeling I may mention the bishop of Ohio (Dr. McILWAINE), Dr. MERLE D'AUBIGNÉ, who has taken great pains to forward the object in Switzerland; and M. ADOLPHE MONOD, in Paris.

Faithfully yours,

C. E. EARDLEY.

Rev. Dr. Baird to the Hon. A. Kinnaird.

New York, 150, Nassau-street,  
Jan. 7th, 1851.

I am beginning to think of being in London (D.V.) to attend the meeting of Christians from all parts, who it is expected will assemble there on the occasion of the "Industrial Exhibition" of the nations. I feel very desirous of attending that meeting, for various reasons; one of which is, to see accomplished what I have long had at heart. It is to see a conference of a few well-informed Christians, from all nations in Christendom, during a few hours daily, for a few days, for the purpose of having each one submit a report of a statistical nature, respecting the number of evangelical churches and pastors of each country, with a notice of all the religious and benevolent societies in each, their income and expenditure, &c. What I would see is a *résumé* of all that is interesting in the shape of intelligence or news respecting the true kingdom of our Lord in this world; including all Missionary, Bible, Tract, Sabbath School operations, &c. I am of opinion that the proposed meeting of Christians will furnish the finest opportunity the world has ever seen, for the collecting of such information. Oh, how cheering it will be to have, in the shape of a convenient volume, a summary of all the "sacramental host of God's elect," and of their enterprises for the salvation of this world!

If Sir Culling Eardley and others will engage two or three good men in Germany, one or two

in Holland, as many in France, Switzerland, Denmark, Sweden, Norway, Russia, Poland and Austria, to collect, and bring or send a report embracing such information, the work can be done. As to the British realm, you can easily find men to report on that part of Christendom. As to these United States, if it be the will of God that I shall attend the meeting, I promise you that I will bring a complete report, embracing every branch of the one church of our Lord, with a notice of all our religious societies, &c. &c.

These notices ought to embrace the Roman Catholic world, as well as the Oriental churches, —all the heterodox sects, &c. &c.

I think I have said enough to give you an idea of what I mean. I am sure the project is a practicable one, if the work should be undertaken in time. The Alliance must be connected with men in every country on the Continent, who would answer for their respective portions of Christendom.

I have long felt the need of such information, (accurate, statistical information), respecting the state and prospects of religion in all parts of the world. I believe that much may be done at the proposed meeting, in the way of making a beginning at any rate.

Be so kind as to consider this subject, and if you view it as I do, I beg you to do all you can to forward the proposition. May I ask for an early reply to this, that I may set about the making up of the report in relation to the state of religion, or of the church of Christ rather, in these United States, without loss of time.

## THE APPROACHING CHRISTIAN CONFERENCE.

(From the Bishop of Ohio, U.S., to the Rev. T. R. Birks.)

Cincinnati, Ohio, Nov. 27th, 1850.

Rev. and dear Sir,—I am grieved to find how long I have allowed your kind letter of August 5th, enclosing a circular of the Rev. Mr. Herschell, to lie unanswered. My much travelling over a wide extent of country on official duty, since it came, must make my excuse. The circular I immediately caused to be published in some of our religious papers, with some introductory remarks of my own. The object is certainly one of great interest to Christians, as the occasion will probably be one of almost unexampled concourse of representatives of nations, embracing a great number of the people of God, of various lands, united together in the one nation of the commonwealth of Israel. Surely it must be improved for taking thought concerning the great work for which the age of the world is prolonged, and to which all the advances in science and art are, under the hand of God, contributive. But I am unable, at this distance, to venture any suggestions as to how the object should be pursued. Many, very many, will go from this country out of an interest in the Exhibition; but I have no means of knowing whether the Christian feeling and zeal of the church of Christ in this land will be much represented. The very features which will make the occasion so interesting, will make its improvement for Christian purposes the more difficult; the vast number of people—the great variety of religious phases and national peculiarities—and the engrossing attraction of the one object which brings them together. But a good-will will find a way. There was such a multitude on the day of Pentecost, and, under God, a few disciples found the way of turning the great meeting of men from every nation

under heaven, into a wonderful occasion for the propagation of the Gospel. May the wisdom of God open a way, and give grace to improve it, when science and art hold their great feast; so that, after seeing what man has done, there may be new reason to exclaim, with wonder and praise, "*what hath God wrought!*"

I have long known your name, in connexion with your writings on prophecy, as well as in connexion with my late honoured and beloved friend and brother, Mr. Bickersteth. How ripe he was for his translation! How meet was the manner of his death! Simple, earnest, elevated, untiring follower of Christ he was, indeed. Alas! how we need such men in these days, when the shield of faith is more than ever in our times to be put on, and *soldiers* of Christ with the sword of the Spirit in hand are needed. A great battle with Antichrist is certainly at hand. What, if fifteen years ago we could have foreseen, at one view, all that has taken place in that time, and now is, showing the advance of the day of trial! who would not have been deeply impressed with the evidence—the signs of the end? But we have grown familiar with each new step before the next appeared, and thus the impression of the whole is in a great measure lost. We, in this country, are now looking with great concern to see how this daring invasion of the Pope upon the church of England, carving out its territory into Romish dioceses, will be treated. Will Maynooth be any longer pensioned?

The Lord reigneth. May his richest blessings rest on the church in England.

I remain,

Your affectionate friend and brother,  
CHAS. P. MOLLWAIN.

## Brief Notices of Books.

*The Night Lamp. A Narrative of the means by which spiritual darkness was dispelled from the death-bed of Agnes Maxwell Macfarlane.* By the Rev. JOHN MACFARLANE, LL.D. London: Nisbet. Pp. 328.

A narrative of surpassing interest, and which cannot be read without awakening some of the deepest sympathies of the human heart. We can appreciate the motive, under the influence of which it was kept from publication so long after it was written; at the same time we are glad that the author has at length overcome his reluctance, since we cannot but regard it as eminently calculated, under the Divine blessing, for usefulness. The two first chapters—"Ancestral Piety," and the "Pastor's Death,"—contain accounts of the dying experience of the parents of Agnes, and of their Christian life and character. The death of her mother was, we may say, almost literally a sudden rapture into glory. The scene must have been sublime and overpowering. The description of the death of her father, the Rev. James Macfarlane, as given to the writer by the late Rev. Ebenezer Brown, contains a passage which we cannot forbear quoting, from the glorious testimony

it bears to that great truth, the free justification of the believer by the righteousness of Christ, as the only source of comfort, and the sure foundation of the soul in the prospect of eternity. "I was desirous (says Mr. Brown) to hear Mr. Macfarlane once more declare the foundation of his hope, and asked him, if, on looking back upon his long and useful life, he was conscious of any degree of reliance for his own salvation upon his services to the Redeemer, as a minister of the New Testament? I shall never forget either his reply, or the manner in which it was given. Hitherto, from his great sufferings, he had spoken in a somewhat feeble tone; but now he raised himself in bed, as if his strength had returned, and with a loud voice, which reminded me of his best days, he said: '*No, Mr. Brown. No; God forbid that I should glory, save in the cross of our Lord Jesus Christ. I am, indeed, a poor sinful creature; but the righteousness, the glorious, the perfect, the inestimable, the matchless, the everlasting righteousness of Christ is the foundation of my hope, the source of my joy, the object of my glory, and shall be the theme of my song throughout everlasting ages.—Yea, worthy is the Lamb that was slain, to receive honour and glory*'



in my salvation." These chapters form a delightful introduction to the subsequent narrative, and give the reader such a taste of the work, as allures him to go on. And he is still repaid as he proceeds. The interest grows intense as he advances through the conversations which took place between the author and his dying sister, while he apprises her of her danger, and awakens her to the solemn duty of an immediate preparation for death. His judicious and scriptural instructions were attended with the happiest result, and the closing scene was one of indescribable peace and joy. The work altogether has our cordial commendation, for we think it may be read with much profit, especially in the chamber of affliction and approaching mortality.

*The Heidelberg Catechism of the Reformed Christian Religion (first published in 1563), with a Preface, containing Historical Facts and other illustrative matter.* By the Rev. A. S. THRELWALL, M.A. London: Wertheim and Co.

The value of this compendium of Christian truth is well known to those who are conversant with the history of the Reformed churches. It was once held in almost universal estimation as, perhaps, the best exposition of the doctrines which were maintained in common by them; and it is unquestionably a work of singular merit, and excels in setting them forth in a clear and scriptural manner. Its re-publication, at the present time, is a service seasonably rendered to protestantism in our own country; and the preface of the learned editor is full of interesting historical matter, for which we express our obligations to him. We trust the volume will have an extensive sale.

*A Commentary on the Epistle of Paul the Apostle to the Romans; with a new Translation and Explanatory Notes.* By W. W. EWBANK, M.A. Vol. I. London: Parker. Post 8vo. Pp. 211.

An exceedingly scholar-like volume, exhibiting the fruit of much reading and much thought. The new translation is elegant, and, as far as we have had opportunity to examine it, is, at the same time, accurate. With the commentary, also, we should generally agree, though not always. In the notes are many striking and valuable quotations, both of a critical and illustrative nature, as well from Chrysostom, Augustine, Calvin, Turretin, and the more ancient commentators, as from those of our own times, such as Tholuck, Olshausen, and Stewart. The whole is preceded by an admirable "Introduction," in which the writer briefly discusses the questions of the introduction of the Gospel into Rome, and the formation of the Christian church there, including the Romish doctrine that Peter was its founder and first bishop; the mixed nature of the converts composing it, they being some of them Jewish and some Gentile Christians; and the occasion on which the Epistle was written, with its design and general character; and gives, in conclusion, an analysis of its contents. The volume embraces eight chapters; the remaining seven will, we presume, form a second volume, which we look for with much pleasure, assured that we shall be instructed and edified, while, by means of it, we renew our gratifying intercourse with its learned and pious author.

*The Papal Aggression and Popery, contemplated religiously. A Pastoral Address to his Flock.* By J. A. JAMES. London: Hamilton & Co.

Distinguished by the good sense, sound principles, earnest piety, and fervent eloquence of its author. It contains, also, much admirable advice, both in the way of caution and direction, worthy of the long expe-

rience and practical wisdom of our venerated friend. Its circulation among other churches besides his own, could not but be attended with much benefit.

*The Heavenly Supremacy, or the Position and Duty, at the present crisis, of those who hold that Christ is the only Head of the Church.* A Discourse. By the Rev. THOS. STRATTEN. London: Snow.

Our friend writes like a scriptural theologian, a stout-hearted Protestant, a liberty-loving Dissenter, and a loyal subject of the British crown. Thanks to him, for his timely and eloquent defence of the doctrine of the sole supremacy of Christ in His church, and his conclusive refutation of the claims of all pretenders, and pre-eminently of the usurper at Rome.

*The Chronological New Testament, in which the Text of the Authorised Version is newly divided into paragraphs and sections, with the dates and places of transactions marked; the marginal renderings of the translators, many parallel illustrative passages printed at length, brief introductions to each book, and a running analysis of the Epistles.* London: Blackadder, and sold by Bagster. Fcap. 4to. Pp. 310.

We do not know to whom we are indebted for the labour and skill expended upon this valuable edition of the New Testament, but the editor has entitled himself to the gratitude of all students and thoughtful readers of the word of God. The plan upon which he has proceeded is as judicious as it is ingenious, and is executed in a manner which reflects great credit upon his judgment and taste. The advantages of it are more numerous than we can here enumerate; but it tends greatly to facilitate the reading of the sacred page with instruction and delight. So far as we have examined them, the parallel passages printed in the margin are appositely chosen, and afford oftentimes most felicitous illustrations of the text. The arrangement by which the chronology of the several events recorded in the Gospels is indicated, is both novel and simple, and has the effect of producing a harmony of the Evangelists, while, at the same time, not a passage is dislocated from its own place. By a similar method, the chronological position of the Epistles is severally marked in the book of Acts. The quotations from the Old Testament, it may be also mentioned, are printed in small capitals; speeches are placed between inverted commas, and, by a well-conceived device, assistance is rendered in the devotional and practical reading of the sections. The typography of the work is excellent—its general form and appearance are attractive—its price, only 7s. 6d., most moderate; and, taken altogether, we must pronounce it one of the very best editions of the New Testament with which we are acquainted. We hope the editor will be encouraged to arrange the Old Testament, and publish it in a similar form.

*Spiritual Blessings. A Discourse on Personal Election and Divine Sovereignty; with an Appendix, containing Notes and Observations on Collateral Subjects.* By the late JOSHUA FLETCHER, D.D. Fifth edition. London: Snow. 8vo. Pp. 98.

The late Dr. Fletcher was at once an eloquent preacher, an accomplished scholar, and an able theologian; and in this admirable discourse, with its valuable notes, we have Calvinistic theology, biblical learning, and genuine pulpit eloquence combined.

## Original Papers.

### THE CHRISTIAN A WITNESS FOR HIS LORD.

BY DON JUAN CALDERON, A CONVERTED SPANISH PRIEST.

(Translated for *Evangelical Christendom*, from the Spanish Magazine entitled  
"Pure Catholicism.")

A great difference must be made, in the consideration of this subject, between the first ages of Christianity and those which followed. In the times of the apostles, and in those immediately succeeding them, the cross of Christ was truly a scandal to the Jews, and foolishness to the Gentiles. Those, therefore, who professed the name of Christ, were scandalous in the eyes of the former, and a laughing stock to the latter. Nevertheless, no long time elapsed before the one and the other of these opposers began to learn, by experience, that "the foolishness of God was wiser than men," and to perceive that the scandalous and ridiculous story of a man ignominiously nailed to a cross, who, according to his own formal declaration before Pilate, was born to be a king, might, after all, have some realisation in this dignity. For, in times not far removed from the apostles' days, the preaching of the folly of the cross had produced effects in the formation of a power capable of overturning and destroying the wisdom of man. It was seen that the temples of the idols began to be abandoned, and scarcely could purchasers be found for victims to be offered in sacrifice, and to keep up the magnificent worship of the gods of the nations. This view of things was communicated to the world in the statements of Pliny to the emperor Trajan. The wisdom of the world soon began, therefore, not to disdain the foolishness of the preaching of the cross of Christ; and further, thought it very desirable to add this spiritual power to the political power of those who held in their hands the destinies of the nations in this present state, and who generally care nothing as to what shall be in the world to come. The Christians, on their part, and whose true citizenship is in heaven, had the misfortune to accept also, and readily, a citizenship in this world; and those same parties to whom God had given seats in heaven with Christ (Eph. ii. 6), allowed themselves to be carried away with the prospect of being seated also on the right hand of the throne of the Cæsars. The results of this were, that the profession of the name of Christ, which but a short time before was disgraceful, and very often was accompanied by all sorts of calumny and persecutions, began to be, and in a special manner, honourable in the world; and those who

belonged to this profession were considered suitable persons, and were more sought after than others, to fill the dignified situations of ministers, of confidants, and favourites of the princes of this world. But, unfortunately, in proportion as they gained the riches and favours of the world, in that same degree they lost the present happiness and future blessedness which the Lord had promised to those who should be reviled and persecuted for professing his name.

This, then, is the difference we wish to speak of, when we consider the Christian as a witness of his Lord, namely, that in the primitive times of Christianity, the oral profession of his faith alone, by any one, constituted him a true witness of Jesus Christ on earth; and it might be considered a certainty, generally speaking, that he who in the midst of the dishonour annexed to the very name of Christianity, together with the humiliations, disgrace, and afflictions which followed in its train, that he who, under these circumstances, made the profession that he was a disciple of Christ, was so in reality, and with all his heart. Whereas, in times posterior to those, and in our days, the profession of Christianity carries with it generally a degree of respect in most places, and often gives the individual so professing a superior position and standing, and civil and political rights, and in many places these advantages are bestowed on such persons only. Hence, everybody professes himself to be a Christian,—and even the unbeliever, in most instances, would consider himself dishonoured, were he to be publicly recognised as being unworthy of the Christian name. In consequence of this change of time and circumstances, it becomes a matter of necessity that a person's Christianity should be proved by some means additional to his profession of being a disciple of Christ. For this reason he ought to know what is his position in the world, and what is the part he has to act in it until his Lord come, keeping in view the difference of times, and he should in truth perform a part similar to that which John the Baptist did, previous to the full development of the Gospel.

We are told, in the 7th verse of the 1st chapter of the gospel by John, that the Baptist "came for a witness, to bear witness of the light, that all men, through him,

might believe." This, then, we say, is exactly the part which, in substance, the Christian should act in these present times, on his being called into the grace of God. He ought to be a witness to the men of this world, to testify to the light which has shone upon us. The apostle Paul calls Christians, "the children of light,"—and Jesus Christ had said before to his disciples, "Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light to all that are in the house." Christians, then, ought to make it be seen by the world, that though in former times they were themselves in darkness, light has now shined upon them, that they have received that light, and hence that they feel themselves under an obligation "to show forth the praises of him who hath called them out of darkness into his marvellous light." (1 Peter ii. 9.) It may be observed, that with respect to this testimony which they have to give to the world, Christians are to act in no other way than what John the Baptist did. John loudly protested that he was not himself the light, but only one sent to bear witness to the light. Thus, also, should Christians confess in all humility before the world, and say,—*"We ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another. But that after the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost."* (Titus iii. 3—5.)

The basis and ground of this testimony ought to be no other than that which the Baptist put forth in his testimony. It is the duty, therefore, of the Christian to say to the children of men around him, "Behold the Lamb of God, which taketh away the sin of the world" (John i. 29); and also he should send to Jesus "all who labour and are heavy laden," announcing to them, and showing them, in his own experience, that "Jesus is meek and lowly of heart;" that he can and will, and has promised to give rest to all who come to him. It is his duty to say to them, that it is high time for them to lay aside all those marvellous systems of morals, and of human policy and philosophy, invented by men to make them better, and that we ought all to undeceive ourselves respecting the vanity of these plans of human wisdom. Jesus alone is the light which lighteth every man. He it is alone to whom it is given to have the words of eternal life, and to him

alone also it is given to have all power in heaven and in earth. The Christian ought to show to every Nathaniel whom he may meet with in his journey through life, that he himself has found him of whom Moses in the law and the prophets did write. Not improbably, as happened in Nathaniel's case, the world will say to him, "Can there any good thing come out of Nazareth?" In such a case the Christian man ought always to answer, as Philip did, *"Come and see."* Just so should it be; and it is a needful thing that the men of this world should come and see Jesus in his disciples, and that they should be made to know that those who have received Jesus have been made the sons of God, and that, as such, they have been born, "not of blood, nor of the will of the flesh, nor of the will of man, but of God."

The Christian ought also to be ready to give to the children of men a reply to another question that will not unfrequently be put to him. The Jews sent Priests and Levites to John, to say unto him, "Who art thou?" Precisely so will the men of this world say, and more than once, to the disciple of Jesus Christ. In our times, as then, there are Priests and Levites who are officially commissioned to teach religion, and who only are authorised to speak in the name of the Lord. When these see that the disciples of the Saviour also undertake to teach, to exhort, and to beseech the men of this world to be converted unto the only living and true God, they will not fail to say to them, after the same manner, "And, pray, who are you?" In this case, and that the testimony of Christians may not be in vain, it is necessary that they should not only say in reply, *"I am the voice of one crying in the wilderness, and saying, Repent ye, for the kingdom of God is at hand,"*—but also, that they should be able to say, "Come and see the kingdom of God in us;" for, in truth, there is no other reply that will prove truly satisfactory but the life and conduct of those who thus teach. Now this is the very essence of the matter of which we here treat, namely, the mode by which Christians ought to give testimony to the light which shines in them.

Let us, then, well understand that, in regard to this matter, as likewise in every other, it is in the Scriptures we are to receive the necessary instructions how we are to act. In them we are taught in what manner it is that we are to bear our testimony. Generally speaking, the world believes that Jesus Christ was a holy being, was lovely, and full of sublimity; but, with them, these are ideal views. Hence it is that Christians

are called upon to realise, in themselves, the character exhibited by Jesus Christ when in this world, and to perpetuate, if I may so speak, his presence in it. Our Lord requires that we should show forth the glory of Him who has called us to the light, and has expressly ordered that we should do so by our conduct. He has said to his disciples, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." (Matt. v. 16.) It is a truth also, most worthy of our consideration, that the men of the world require of us this very same proof; and in this there is nothing out of the way, for it is this proof alone that testifies to men, in an unequivocal manner, the reality and the power of that faith which we preach to them.

All this is in full consistency with the natural course of things. Faith is a principle of action, and it may be made manifest, either by our speech, or by the actions which it produces. But there is this difference between these two modes, that our speech shows our faith in an incidental manner,—that is, in the cases only when he who has faith wishes to speak concerning it; whereas our actions necessarily show our faith, after the manner in which effects show the causes that produced them. It hence results, that he who manifests his faith by word only, without exhibiting, at the same time, those actions which ought to accompany and follow this faith, is considered as a hypocrite. The apostle James styles that faith which is of the lips only, a dead faith; and it is very evident, that a faith of this sort,—that is, without works,—can neither justify the words of him who makes his boast of it, nor glorify God in any manner whatever. But there is also more than this involved in the case under consideration. For if Christians, through their talk and profession of their faith, should make the men of the world believe that they really have this faith in Christ of which they make profession, whilst yet they exhibit not the fruits of holiness and righteousness, which should be the consequences of this faith, they will then believe that faith in Christ is without power, and is insufficient for producing such fruits, since, in reality, they are not produced by those who believe in him. In this case, they not only fail to give the testimony required, but also, they dishonour God, and the power of his Spirit in their hearts.

It hence concerns every one of us to inquire in what manner we should give this testimony to the faith of the Gospel. Jesus Christ said to the Jews who boasted of their origin, "If ye were Abraham's children, ye would do the works of Abraham."

So also the men of the world think they have a right to say to Christians, "If ye are the children of God, do the works of God." Now let us see in what way the works of God are to be manifested in us. Christians, whenever they become such, love one another. This is a commandment which the Lord calls new, and it is of such an essential nature for the glorifying of God, that, after our Lord had given it, he added, "By this shall all men know that ye are my disciples, if ye have love one to another." (John xiii. 35.) Every other indication Christians may have of their having God for their Father, is more or less equivocal; but this mutual love one to another will ever draw the attention of worldly men, and will force them to give glory to God who can produce so great a marvel. The pagans of old wondered at nothing so much as this. When they beheld the faithful of the primitive church, they exclaimed, full of admiration, "See how they love one another!" and in this manner they manifested, that they saw in the disciples of Christ the fulfilment of a new work, which had never been seen in the world before; for, in truth, worldly men rarely love each other with any degree of sincerity. After this love one to another, the disciples of Christ manifest a love equally true and sincere towards all their neighbours. And this love one to another, and love to all, flow as a consequence of their love to God; and in these two commandments is contained all the law and the prophets.

If, now, we should say to the disciples of Christ, "Do you act in this manner?" we doubt not but their reply would be—"Yes, thus we act." If, however, we pressed the matter, and should further inquire, "And do you love God, and consecrate yourselves to do his will in such a manner that his goodness towards all, and his grace, and his mercy towards you who believe, may now be glorified in the world as they ought to be glorified and exalted?" The reply to this inquiry would probably be, "But who is able to do so?" This would be properly said, for God takes into account even this sad confession when it humbles us, and makes us lament our insufficiency, and leads us to resort to the remedy provided for us before the creation of the world. Jesus has done all the will of God. Jesus has fulfilled, and consequently honoured that law which we have trampled upon. Jesus has borne our sicknesses. Jesus has glorified the Father. Jesus has sanctified himself for us. Jesus has made us free; and, since the Son has made us free, we are so in truth. Let us not, then, turn again to a state of fear, for the law has no longer its threatenings hanging over us. Let us love one another

then, since we are beloved. Let us love one another, because God has first loved us. Let us love one another, for God will for ever love us, because his gift is irrevocable.

Let us be fully persuaded that we are not in the case of having to labour that God may give us; but, on the contrary, let us labour in gratitude for what we have received. And God cannot give us more than what he has already given us—for he has given us his Son. We are beloved; let us, therefore, conduct ourselves in a manner worthy of our vocation, "with all lowliness and meekness, with long-suffering, forbearing one another in love." We are beloved; let us, therefore, put off the

old man, which is corrupt according to the deceitful lusts, and let us be renewed in the spirit of our mind, putting on the new man, which after God is created in righteousness and true holiness. We are beloved; let us not, then, grieve the Holy Spirit of God by which we are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from us, with all malice. Let us, on the other hand, be kind to one another, be tender-hearted, and forgive one another, even as God for Christ's sake hath forgiven us. This is the way by which we shall prove ourselves to be witnesses for Jesus Christ.

*Note by the Translator.*—I feel confident that I need make no apology for this essay, for in truth it needs no apology. And would to God that we could all write, speak, and act like the individual who wrote it, and who formerly lived in the region and shadow of death, in the midst of superstition and infidelity, in Spain. What advances ought not we, by this time, to have made in this country, in all the matters treated of in this essay; we, who have been born in the lap of the Gospel, been nourished with its milk, and fed with its meat! Let us take shame to ourselves for having done so little in the way of love and unity, peace and strength; and let us gird up our loins now, and walk worthy of the love of God towards us, by loving each other—with pure hearts—and fervently.

An explanation, however, is due in regard to this article, and in favour of the author. First, this essay was not written at all for British eyes, neither was it written formally on the subject of which it treats. It is, in truth, the third and concluding part of three subjects, the one arising out of the other, and connected with the reception, in Spain, of the religious magazine from which it is taken, and is an incidental illustration of the passage, "Exercise thyself unto godliness."

The preceding part of the subject was an illustration of "Refuse profane and old wives' fables," in which the errors and fallacies of the church of Rome, and particularly in Spain, are set forth and contrasted with the statements, duties, and privileges held forth to us in the Scriptures. I would wish to give you what he has written on these matters, and perhaps they might be useful in these Romanist times.

I seize this opportunity of thanking all our contributors for their aid to this Spanish periodical, and would beg a continuance of their favours.

16, Harpur Street, Red Lion Square.

JAMES THOMSON.

## European Intelligence.

### FRANCE.

SERIOUS APPREHENSIONS OF THE ROMAN CATHOLIC ARCHBISHOP OF PARIS—REPLY OF A JOURNAL TO THAT PRELATE—THE SECT OF THE BEGUINS IN FRANCE—MIRACLES DISAVOWED AND ABANDONED—RECENT PROCEEDINGS AGAINST A PROTESTANT TEACHER—AFFAIR OF THE BRETHREN WALDBAUM AT RHEIMS—EXTENSION OF THE RELIGIOUS BOOK SOCIETY OF TOULOUSE—OPPOSITION TO POPERY AT MIRMANDE.

#### APPREHENSIONS OF THE ARCHBISHOP OF PARIS.

—, France, February, 1851.

*M. Dominique Auguste Sibour*, who styles himself "Archbishop of Paris by the mercy of God, and the grace of the Holy Apostolic See," has just published a long pastoral letter, which filled nine or ten columns of one of our principal political journals, and which is, in all respects, a most remarkable production. In it the reverend prelate expresses, unequivocally, the fears and anxieties—I might almost say, the consternation—with which his mind is filled. He utters a cry of alarm in the hearing of all France, in prospect of the future, impending over the Romish church and the priests of our country. What is it, then, your readers will naturally ask, that thus terrifies his spiritual lordship? I will reply in few

words, but in them you will read a confirmation of what I have stated in former letters.

At the period of the outburst of the revolution of February, the Popish priests were generally respected by the different classes of the people. And why? Because, during the reign of Louis Philippe, they took very little part in political contests. Remaining quietly in their sanctuary, they had not drawn upon themselves public hatred; and further, by labouring to establish some charitable institutions for the benefit of the aged, the sick, the orphan, &c., they had obtained the gratitude of the poor. During the crisis of that insurrection, the priests suffered no injury, at least in Paris; on the contrary, they were called upon to consecrate the trees of liberty. *M. Sibour* relates these facts with lively satisfaction. "The church," says he, "in the midst of political convulsions, was

seen by the astonished world, not only calm and serene, but even respected, and receiving the homage and benedictions of a great people intoxicated with victory. That was a glorious moment for the church!"

Unhappily, the majority of the Romish priests have not maintained the caution and prudence which had succeeded so well for them. Far from it; inflated by insatiable pride, believing that everything must bend before them, and dreaming already of the return of their ancient dominion—they have mingled in the strife of political parties, and as their direct aim and deep-laid designs urge them to the side of despotism, they have continually seconded measures the most hostile to national liberty. You will call to mind the odious expedition to Rome; the law on education, which consigned the public colleges to the care of the Jesuits; the threatening and inquisitorial letter of M. de Montalembert on the observance of the Sabbath; the intrigues of the ultramontane ecclesiastics in the elections; the exorbitant pretensions made by the greater part of the bishops; their continual efforts to re-establish a State religion, in spite of the declaration of the Government—and many similar acts. And what has been the result? One which is very evident, and which I have described in a former letter, viz., that the infidels have recommenced an attack on Roman catholicism and on Christianity itself, with a violence which is still increasing, and which involves the popish clergy in their stern enmity. The people of Paris believe that they have been deceived by the priests, and that the ministers of Rome were wolves in sheep's clothing. There is, at present, in the hearts of the lower classes, a feeling of bitterness,—an irritation which would lead them, in the next revolution, to fall without mercy or pity on the Jesuits and the clergy.

M. Sibour has discovered, without difficulty, these hostile feelings, and he trembles. He announces, with dismay, catastrophes impending which would overturn the Romish church in France. Listen to his own words, which so well deserve to be considered. "Are we yet arrived at the termination of our trials? The ferment of discord which now agitates the world, will it not raise new tempests? And will the church come forth from them as before, venerated and triumphant? We cannot but feel gloomy presentiments, and, at the present time, the future appeals us more as *bishop than as citizen*. In the name of God and of the church, in consideration of the dignity of your sacerdotal office, withdraw yourselves, then, from that theatre, in which is being enacted, unhappily for the nation, that fearful tragedy, the scenes of which are rapidly hastening towards us, with we know not what results!"

You see, from this extract, how much the archbishop of Paris is alarmed. He next gives wise counsel to the priests, respecting the conduct they should maintain amidst the divisions of parties. He prohibits their offering themselves as candidates for national representation, adding that the presence of the clergy in the Legislative Assembly is the cause of much more trouble than advantage. He forbids their introducing politics into their sermons, or writing in any of the public papers which are devoted to secular affairs; and,

lastly, he recommends the priests to do justice to men of different parties, to set them an example of obedience to the laws, and to serve their country by preaching faith, union, and charity.

All this is certainly worthy of approbation, but will the counsels of the archbishop be heeded by the inferior orders of the clergy? and do not the proceedings of the latter, not only in France, but through all Europe, prove that the priests of the Romish church are fatally urged on to second the cause of absolutism? What, for instance, has been done by Pius the Ninth at Rome? Has he not taken part with all the tyrants and despots, great and small, in the whole world? And the Popish bishops of Italy, Spain, Hungary, Austria, &c. &c., are they not all, or nearly all, on the side of the oppressors, and opposed to the most legitimate aspirations of the people? In vain does M. Sibour declare that "*the church of Jesus Christ* (read, rather, the pontifical church) *was not established by the aid of any Government*;" the records of history combine with the events of the present day, to afford the most conclusive evidence that Popes, Cardinals, Priests and Jesuits have always opposed the establishment of that liberty which has been obtained in modern times, and that they have leagued with sovereigns for the purpose of keeping the people in bondage.

But the warning which M. Sibour has given comes too late. He should have raised his voice two years before, and repressed the evil, if it were possible, at its commencement. Now the mischief is done, the passions of the people are excited against the Romish clergy, and the pastoral letter of the archbishop will not suffice to appease them.

#### REPLY OF "LA PRESSE."

This remark has been made by many influential papers, particularly by *La Presse*, which has a wide circulation. One of its editors, *M. Eugène Pelletau*, a man of sense and discernment, has replied to M. Sibour in the following decided terms. "It is too late, my lord. You seek to repair an injury which the clergy have done by becoming accomplices in the late movements, but you will not succeed. The clergy have forgotten all their enthusiasm—all their *Te Deums* on account of the revolution of February. They have passed from the ranks of the friends of liberty to those of the counter-revolutionists. They have joined the confederacy of sovereigns associated against the constitution."

M. Eugène Pelletau then describes how the priests have aided by their intrigues in election contests, exciting the citizens, in the name of religion, to choose anti-liberal deputies; how they have calumniated, denounced, persecuted, from village to village, the teachers of schools, and robbed thousands of families of their daily bread; how they have decried and repressed even the most moderate ideas of a French democracy, and represented Jesus Christ, *not as the God of the poor, but as the King of the Jews*; and lastly, how they have extolled the Inquisition in their favourite journal, *L'Univers*. "Yes," adds this spirited writer, "in the midst of the broad daylight of the nineteenth century, and immediately after such revolutions, the clergy

have counselled the re-establishment of the Inquisition and the torture; they have supported the right to imprison, to strangle, to burn, on account of their religion, whoever do not think exactly in accordance with the church. Yes, there are theologians and abbés who have entreated for the priest the privilege to murder for heresy, and to reinstate in power that demon whose thirst for blood demanded in Spain, within the space of 300 years, the sacrifice of 300,000 victims! Oh, my lord, believe me, if you would save the clergy from the shock of coming events, you must hasten to demand, with us, the separation of the Church from the State. Lose not a moment!"

This reply is severe, but in many respects just. A few lines, in an episcopal letter, cannot at once efface so many errors, so many exactions, so many deviations from the right way. I confess that I also am very anxious, when I look at the future destinies of this country with regard to religion; for, in abandoning popery, the majority of the French people will not join in the work of reformation. They are ignorant of the nature of protestantism, and they have no wish to understand it. Where, then, will they go, and what will they attempt? Alas, they will rush again into infidelity, and from being a nation of Romanists, France will have changed to one of sceptics. To which of the two shall we give the preference? This is a difficult question to resolve.

#### THE SECT OF THE BEGUINS.

A certain judicial proceeding has lately created a sensation in the public mind. It concerns a sect who call themselves the *Beguns*. They were brought before the Court of Assize at Paris, under a double charge of having held unlawful meetings and committed immoral acts.

Who, then, are these Beguns? The late proceedings have not made this quite clear. During the middle ages, there were *Beguins* or *Beguards*, who were condemned by the councils for having maintained doctrines opposed to morality. Are the new Beguns, then, descended from them? It is scarcely probable, for they have not amongst them any tradition of so remote a period. They affirm simply that they are Beguns by birth, as their parents were, and that they believe their sect to have originated with the *Jansenists*, of the time of Louis XIV., which is equally improbable. The Jansenists were religious men, serious, and well instructed in the Scriptures, as the writings of Pascal and Arnaud plainly show, while these modern Beguns are ignorant and stupid, believing absurdities, and practising ceremonies which are opposed to decency.

Whatever may be their origin, the Beguns appear to be rather numerous in the department of the *Loire*, in the environs of the town of *St. Etienne*, and they have also a chapel in Paris, where may be seen a crowd of their followers. These are for the most part artisans and workmen. Their chief or director in the capital is called *Gouilloux*. He is by profession an architect, and appears to be rather more intelligent than the rest.

The Beguns believe that they have, as their head, one sent from God, a prophet, whom they

call the prophet *Elias*, and to him they attribute the right to command them absolutely as from the Lord. This great prophet bears the name of *Digonnet* in the state registers, and you will doubtless wish for some particulars respecting him. I can, however, only say that he is a perfectly contemptible person. Oh, strange disorder of the human mind when left to itself! Oh, the madness of those who are not guided by the revelation from above! This *Digonnet* is a criminal, who has suffered two or three times the penalty of the law, for acts of immorality and swindling, and who is at this time in a hospital for lunatics, on account of mental disease. Yet this is the man whom the Beguns proclaim as the messenger from God, who is to them the infallible agent of the Holy Spirit! Can you imagine such deplorable blindness?

But this is not all. The details of the judicial inquiry have proved that in their assemblies, at the commencement of the prayers, the Beguns diminish the light of the lamp, crying aloud, *à bas la pudeur*. They have said in reply, it is true, that the diminution of the light was effected merely to prevent distraction, and that the expression used was a simple formula, to which the neophytes attached no improper sense. They have added also, that their manner of life is honest, pure, virtuous, &c. But these explanations have not convinced the tribunal, for some scandalous facts have been too clearly proved, and the Court of Assize has condemned the Beguns, fined them, and forbidden their assemblies for the future.

We might make many reflections on these things, but we will only remark how deeply we must regret to see the poor falling into such errors, for the want of solid instruction in the truths of the Christian faith. Romanism leaves these unhappy beings to wander here and there, as sheep having no shepherd, and can we wonder that they are deceived by such miserable impostors? Let but the Word of God be placed in their hands, and they will no longer be so credulous.

#### ROMISH MIRACLES DISOWNED AND ABANDONED.

I have often had occasion to speak of pretended miracles invented by the priests. So recently as in my last letter I told you of the wonderful picture at *St. Saturnin*, in the department of *Vaucluse*, from which drops of blood flowed. Men of intelligent minds have never been the dupes of these ridiculous fables; but many well-disposed persons, devotees and disciples of the Jesuits, have believed the whole of this phantasmagoria to be as true as the words of the Gospel. Nevertheless, there are many great difficulties opposing themselves, in our day, to the established belief in these deceptions. The magistracy, the press, and the critical investigations of the public do not, in France, permit absurdities to gain lasting credit. So it has proved in the case of the miracle of *St. Saturnin*. Inquiry has shown that *Rosette Tumisier* (see p. 39) is a deceiver, an intriguing woman, wholly unworthy of credit; and that she had contrived a plot, in connexion with other deceivers of low rank; so that the marvellous

drops of blood which flowed from the picture were nothing more than a contemptible fraud. The ecclesiastical authorities themselves have been compelled to disavow the prodigy, so entirely was the affair proved to be a deception; and the Romish archbishop of Amiens must now feel but little complacency in the recollection of his solemn processions, his *Te Deums*, his magnificent masses, &c. The French have concluded the business by a manifestation of ridicule, which will not be to the advantage of popery.

Some years since, another miracle created much stir. I think I have already referred to it in my correspondence. It was the pretended appearance of the Virgin Mary to two little shepherd boys, on the mountain of *La Salette*, near *Grenoble*, department of *Isère*. They related, sentence by sentence, the conversation they held with Mary, and showed the prints of her feet on the rock. This narrative, supported and confirmed by the Jesuits, spread far, and thousands of pilgrims visited the summit of *La Salette*, in order to see the place at which Mary had appeared. They also purchased, at a high price, the water of a fountain near to the spot; the priests thus filling their purses with the profits of this notable invention. It was announced that the lame had recovered the use of their limbs, the blind their sight, the deaf their hearing, as the consequence of this holy pilgrimage. Special litanies were even composed on account of these miracles, and the ultra-montane journals applied the epithets *heretic*, and *wicked atheists*, to those who refused to believe in the appearance. Very recently, the Bishop of *Grenoble* has published a letter, in which he states that the two shepherd boys were knaves, who had imposed on the credulity of the public; he also denies the cures alleged to have been effected on the pilgrims, and expressly forbids the priests to recite the litanies composed on that occasion.

So miserably have terminated the miracles patronised by jesuitism. It were much wiser for the church of Rome to renounce decidedly such impostures as compromise the honour of religion; but I doubt much whether the disciples of *Loyola* will abandon, without a struggle, this means of replenishing their coffers, and of extending their influence. Rome has always loved what is false.

#### RECENT PROCEEDINGS AGAINST A PROTESTANT SCHOOLMASTER.

I must now return to another subject, which has appeared in my former letters. Your readers have not, perhaps, forgotten the history of *Ferdinand Guilbot*, a teacher at *La Gande*, department of *Var*, who was summoned before the council of the Academy, under pretence that he had opened a Protestant school in a commune where there were no Protestants (p. 40). Since that time, M. Guilbot has attempted to re-open his school, by a scrupulous observance of all the necessary legal formalities, hoping to enjoy, without further hindrance, the benefit of the common law. But he had reckoned without reference to the priests, who are determined that the Protestants shall not possess the same rights as they enjoy. The unfortunate teacher

has therefore again received orders to close his school, as it is stated, *for the benefit of public manners!*

For the benefit of public manners! Can you conceive of such imposition and insolence? Does, then, protestantism endanger morality? Are its doctrines immoral? Does it bring with it rebellion and corruption? For the benefit of public manners! Would that the priests of Rome would take this home to themselves! If there are men who endanger morality, it is those ecclesiastics who live in celibacy, after having been imbued with the corrupt maxims of the Jesuits; and not the Protestants, either pastors or teachers, who contract the legitimate bonds of domestic society.

But to continue. M. Guilbot has been defended from this gratuitous and daring calumny, for thirty-seven heads of families (a considerable number for a small village), amongst whom thirteen have declared themselves Protestants, have sent a letter to the Academe Council, in which they say, "We do most plainly and formally attest, that no consideration, drawn from the safety of public manners, can lawfully be assigned as the cause of this proceeding; M. Guilbot having, in every circumstance, given proof of moral virtue, which has defied the most minute investigation and vigilant watchfulness of his enemies. His conduct, ever since he came to reside here, and also his influence over the young, have been most salutary, both in a moral and religious point of view. Consequently, we attach the greater importance to his remaining amongst us, as the instructor of our children. We could not desire for them better lessons, or a more excellent example, than are given them by M. Guilbot. . . ."

But will these declarations produce the desired effect? and will the teacher, so unjustly calumniated, be able to resume his duties? I have little hope that such will be the case. The clergy, who rule in the Academe Council of *Var*, will possibly devise some new means of persecuting a Protestant, and depriving the heads of families of the instruction which they ask. Thus we have liberty interpreted according to the mind of Rome.

I will give you another fact, about which one of your correspondents, the Rev. A. Bost, has already written a few words (page 42), but which merits further notice.

#### AFFAIR OF THE BROTHERS WALDBAUM, AT RHEIMS.

The archbishop of Rheims, M. Gousset, has been made a cardinal, or prince of the Romish church. He subsequently went to Paris, where the President of the Republic granted him a solemn reception, though contrary to the exact permission of the laws. M. Gousset has returned to the chief city of his diocese, on which occasion all the authorities, civil, judicial, and military, with other persons, were convoked, in order to give the cardinal a triumphant welcome, as to a monarch who might visit his dominions. Artillery, music, official harangues, nothing was wanting, and the priests arranged a superb procession to add to the ceremony. The national guard also joined in the fête. *MM. Wald-*



haum, being Protestants, did not respond to the invitation, and certainly they were right, for are the members of the Reformed churches to be compelled to take part in a ceremony wholly papistical, and which, you will observe, is unlawful, even for Papists? What would the members of the pontifical church say, if they were compelled, by force of arms, to assist at the entry of one of our presidents of the consistory? Does not the constitution proclaim liberty and equality to all sects?

In spite of these facts, however, the three worthy brethren Waldbaum have been called to appear before the *Council of Discipline* of the National Guard and condemned. The penalty is slight, it is true; for, if I mistake not, it is nothing more than imprisonment for forty-eight hours; but it is not about the penalty that we concern ourselves much, it is the *principle*. MM. Waldbaum have presented their case before the Court of Cassation, and they have well done, for the question is one of great importance to the Protestants of France. We require to know, whether in fact we shall be free, or whether we have still to submit to the oppressive demands of popery. We require to know whether our faith, our conscience, are to be free from those fetters which have so long bound them. The highest court of France will inform us whether the constitution is a dead letter or a living law. The MM. Waldbaum have chosen as their counsel, one who is a man of piety as well as a distinguished orator, *M. Jules Delaborde*. The lawsuit will occasion much discussion, and when the decision of the Court has been given, I will not fail to inform you.

#### EXTENSION OF THE RELIGIOUS BOOK SOCIETY OF TOULOUSE.

I am happy to be able to call your attention to the labours of the "*Society of Toulouse for the circulation of Religious Books*." That Society is already well known to your readers as having published a number of interesting works, which have contributed very much to the spread of vital Christianity in our country. The three brothers Courtois, who are at the head of the committee, act with continued zeal and activity, as well as with a self-denial that shrinks from no difficulty. They have given most liberally of their time, their money, and their personal efforts, to further the excellent work which they have undertaken.

The Society of Toulouse has lately published an appeal, which has deeply interested Protestants, and which promises to be the means of opening to the committee a new sphere of action and influence. The MM. Courtois have invited

pious authors to write works for the *middle classes*, for *young persons* who have received a *learned education*; that is to say, for those who, without being theologians, desire, nevertheless, to study works which treat on subjects of Christian morality dogmatically, apologetically, &c.

In this respect our French Protestant literature is very incomplete. We have a sufficient number of small religious treatises, sermons, and other writings, which may serve for the instruction of the *people* generally; but we possess few works adapted to persons of cultivated minds, who require more studied and weighty arguments, a comprehensive view of a subject, and more substantial religious knowledge. How useful would it not be, for example, to send forth books in which philosophy, literature, history, astronomy, natural science, &c., should be presented in a manner which should be in harmony with Christian truth? The committee at Toulouse has well understood what we require in our present position; and they have applied to several authors capable of supplying what we want. I rejoice to hear that the appeal has been listened to, and that in various quarters enlightened and pious men have taken up the pen, in order to prepare the works which we need. I recommend the Society of Toulouse to the sympathy and liberality of Christians in England. Notwithstanding the exemplary generosity of MM. Courtois, the coffers of the committee are empty. There is, in fact, a deficit, and the publication of new works which have been announced will be a considerable expense.

#### OPPOSITION TO POPERY AT MIRMANDE.

Before I close this letter, I must write two or three lines respecting the present religious movement at *Mirmande*, in the department of Drôme. As yet, the character of this movement has scarcely been defined, and we need further information to enable us to judge precisely respecting it; yet I will briefly relate what has passed. The people, having become dissatisfied with their connexion with the Romish clergy, have in a body invited amongst them two Protestant ministers. The pastors, *MM. Charra and Alfred Vincent*, have accepted the invitation. In vain have the civil authorities attempted to place obstacles in their way; they have vindicated their right to exercise their ministry wherever it is called for, and have preached before all the assembled inhabitants of the commune. Their discourses appear to have produced a considerable impression, and the citizens of Mirmande have given an address, praying for the settlement of a pastor there. Let us wait the termination of this event.

X. X. X.

#### BIBLE CIRCULATION IN PARIS.

DISTRIBUTION BY AN OFFICER OF THE NATIONAL GUARD—BY A TEACHER AT THE BATHING-PLACES—BY A COMMISSARY OF POLICE, WITH THE SANCTION OF THE CURÉ—CONVERSION OF AN ABBÉ—DISTRIBUTION BY A LADY OF RANK—INTERESTING FACTS RELATED BY ANOTHER LADY.

(To the Editor of *Evangelical Christendom*.)

My dear Friend,—The perusal of the deeply affecting anecdote, the "*History of a New Testament*," related at page 43 of your last number,

has caused me this day to remember my fault, in having neglected hitherto to send you some very interesting details respecting the circulation of

the Scriptures in Paris, in continuation of what I before had the gratification of supplying you with, and which appeared at pp. 239-241 of your last volume. Further preface being unnecessary, I shall commence at once with an extract from a letter by a zealous French coadjutor in the good work, a devoted Sabbath-school teacher and Bible distributor, though holding the somewhat anomalous position of an officer in the National Guard.

"Paris, 18th June, 1850.

"I am going to speak to you a little of my distributions in my company of the National Guard,\* and in the schools in which I am particularly interested. I have had the joy of seeing all my volumes accepted (with one exception) by the persons to whom I have presented them. One may say, indeed, with entire truth, that they have been received with the most lively gratitude. Here is a fact that will enable you to appreciate the feelings of a National Guard who has received a New Testament. Having met this man in Paris, he said to me, 'Monsieur P—, I am much surprised and puzzled, for I have received from the friends of Peace a very pretty present. It is a beautiful book with gilt edges. It is the Gospels. I am extremely perplexed, for I do not know any member of the Peace Congress. How, then, could it have found its way to my address, and especially how is it that they should have thought of me? I look at this incident as a Divine intervention. If you can, pray explain it to me, for I suppose that you will have received a similar present.' I replied, that I was not a stranger to this affair, and that it was I who filled the intermediate office between the friends of Peace and himself. I then informed him of the excellent work that the Lord had put into their hearts to do for Paris. He was much rejoiced to hear it. He thanked me emphatically for the care that I had taken in his behalf, and in order to express to me his gratitude in his own way, he added: 'I know, Monsieur, that you are much occupied with care for the poor of our company. Allow me to place at your disposal a tunic, that you may give to him whom you judge worthy to receive it.'

"Our schools have received, with a transport of joy, the little Gospels of St. Luke that I have distributed amongst them. I have also given some New Testaments to the best-behaved children in our communal schools.

"The Brethren, called here 'The Brothers of Christian doctrine,' (a Roman Catholic order devoted to teaching,) have come to beg me to give them some copies. I have given to them one hundred.

"A teacher at the Batignolles has received fifty copies of the Gospel of St. Luke. He has engaged to place one in the hands of every pupil learning to read. These pupils will have to learn, every week, a certain number of verses, which will have to be recited, and will afterwards be the subject of an exhortation, to be made by the master or by me when I go there.

"Here is what one of my friends has written

to me, a commissary of police at Montrouge, near Paris:—

" 'My dear friend, send me some tracts and a Bible, for which I will pay you, and especially some Gospels for our schools. You must understand that Monsieur le Curé gives these as rewards to the children who have been catechised. Do not forsake us. Monsieur le Maire desires much to see you, and to thank you personally.'

"You see here, dear friend, some little flowers from your journey to Paris. May the Lord soon make them to become beautiful and good fruits to His glory!

"One of the reasons for the delay that I have made in the distribution, ought not to be unknown to you. My company had to nominate an officer in consequence of a vacancy, and I had known for a long time that their looks were turned towards me. On account of this circumstance, I had to delay my distribution until after the election, in order that it might not be said of me that I had bought the votes for my nomination, by spreading presents among the people of the company. The election took place, and I was nominated by the largest majority that it was possible to obtain. Some time after, I began my distribution. I comprised in this distribution the officers of the battalion, as well as a great number of other persons who were not of this company.

"Think often of our country. Pray for it; and may your friends not grow weary. We are in a time very favourable for evangelisation.

"Monsieur l'Abbé Massieu continues to walk well. He preaches sometimes at the Batignolles. His sermons are always evangelical."

Another letter from the same hand supplies further particulars, which will be read with interest. M. Massieu is the good abbé referred to in your last volume, p. 240, as preaching with the Bible in his hand, and who gladly took three hundred copies of the New Testament to distribute.

"Paris, 28th November, 1850.

"One piece of information will greatly rejoice you, which is, that M. Massieu, persevering in the way of truth, has not been able, according to his conscience, to remain any longer in the midst of the church of Rome; he has been obliged to state his disunion, and to separate entirely from the Pope, in order to be able freely and gratuitously to announce the glad tidings of salvation. I saw him some days after his separation; as soon as he perceived me, he threw himself on my neck, embracing me with visible heartfelt emotion, and exclaimed, 'God be praised, dear friend—the sacrifice is made—I am free, as far as man is concerned, to give myself entirely to the Lord.'

"Since that time he has opened a small chapel (or large room of his own) in Rue de l'Ouest, No. 36, where he performs two services in the week, one on Thursday, the other on Sunday. All that I can say is, that he loves the Lord, and that he works hard and steadily for His coming; spreading the knowledge of His name, as far as

\* This kind fellow-labourer had requested that if any copies were left after the special distribution, he might be allowed to present them to the heads of families among the officers and soldiers of his company.

he can, around him. I have seen him at his own house, regarded with the deepest respect on the part of some persons who desire the triumph of the truth, and who have united themselves to him. Even his enemies speak of him with the greatest respect, because they find no means of attacking him personally. M. Massieu has commissioned me to recal him to your kind remembrance. He loves you with all those who love the Lord. He has spoken to me of many interesting things concerning the distribution he has made of your generous gift. Many persons have become very serious, and have not wished to part with their New Testaments, which they carry to the church with a show of attending to the mass. Others, indeed, have not been able to forbear from following the example of their pastor, and have withdrawn from a church where they have not found the truth.

"One result, especially worthy of remark, is this: the being assured a man cannot join with the Pope and with the Bible—that it must be necessarily *one* of these two things—the Bible without the Pope, or the Pope without the Bible. Such is the conclusion of several serious members of the church of the Abbaye au Bois, an ancient parish under the care of M. Massieu, and, as it may readily be supposed, it has been decided that it must be the Bible without the Pope.

"M. Massieu has charged me to express to you the pleasure he would experience in having some Bibles at his disposal, for which he is often asked. Even yesterday he came to request one for a young lady who is seriously concerned for the salvation of her soul.

"Mademoiselle de Chabaud,\* whom I had the pleasure of seeing a few days since, told me also some delightful things respecting her distribution. She is looking constantly for the result of her proposition, to distribute in Paris the first Epistle of Peter. I rejoice much in this proposal, without, however, putting it in the place of the desire already expressed by M. Massieu—that of having a certain number of Bibles. If you and your friends would like to interest yourselves in this undertaking, and vote about one hundred Bibles, to be procured at M. de Pressensé's, you will do an excellent work.

"I will not speak to you of the surprising intelligence which reaches me every day, respecting my distribution among the National Guards; I will cite, however, two facts in conclusion, which will rejoice your heart and those of your friends. I was invited, some time since, to assist at the distribution of prizes at the communal schools, at the Batignolles. At the end of the distribution, the director of the school requested the pupils to be silent, and informed them that one of her friends, who is very fond of children and warmly interested in their well-being, had obtained, on their behalf, a large number of excellent books, which are here, she said, showing them the orange, blue, and yellow covers. Then a large distribution took place, but as the number of volumes was insufficient it was completed by some religious tracts.

"The brethren of the so-called Christian schools have in the same manner accepted some

gilt and bound New Testaments, as from you, to be distributed as rewards in the form of prizes at the general distribution. I have been much rejoiced to see these things, and I do not doubt that you also will rejoice in seeing the Word of God have free access where formerly it was forbidden, and even more than this, that they seek for it; for the same brethren came to procure from me some holy books, for which they have paid me, in order to make them known in their classes.

"I will finish with one more circumstance. A lady had a New Testament which I had sent her from you. One of her friends, who had arrived from Lisbon, came to reside here some weeks ago. This poor woman was ill with an affection of the chest, and at that time it was thought she had only a few days to live. The person who had received the New Testament carried it to her. As soon as the patient had read a portion of it, she begged her friend to leave it with her. The latter willingly consented with the hope that I would give her another. May the Lord guide the poor sick woman in the perusal of the volume, and enable her to find life.—Amen."

Another account is from a lady in Paris, who has devoted herself for years to the moral and religious elevation of her poorer neighbours. It is dated 16th November, 1850.

"It is full time for me to give some further account of the distribution of the copies of the sacred Scriptures so generously sent to me last year. Those that have passed out of my hands, I have endeavoured to give indiscriminately, seldom without an apparently earnest desire expressed by the receivers. I have also generally given them with my own hands, to persons with whom I have had to do personally. The only exception to this has been the distribution of twenty-four small Testaments to the young apprentices of the faubourg St. Marcel, of whom forty are carefully watched over, spiritually and temporally, by the excellent Pasteur Meyer, and a committee of ladies and gentlemen. Also, twelve De Sacy Testaments to the military hospital of the faubourg St. Honoré. The new chaplain, a Romish priest, applied to a Protestant lady living in the same house as himself, for books to form a library for sick soldiers: she offered him a Testament, which he took reluctantly, but a short time afterwards he asked for more, saying, 'he could not tell how it was, but all the men were wanting the book, and one was not enough.'

1. "An elderly and nearly blind woman in Beaujon was formerly a Romanist, but having been ill-treated by the priests, who took away her only son, whom no efforts have been able to discover since 1819, she became an unbeliever. One day, however, she went to one of the Protestant churches, and resolved, from what she heard, to inquire into the Reformed religion; she did so, and embraced it. Still, for years she remained in a formal state, until lately she attended our faubourg lectures and Taubout chapel. Now she evinces every mark of a changed character, and in nothing perhaps more than in her contented disposition, singing psalms with a merry

\* A Protestant lady of rank, who devotes herself to the spread of the Gospel.

heart over her coarse work and scanty food, and in her strong desire and effort to conquer a bad habit of speaking ill of others. Of course, she strives to do good to souls around her, but for a long time she especially desired to see her brother and communicate the glad tidings to him. But he lived at Chantilly, and she had no Bible to take to him. However, these difficulties were not insuperable to a sister's love. I gave her one of the 8vo. Bibles, and off she went in great joy. Her brother received her with open arms after five years' separation. He thanked her for having sent him some tracts, but asked why she had not sent him her Bible, when he had written to request the loan of it. She told him she could not part with it, for it was her daily comfort. 'Well,' said he, 'I have read the little sheets, but now I shall never rest until I have got the book they all refer to.' After a little while he was called away by some one. His sister quietly drew the Bible from the basket and placed it on the chest of drawers. On his return he saw the book, started, and seized it with indescribable joy! His sister then conversed with him in strong and simple language on the necessity of studying it, and asking God's Holy Spirit to apply the words to his conscience; told him how all her bitter feelings had given place to contentment and happiness since she had read it aright; and then urged the necessity of a change of heart, for 'God is not satisfied' said she, 'with the world's honesty.' Her sister-in-law having asked her to call on a neighbour, she acceded, but her brother made some difficulty about accompanying them. When they returned, they found him deeply engaged with the Bible. 'O sister,' he exclaimed, looking up from his book, 'the tracts were good, but the Bible is beautiful. I cannot leave off reading! You never did a better thing in your life than when you turned Protestant.' An old woman, a neighbour, came in, and on seeing the book, cried, 'O! there is the Bible!' and entreated permission to come and read it sometimes; for once she had seen the book in a house where she had been a servant, and had ever since longed to possess one. They then engaged that she should come in during the winter evenings, and read it to them. The sister made a second journey to see her brother at the beginning of this month, and found him just as interested in his Bible as he was the first day. 'Ah! sister,' said he, 'I am not a Christian. I want to be one, but how difficult a work it is!' 'Not at all, brother,' she replied, 'don't look at yourself—look at Jesus, ready to receive you; cast yourself at the foot of the cross, confide in Christ, and you are saved.' She found he kneels down to prayer every morning and evening—a thing his wife had never seen him do before. In fact, since his childhood, he had never bowed before his Maker.

2. 'A heavy shower of rain suddenly came on. I saw a woman in a cap, without an umbrella, near me, and of course I offered her the shelter of part of mine; she was very grateful, and as we walked along together, she told me she had been visiting a sick woman and spoke with horror of death. I said, 'If we thought more of death we should be more serious,' &c. She replied, 'Yes, but we could not bear it, it

would be so dreadful to dwell upon!' 'Not too dreadful,' I said, 'if it made us flee for safety to our Saviour's arms, then we should rejoice to go to him.' 'Who can do that? who can be sure of going to heaven?' 'All who rely upon Jesus,' I replied, and then explained the way of salvation. I found her a religious Romanist, of a rather inquiring mind; she said she often spoke of serious things with her husband, who was more religious than herself, and with her children.

"She, as usual with Roman Catholics, talked of 'meriting her own grace.' We conversed a long time, long after the shower had ceased, and when we separated near the Place de la Concorde, I offered her a new Testament, which she had never before read, and she promised eagerly to read it with her family, asking God's blessing to open their hearts to understand it, and this in a manner that convinced me she would do it.

8. 'Another of the 8vo. Bibles is, I trust, being the gradual means of conversion to a revolutionary Socialist. I was requested to visit him in a temporal point of view; after an hour's conversation, during which no opening appeared for introducing religion, I asked him if he had any comfort in his long illness. 'A minister came once,' he said, roughly. 'But have you a Bible?' 'No, I have other books quite as good; I once changed it unintentionally for another book. I am reading the Gospel of Esquiroz' (a materialist and political reviewer of the Gospel), 'and like it—now I come to think of it, I should like to verify his quotations in the Bible.' 'That is right,' I exclaimed, 'you are a man of good sense; we ought never to receive an assertion without good, solid proofs, &c.' He looked at me, breathless, and then said, 'Go on, Madame, every word goes straight through here!' pointing through his tattered shirt. I did so, and then he said, 'You can understand my feelings, I have full confidence in you, I will tell you all!' He gave me a sketch of his life; a too faithful picture of those who live without God in the world, and concluded by saying, 'I do wish Christianity to be true, but I cannot believe without proofs, and every one has rejected and despised me as an unbeliever, telling me I must believe, but how can I? Oh! for an *if* between me and annihilation!' When I took my leave, he requested me to bring a Bible and read it with him. I did so. We have been through the prophetic proofs, aided by Keith; the miracles; the morality of the Gospels, &c. His mind has gradually received the truth, and his doubts are removed. 'I have the faith of the intellect,' he exclaimed at length, 'but, to be happy, I want the faith of the heart.' He is a red republican, and consequently, open and sincere, scorning anything like hypocrisy; arguing to the last gasp, when he does not agree, but when conquered, saying, candidly, 'Yes, you are right, the Bible is right, I must have the change wrought in me—a radical revolution, not a slight reform!' I cannot express the exceeding interest of every conversation. I frequently meet revolutionists in his room. One, a man named Robert, lately come from the dungeon of Belleisle, was conversing on politics. 'Robert, Robert,' exclaimed his friend, 'not till *that* books fills the empty throne of France can France be happy!' His

mind being convinced, he is now reading the Bible for his *own* case, and says, he wishes to "allow it to enter and have its own action upon his heart?"

4. "Robert's history is this. He was intended for a pasteur, and commenced his studies at a Protestant school of theology; left his studies and enlisted; served his time, came back, found his money squandered by the pasteur in whose care he had left it; declared there could be no truth in religion, since its ministers were unfaithful to their trust; became a complete infidel, and threw himself into politics. His pamphlet caused his arrest and incarceration in the dungeons. He left his prison, of course, deeper in his *red* shade than when he entered it; served in the gendarmerie for a short time, and now sells books, and teaches workmen to read and write, &c. One day I took him a manuscript to copy; his room is surrounded with Socialist emblems and engravings. He showed me a fine Latin edition of the Bible, printed in the 17th century. I asked him if he could understand it. 'Very little,' was his reply, and I thought it was perhaps a hint that he would like a French one. On my offering one he accepted it eagerly. He comes now to our evening meetings, though not very regularly, and has brought us several people, his neighbours. These red republicans advance slowly, but in general every step is sure.

5. "My Socialist has also sent me to a young woman who longs to change her way of life, but cannot yet summon courage enough. To her I have given a Testament. She makes flowers, and has two little girls, and four apprentices, so that when I go to read the Bible, I have quite a little school. I have also found a pious young lady who has kindly undertaken to teach the two little girls, who go to her house twice a week.

6. "A woman whom I visited at the hospital during the cholera, and who seemed as hard as a rock, has come to me since, to request me to give a book, such as I had given her, to give to her brothers and to her mother in Bourgogne, saying that they wanted hers, but she could not give it up, for she loved to hear her husband read it! She took two Testaments with great joy. The distribution of the Bible is, indeed, the work of works, for it is the word of our God and not our

own. In Paris, the people—I mean the true republican part, that is, nine-tenths of the workmen—are inquiring. The revolution has turned their thoughts to serious and lofty subjects; the Bible has come within their range of vision, and as a proof of the demand, I may mention, as an extraordinary fact, that an illustrated edition of De Sacy is being issued in four sous numbers, *as a speculation*; it will cost eight francs when complete. The Bible Societies have nothing to do with this edition. May God cause his blessing to penetrate with these numbers into many a family which the Bible Society would never have reached, and bless a hundred fold every prayerfully given copy of the Society."

A reference may be observed, in one of the preceding letters, to the request of Mademoiselle de Chabaud. She suggested that no gift could be more appropriate to the wants of Paris than a large quantity of the first Epistle of St. Peter, prettily bound and very widely circulated. She believes that such a gift would be very acceptable to the citizens of Paris; and that, as a letter from the apostle honoured above all others by the Roman Catholic church, it would be read with extreme avidity by large numbers of that communion.

It was for assistance to carry out this excellent object that I before appealed to the friends of the Bible. A few pounds have already been received, and it may be mentioned that the cost of each Epistle will be about one penny. It is still hoped that further contributions to the same object may be made; and at a crisis when all England is ringing with an outcry against "Papal aggression," surely it is no light matter to be allowed free access to one of the strongholds of popery, and there to deposit the elements of religious truth, so mighty for the overthrow of the kingdom of darkness.

With earnest prayer, that it may please the Head of the Church to bless this effort to the salvation of souls and to his own glory; and that you, in your labours, may be sustained and helped by grace, I am, my dear friend,

Yours very faithfully,

Enstone, Oxon,

J. JORDAN.

Feb. 10, 1861.

## DEDICATION OF A PROTESTANT CHURCH AT ANGERS.

(Communicated by the REV. FRANCIS TRENCH, Reading.)

A religious ceremony of the highest interest lately took place at Angers, department de Maine et Loire. The Reformed church of that town solemnly consecrated to the Lord the first temple that has existed there, since persecution stifled in blood the voice of her pastors, and scattered the stones of her sanctuary. Another of our ancient Zions has thus risen from its ruins.

The place of worship just opened was an ancient chapel, of a style of architecture at once elegant and severe, which has been repaired at considerable expense, and suitably appropriated to the service of the Reformed religion. Several families from a distance, from Tours, Laval, and La Vendée had eagerly repaired to the scene of this solemnity. The church was crowded at an early

hour; a large portion of the congregation were Catholics, and among them members of the Municipal Council, and several of the authorities of the town. At eleven o'clock, nine pastors, viz., Messrs. Adolphe Monod of Paris, Ph. Boucher, general agent of the Central Society of Evangelisation; Vaurigaud and Sohier of Nantes; Sery of Angers; Née of Marsaudeau; Boissard of Josnes; Gautier of Fontenay, and Germain of Pouzanges, took their places in the choir on the right of the pulpit, while the lay members of the general and local consistories were placed on the left.

M. Alphonse Sery, pastor of the church, then ascended the pulpit, and commenced the service by giving out a portion of the eighty-fourth psalm.

Then followed the reading of the commandments, the confession of sin, according to the simple and impressive liturgy of the church of France, and that portion of Scripture contained in 2 Chron. vi. 14—42. During the singing of a hymn, M. Sery was succeeded in the pulpit by the pastor Vaurigaud, of Nantes, on whom, as president of the consistory, devolved the duty of offering up the dedicatory prayer; and most ably did he perform the office, expressing, in language flowing and fervent, in the name of the assembled church, the gratitude that filled every heart towards the God of mercy, for all the blessings he had bestowed, especially in that the prayers of his people were that day answered; and after years of difficulty and disappointment, and hope deferred, they were at length met together to worship the Lord their God in a house, which henceforward would be set apart for His service. He implored a continuance of His mercy, not only on those who were in future to enjoy the privilege of meeting together, Sabbath after Sabbath, for the service of the Most High, but on the whole city, its inhabitants, and its authorities, to whose favour, under God, the Protestants of Angers had been much indebted. The hymn of the Apocalypse (Rev. iv. 8, 11—v. 9, 10, 12, 13), the magnificent music adapted to which is well suited to the sublimity of the subject, was then sung by a full choir, (composed almost wholly of members of the church of Angers,) accompanied by the organ, and before its conclusion M. Monod had taken his place in the pulpit.

He selected, as the subject of discourse, the description given (Acts ii. 41—47) of the primitive church as it existed at Jerusalem, and considered it as a model set before Christian churches of all ages, countries, and denominations. He began by rendering thanks unto God for the restoration of His church in Angers—a church which in past times had borne, under severe persecution, good witness to the truth, and had shown even more by its sufferings than by its numbers. He showed that it could only attain to its former eminence by closely adhering to evangelical truth, and by striving to approach nearer and nearer to the model placed before us in the church of Jerusalem, and then proceeded to combat an erroneous interpretation of a portion of his subject, which had been greedily seized upon by the Socialists of modern times—“*and all that believed were together, and had all things in common,*” showing that while the community of goods which existed in this church affords a striking proof of the unfeigned charity and brotherly love that reigned among its members, and calls in the most emphatic manner on the rich of this world to impart sparingly of their abundance to their poorer brethren, remembering that they are but stewards of the talent confided to them; yet this particular mode of doing so is nowhere imposed as a law, nor does it appear to have been adopted by any other Christian community. It was altogether a voluntary act of the members of this church, thus to strip themselves of their possessions. Peter said to Ananias, “*was it not thine own? and after it was sold was it not in thine own power?*” Thus, no realisation of the dreams of the Socialists, who would annihilate all charity by making it

compulsory, is to be found in the holy society of the first Christians.

It is altogether impossible to describe the effect produced by the preacher in terminating this portion of his subject, or the force with which he at once repudiated all sympathy with the wild doctrines that now agitated the world, and all pandering to the selfish egotism of the favourites of fortune; and when, in conclusion, he exclaimed, with an accent and a gesture that testified his deep sense of his responsibility—“*Woe unto me if I deal falsely with the Word of my God!*” a thrill of emotion pervaded the crowded assembly that seemed to hang upon his words.

M. Monod next proceeded to develop the principal characteristics of this church, which is set forth as a model to all future ages.

1. An abundance of religious life: “*they continued steadfast in the apostles’ doctrine and fellowship, in the breaking of bread, and in prayers.*”

2. This life of God in the soul manifesting itself by an overflowing charity; “*and all that believed were together, and had all things in common.*”

3. By a missionary spirit, an ardent zeal for the propagation of the Gospel, the advancement of the kingdom of God, and the salvation of souls; they preached with boldness Christ crucified and risen again from the dead, “*praising God and having favour with all the people; and the Lord added unto the church daily such as should be saved.*”

Consequently, that which distinguished the apostolic church of Jerusalem from all other churches, even from those afterwards founded by the apostles, was spiritual life in all its plenitude, brotherly love in all its reality, the sincerest and most indefatigable ardour for spreading abroad the knowledge of Christ—characteristic and essential traits in every Christian church worthy the name.

M. Monod then went on to examine whether the churches of our day display these characteristics—whether they are to be found in the Reformed church of France; and though it is to be gratefully acknowledged that an awakening has taken place, that works of charity have been begun, and missionary institutions founded, these signs of life appeared to him as yet weak, insufficient, incomplete. Neither do they satisfactorily appear, either in the Anglican, the Lutheran, or the Independent churches—nowhere is to be found a sufficient degree of faith, charity, and Christian zeal, much progress is everywhere required, and each has need of a new reform. Lastly, disregarding the superannuated barrier and worn-out pretences, behind which the churches of Rome and Greece still seek refuge, he proceeded to cast on each a scrutinising glance, and in each he found little besides a narrow, sterile formalism, mortal to the souls of men. Here and there some few learned and sincere, striving to separate the good grain from the tares, the gold from the alloy, and to spread the knowledge and love of the Saviour; but the vast multitude remaining at least indifferent, if not in a state of declared infidelity, and almost the whole of the clergy labouring to bring back the institutions, the ignorance, the superstitions, and

even the legends of the middle ages. Here, above all, there was surely need of reform, and that of the most sweeping kind.

In an elegant peroration, M. Monod then conjured every true believer, every sincere disciple of Christ, all who recognised in him their Saviour and their God, to rally and unite, putting aside all spirit of sect and rivalry, and thus found the church of the future—a faithful, living, truly charitable and Christian church. “Give me,” said Wesley, in his strong and eccentric language, “ten true Methodists, and they will convert all England!” “And I say,” exclaimed M. Monod, “give me ten true Protestants—ten real Christians, and not only this town, but all France will be converted to the Gospel!”

The service was closed by prayer, the announcement of a second service at seven in the evening, and the singing of a portion of the hymn called “*Luther’s Te Deum*.”

In the evening the congregation was scarcely less numerous—the pulpit was occupied by M. Boucher, general agent of the Central Society of Evangelisation, a gentleman, whose name is now familiar to our Scottish brethren; whose talent and piety they have learned to value as highly as his fellow countrymen have long done, and whose presence, on more than one occasion at the general assembly of their church, has been hailed as a renewal of the close alliance and familiar intercourse that existed in past times between the Reformed churches of the two countries.

To captivate the attention of his hearers, after the deep emotion excited by the solemn service of the morning, seemed no easy task, yet M. Boucher accomplished it, giving, from Rom. xi. 22, “*Consider the goodness and the severity of God*,” a most excellent discourse, which caused more than one tear to flow. Willingly would I give some slight outline of it, but fear I have already trespassed too far on the attention of your readers.

At the conclusion of the evening service, the communion was administered by the two clergymen who had specially officiated, when all the pastors present, with most of the families from a distance, took their places along with the brethren of Angers around the table of the Lord, where His presence and His blessing were sensibly manifested. May God in His mercy grant that the solemn ceremony, together with all the impressive services of this day, which commenced a new era in the history of His church at Angers, may have been a powerful means in His hand of winning many souls unto Christ. A collection in favour of the Central Society, which had so opportunely aided the infant church at a time of extreme difficulty, was made, morning and evening, and the public worship of the day was concluded by singing the hymn of Simeon, “*Lord, now lettest thou thy servant depart in peace according to thy word, for mine eyes have seen thy salvation*.”

## FELIX NEFF’S SCHOOLS IN THE DEPARTMENTS OF THE ISÈRE AND HIGHER ALPS.

Geneva, 7th February, 1861.

Dear and honoured Brethren, — You very kindly gave a place, in a former number of *Evangelical Christendom*, (January 1850, vol. iv., p. 12,) to a short statement respecting those schools in the Higher Alps and Isère, originally founded by Felix Neff, and carried on, in a spirit like his own, by the pastors of the consistory of Mens.

These details appear to have interested many British Christians, who have kindly testified their sympathy by transmitting to me, through Messrs. Partridge and Oakey, donations towards the support and furtherance of this work. The arrival of these gifts was most opportune. If it did not save our interesting schools from actual ruin, it was, at least, the means of preventing us from carrying out that plan of reduction upon which necessity had compelled us to resolve.

Allow me, then, through your excellent journal, to assure those Christians who so kindly aided us, of our heartfelt gratitude, and to implore earnestly the continuance of their benevolent assistance and of their prayers; for if that simplicity of manners which prevails in these Alpine solitudes enables us to do great things with small sums of money, it is, on the other hand, impossible to procure even such small sums in this country, because of its great poverty. It is for Christians placed, by God’s good providence, in a better situation,—in a milder climate, and in the midst of more abundant resources,—to take care that brethren in Christ,

bequeathed to them by persecution, and already hard pressed to procure the most pitiful subsistence, shall not know the still sorer privation of that bread which nourisheth to life eternal, and from which consolation and strength are to be derived.

We have before us a report, written by the Rev. L. S. Cadoret, on his return from a tour of inspection among the schools which occupy our attention. The naïve simplicity and truthful tone of this report have excited our liveliest interest; but we think that it would lose its charm by translation into a foreign tongue. The minute details given, and the use of familiar expressions peculiar to the locality, present difficulties to a translator, and lead us to prefer giving a brief summary, instead of transcribing the report as it stands.

The schools inspected by M. Cadoret are scattered over a wide extent of country. They are eighteen in number, and contain about 400 children. We are not without hopes of extending the benefit, during the present year, to many new localities, and of thus including a larger number of children.

The first part of the inspector’s duty relates to the toilet. It will be readily understood that the ambitious term can only be applied to these poor children in a very limited sense; clean and well-washed faces and hands,—neatly-combed hair,—well-mended clothes, made up of many pieces, but without holes; this is as much as is required of them. Here, the lessons of the inspector are

quite as useful to the parents as to the children ; for it is on them that the chief responsibility rests.

After the children's toilet, their books and copy-books pass under review. Those who present copies defaced with ink-blots, or dogs'-eared books, are censured ; while praise is bestowed on such children as have shown the value they set upon their little treasures, by the care they have taken to preserve them.

From these external matters, the inspector turns to their reading. The bad accent of the mountain pastors, a monotonous or a drawing tone of voice, provoke abundance of critical remarks ; for few things escape his notice.

Then follows their writing. This is not taught according either to the English or the French method ; but in a mixed and irregular manner. With some it is merely the imitation of printed characters. This may be accounted for by the scarcity of copies, and the frequent change of teachers ; but they improve as they proceed ; and if these children of the mountains do not become fine penmen, they at least learn what is necessary to enable them to manage their own affairs, and to send letters home when they are absent from it.

The next business is recitation. Passages from the Bible, psalms, and hymns are repeated ; and then follow questions and explanatory remarks on what has been learned. In this exercise the inspector has a good opportunity of judging of the children's intellectual development. It is generally remarked, that the book which they understand the best, and which they read with least fatigue, is the Bible.

After the biblical lesson comes the hymn singing. This is the joyous part of the examination. All the children join in it with equal energy and noise. We cannot boast of the melodiousness of these little concerts ; for each child's ambition is to sing louder than his neighbour. They all sing with all their might. This manner of singing was learned from blessed Neff, who accustomed himself to use his voice to the utmost, and who considered such a play of the lungs a sign of good health in children. Singing once begun, it is not easy to put a stop to it. They sing on till their weary throats can sing no more.

These exercises are closed by prayer. Then comes the time for recollection and seriousness. And here I must beg permission to quote the words of the report. "Many of our children pray in succession. There is much wandering and repetition in their prayers ; but there is also much beauty and pathos. A little girl, three years old, said, 'Lord Jesus, I want to go to heaven with my little sister ; a crown and a white robe. Amen.' Another simply stretched her little hand towards heaven, and asked God to give her His. A third exclaimed, 'I have neither father nor mother upon earth ; Lord, be Thou my Father !' Her sobs prevented her from saying any more. Two little companions

arose, threw their arms around her, and covered her with kisses." All wept,—and the inspector wept too. "It is here," he adds, "that we receive our sweetest blessings : it is among these little ones that we go for the refreshment of our spirit, when we are depressed by witnessing the sorrows and distresses of the people."

A few words upon the Model School and we shall conclude. To the great grief of our brethren, this school, designed for the training of Protestant teachers, has been on the point of destruction. The new law respecting public instruction committed the care of these establishments to the various departments, and withheld the grants formerly made by Government. Now, in a poor country, where nine-tenths of the population are Roman Catholics, and where religious corporations are well able to furnish a sufficient number of instructors, without putting the State to any expense, such a law was a death-stroke to a Protestant Normal school ; and we feared lest those young people, who have been, with much pains-taking, preserved in their father's faith, and in the church of Christ, should be induced to bow beneath the yoke of ignorance and superstition. Happily, for the present at least, this calamity is averted. But the assistance afforded by authority is not sufficient for the maintenance of our school ; and it must put in a claim on the piety of British Christians. If they only knew how extensively beneficial £30 or £40 per annum would be—if they only knew how largely such a sum would conduce to the moral well-being and eternal salvation of thousands of their brethren, the feeble remains of a vast wreck, who have taken refuge in these mountains, where the hand of Christian charity alone can reach them,—doubtless, few servants of that good Master, whose "will is that not one of these little ones should perish," (Matt. xviii. 14,) would hesitate to contribute a grain of sand, if not a stone, towards strengthening the little building that is rising here to His glory. These grains of sand united would suffice.

Will you, my very dear brethren, give circulation to these expressions of gratitude for the past, and hope for the future, in behalf of Neff's former schools ? I am sure that the Christian kindness of Messrs. Partridge and Oakey will induce them again, as previously, to receive any donations that may be forwarded to them for this unassuming, but important work.

Believe me to be your sincere and affectionate brother in "Christ, which is our hope,"

J. D'ESPINE,

President of the Swiss Section of the Evangelical Alliance.

\* \* Our publishers, or ourselves, will very willingly take charge of any contributions which may be sent in aid of these humble but interesting schools, which we again commend to the Christian sympathy and benevolent aid of our readers.—EDS.



## BELGIUM.

## PROGRESS OF RELIGION AND THE REFORMATION.—No. III.

LIÈGE—FERDINAND DESIRÉ GIROD—LABOURS AND CONTENDINGS—SUCCESS.

North Shields, Feb. 1851.

It was Saturday evening when, accompanied by my excellent friend, M. Urling, of Brussels, who had kindly agreed to join me, during the remainder of my tour, I reached Liège. As soon as we had breakfasted, next morning, we set out to call on M. Bartel, one of the elders of the congregation, who conducted us to their place of worship, which we found well filled with an attentive audience. This church having lately been deprived of their pastor by the hand of death, the service was conducted by M. Cacheux, minister of the neighbouring station of Lize. The serious demeanour of the people, all deeply interested in the faithful ministrations of this young preacher, was very pleasing to us, as spectators, especially when we remembered that only a few years had elapsed since almost every individual of the number belonged to the popish communion.

It was to M. Bartel's that, under God, about fourteen years ago, the *Société Evangélique Belge* owed its origin. Himself a German Protestant, with a sincere love of the Gospel, he sought the assistance of friends in Brussels, to open a place of worship for evangelical Christians in Liège, where he had discovered no teaching, but under the two extremes of Romanism and Socinianism. These friends agreed to his proposal, and with a view of extending their operations, at once formed themselves into the Society, whose efforts we have already seen to be so greatly blessed in other parts of the country.

M. Girod, then labouring with little success, though with great talent and zeal, at Mons, accepted their invitation to labour in Liège, and was appointed their first ordained agent there, in 1838. This excellent man, who acquired for himself the title of the apostle of Liège, died last summer, in the midst of growing labours, and the most encouraging tokens of ministerial success; and, perhaps, the best way of giving a true idea of the history and condition of this station, may be by presenting a short sketch of his life and ministry.

Ferdinand Desiré Girod was born in the humble village of La Perrenne, on the western slope of Mount Jura, in 1803. His parents were Roman Catholics, and very poor. Scarcely was he three years old when his father died, leaving to his widow the charge of himself and a little sister, two years younger. The anxious mother took care to send her children early to school, and here the intellectual character of young Girod became immediately remarkable. He pushed forward into the classics, and when compelled to cease attendance at the village school, he prevailed on a neighbouring curé to continue his education. This clergyman was a Jansenist, and from him he received his first lesson of dislike to the jesuitism which he was afterwards called on so vigorously to combat. At an early age he obtained an appointment as schoolmaster of a

neighbouring commune, where he continued to improve himself, and where his mind became strongly imbued with sentiments of repugnance to popery. It was in the year 1828 that he wrote to M. Cheuvreux, one of the professors in Geneva, avowing himself a Protestant, and desiring admission into the Academy as a student of theology, and candidate for the Protestant ministry. Succeeding in this application, he soon found, what Malan, Bost, Merle d'Aubigné, Gausson, and others also discovered, that the theology of Geneva at that time was a very different thing from that of the Bible; and, like them, he withdrew himself from a system which he could not approve, and placed himself under the instructions of MM. Gausson and Galland, two of the brightest lights of evangelical protestantism. From Geneva he went to Strasbourg, where he graduated as B.D., and was ordained according to the order of the Protestant church of France. His doctrine as a preacher was from the first truly evangelical—indeed, more so than at all suited the taste of those who had the power to promote his views; so that, though twice called to the ministry by the voice of the people, the Consistory, or Court of Elders, who exercise a right of *вето* in the French congregations, refused to give effect to their invitations.

At length, after a variety of fortunes in his native land, he crossed into Belgium, and having laboured in Mons and its neighbourhood for about one year, came as we have seen to Liège.

It would be difficult to describe the feelings of Girod on approaching, by the heights of St. Laurent, for the first time, the scene of his future labours. Himself a mountaineer, he here found himself again in the midst of lofty hills and deep valleys, and within the sound of rapid streams, while the city of his destined ministry, presenting a confused mass of houses, of palaces and churches, reminded him of the nature of the arduous work he had undertaken; and he was heard to soliloquise, as he contemplated the spectacle—"The blessed Gospel is unknown among the thousands of that crowded city, but who can predict what the grace of God may in a short while effect?" Like David with his sling and stone, so he with his New Testament went forth, in the name of the Lord of Hosts, to combat the giant who defied the armies of the living God, and he did so, fearless of the issue.

His audience at first consisted of a single English family, in whose house he preached, joined by M. Bartel, his only additional hearer. But the sensation produced by his arrival, and, above all, the missionary zeal which he soon began to discover, obliged him, in the course of a few months, to "lengthen his cords." He hired a hall for public worship, and, at the close of the first year, he was able to use this language:—"The hand of the Lord is upon our church, which is already assuming an important aspect. We need now no sign over our doors, nor

announcement in the public journals. Our adversaries are our best advertisers. Their opposition fills our place of worship to overflowing. Both on Sundays and Thursdays crowds gather round the doors before they are opened, and no sooner is admittance granted than our hall is filled."

Every engine of priestly intolerance was set to work to check the progress of the truth. The priests and their agents,—the Romanist journals and a bigoted public,—poured on him a ceaseless flood of calumny and abuse. He replied only by new diligence in his high calling, and by a publication of singular ability and power, in answer to the jesuitical arguments of his opponents, which completely silenced them, and caused them to maintain, ever after, towards himself, a more respectful attitude.

In 1843, the town of Liège was moved through all its families by the popish ceremony of exposing to the adoration of the faithful the relics of the body of a female saint named Alenie. This afforded to Girod such an opportunity as he desired. He visited the church where this ridiculous ceremony was taking place, examined minutely the precious remains, and, weighed down with sad thoughts excited by the sight he had obtained of the superstition of the multitude and the priestcraft of their teachers, he employed his popular and powerful pen in exposing the delusions and follies of the season; demonstrating, 1st, That no authentic proof exists whether this Alenie was Pagan, Christian, or Jew, whether she was orthodox or heretic, whether she was a martyr, or even a subject of grace and of salvation; and 2nd, That whatever she may have been, she cannot hear or answer prayer, and that to offer to her adoration is profane and anti-scriptural. A Mous. Kersten, editor of a Romanist print, entered the lists in defence of the injured skeleton; but Girod replied to him with such good effect, that the chivalrous combatant had no desire to return to the charge. The time had now arrived for exposing more fully the prevailing errors, and demolishing the fabric of superstition which Rome was endeavouring to prop up in this dark place. The next publication of M. Girod attacked the popular belief relative to St. Hubert, the patron of Liège, and came in good time to be widely circulated during the *fête* or jubilee of that saint, which took place in 1846. Extraordinary preparations had been made for the occasion. All the Belgian bishops, and many popish dignitaries from other countries, attended to grace the services. The most popular preachers of France thundered from the pulpit—strangers in thousands crowded the streets—splendid processions attracted the eyes of the multitude—indulgences, on the easiest terms, were freely dispensed among the people, and tracts in honour of St. Hubert were circulated among all classes of society. In the midst of

this religious excitement, a brochure, under the startling title of "Rome's Errors regarding the Eucharist," fell like a thunderbolt upon the public, and produced an incredible excitement among the enemies of the Gospel.

While the cause of truth was thus vigorously proceeding in the town of Liège, Girod was gratified to find that openings of usefulness presented themselves in several neighbouring localities. Thus, at Nessonvaux, a romantic village, situate on the Vesdre, about three leagues on the Cologne railway from Liège, a movement which had been silently in progress among the people, began, in 1845, to assume importance, and in answer to an application forwarded to him from some of the inhabitants, he appeared among them and opened a place of worship. It would be difficult to describe the agitation excited by his first appearance in the village. The crowd of people, of both sexes, which gathered to hear him preach, was such, that the floor of the upper chamber where they met gave way, and would have sunk with them to the lower story, had not the precaution been taken to sustain it by props. On his return, the satellites of Rome gave him a reception entirely in keeping with their character. He was saluted with a perfect Babel of sounds. Cries and shouts were mingled with the loud clang of kettles and other kitchen utensils, and the bray of a thousand hideous clamours. But these means did not effect the end intended. Neither was the preacher discouraged, nor were his hearers terrified, while many strangers were thus led to inquire, who might otherwise have remained indifferent. "The news which I have to give you of Nessonvaux," he writes, on the 28th of April, 1846, "are most encouraging. On Easter Monday—an idle day with the Romanists—I preached to as many as the place of worship would contain, and I regret to say that as many more were obliged to retire, not finding admittance. I am happy to learn that the people here are acting in a most promising manner. Every Sabbath they meet for reading the Scriptures and for religious conversation."

Our visit to this locality, in November last, justified, in the amplest manner, the favourable opinion formed by M. Girod, four years and a half earlier. We found a flourishing church, worshipping in a sanctuary erected by their own exertions, aided by Christian friends, and presided over by M. Cornet-Anquier—the friend, the convert, and the biographer of Girod. I shall not soon forget the pride with which an honest couple showed me the Testament from which M. Girod gave out his first text at Nessonvaux, or the satisfaction with which an individual announced himself as the messenger who had conveyed the letter to Liège, inviting his visit. On this subject, more in my next.

GEO. H. DUNCAN.

\*.\* In our advertising columns will be found an appeal on behalf of the little Protestant church at Charleroi, of which our last number contained so full and interesting an account. The advertisement, we may mention, is sent by a clergyman of the church of England, who, like the writer of this series of papers, visited Charleroi, a short time since, and witnessed the Christian zeal of the pastor and his flock, and the testimony they are bearing to Protestant truth, amidst the Roman Catholic population surrounding them. Many of our readers will, we have no doubt, be disposed to sympathise with them in their difficulties, and render them the help they need. We shall willingly take charge of any sums that may be sent to us for them.—EDS.

## PRUSSIA.

## NEW CHURCH ORGANISATION.

On the 29th June, 1850, a remarkable document relating to ecclesiastical affairs was issued by the Government, entitled, A ROYAL DECREE RESPECTING A PAROCHIAL ORDINANCE FOR THE EVANGELICAL CHURCH COMMUNITIES OF THE EASTERN PROVINCES OF PRUSSIA, AND THE INTRODUCTION OF THE SUPREME COUNCIL OF THE EVANGELICAL CHURCH, AND THE PRINCIPAL REGULATIONS FOR THE GOVERNMENT OF THE EVANGELICAL CHURCH.

This document was mentioned, and some remarks were made upon it, in a communication from Professor Tholuck, which appeared in our number for November, last year (vol. iv., p. 344). We then stated, that the document itself was lying before us, and that we intended, at a convenient time, to present the substance of it to our readers. This promise we now redeem; interspersing such comments upon it as may seem to be called for, in order to its elucidation, or as may indicate our own views in relation to some particular portions of it, or to its character as a whole.

Before, however, saying a word on the subject to which these regulations refer, we must mention two features in the present condition of Prussia, which afford solid ground of hope for the future, and which compensate for innumerable errors on the part both of the Government and the people. The one is the measure introduced by Stein and Hartberg, which converted a population of serfs into peasant proprietors, and which, according to every testimony, has produced a degree of comfort, order, and attachment to the soil, which is not elsewhere to be witnessed among the labouring classes. The other institution, which was introduced at the same time,—the darkest in the history of Prussia, during the French domination, from 1807 to 1818,—was the great measure of public instruction. 28,000 schoolmasters, supported on moderate salaries, raised by local taxation, and the inhabitants of each district taking an active part in the erection and superintendence of the schools, present a spectacle of which Prussians may well boast. These teachers have all been reared in schools in which Latin and Greek are taught, till they are fifteen years of age, and then have been for three years at one or other of the twenty-four colleges for schoolmasters; have been found qualified, after repeated examinations, and are so devoted to their profession, that the instances are exceedingly rare, almost unknown, of their forsaking it for more lucrative employments. Of the schoolmasters, 17,000 are connected with Protestant churches, and their labours have changed the whole face of society among the labouring classes, within the last thirty-five years. Those who are under forty years of age being usually different, and superior in intelligence and manners to those above forty years of age, who had not enjoyed the same advantages of education. Both Government and people have yet much to learn, and it would be difficult to say which commits the more grievous errors. But where you have intelligence, industry, the love of

order and of improvement, experience will gradually correct those mistakes which are occasioned principally by having to enter on new and untrodden paths. With these remarks, which will serve to indicate our views respecting the future prospects of Northern Germany, we proceed to offer some explanations of the paper of which we have quoted the title.

The first expression which requires remark in this official document is the title, "Evangelical Church,"—a title imposed by the Government, some twenty-five years ago, without asking the opinion, much less the consent, of the people. The name of Protestant, which has so many historical associations, was suppressed by law, and is not allowed to be taken by any of those communities which once gloried so much in its very sound. Luther laid little stress on liturgies, and encouraged every district to form their own. There were no less than 120 different liturgies in the various provinces of Prussia. The Reformed or Calvinistic Churches were still less regular in their use of them. But the distinctive names of Lutheran and Reformed were then abolished: they were formed into one United Evangelical Church, which was the name it was henceforth to bear: a new liturgy, prepared at the command of the king, was enjoined for universal use. Imprisonment, fines, billeting of dragoons, exile, were the penalties incurred by recusants; and a liturgy in which no one believes, either among the clergy or people, furnishes a compulsory form of public worship which all the churches must observe. The effects of this State dictatorship have been most deplorable. Infidelity, neglect of public worship, a want of interest in all that relates to their church, even among the truly pious, have been the natural result. Among other things, the State compels all parents to bring their children for baptism. This species of coercion has, in some districts, created such disgust, that it was expressed by the ridiculous and even blasphemous names which parents gave to their children on these occasions, till the Government has been led to pass a law, that no child should receive a name in baptism which is not to be found in the calendar of the saints. A case has been recently mentioned in the correspondence of the *Times*, of a mother being condemned to two months' imprisonment for having proposed to name her child Jacobi Walden, two names harmless enough—one of an eminent physician, and the other of a Berlin judge; and for having endeavoured to carry away her child to another part of the country, when the clergyman insisted that it should be baptised by another name. Such despotism, we cannot think, will very long survive.

But, to return to our title—another expression requires explanation. The "Eastern provinces of Prussia," that is the softer name for those provinces which were conquered by Frederick the Great, from Sweden, Poland, and Austria, and includes Pomerania, Posen, and Silesia. There, all power in Church and State has been placed in the hands of Govern-

ment officials. The Minister of Religious Affairs has done everything for the people, and has treated them as children, wards, and minors, and has allowed them to do nothing for themselves. In the Rheno-Westphalian provinces, where the Protestants are not so numerous as the Roman Catholics, there has been more freedom of action; the wishes of the people have been consulted in the appointment of pastors; they possess a veto upon any candidate proposed either by the Crown, or by the landed proprietor, or by the session: they have the power of electing elders, one-half of whom go out every two years, and deacons, who are changed every year; and there are several matters left entirely to the control of the ministers and elders, when they assemble in their district synods. But, even in the Rhenish provinces, the complaints are loud of the manner in which all free action is cramped and hampered; and of the much larger measure of independency and of State support which their opponents the Roman Catholics enjoy. In the Eastern provinces, the Church has been completely placed under the dictatorship of the State; and it is to remedy some of the mischiefs with which this state of things has been rife, that the following arrangements have been promulgated:—

The Supreme Council of the Evangelical Church comes into the place of the Minister of Religious Affairs, on the following matters:—

1. The calling of synods.

2. The superintendence of Divine worship, in its doctrines and liturgies; the superintendence of religious instruction, according to the rules laid down in the constitution of 31st January, 1850; the appointment of church festivals; the dedication of churches; and the granting of churches to other purposes than those for which they were founded.

3. The superintendence over the clerical examinations, and the preparation for the ministry, particularly the superintendence of the theological seminary at Wittenberg.

4. Complaints respecting the induction of pastors, and the occupation of the inferior church offices, as well as the disputes respecting the rights of presentation and election. In the case of landowners' patronage, there remains to the king's minister the right of decision, till the completion of an independent constitution for the church.

5. Superintendence of the ordination, induction, and swearing in of the clergy, and of their discipline.

6. The matters of a retiring pension; the decision on a quarter's salary after death, and a pension to the widow, so far as State pay is not taken in aid, as well as the vicarious administration of vacant offices.

7. The complaints on the usurpation or refusal of pastoral duties on the part of the ministers.

8. The disputes about the parochial rights.

9. The ratification of the inferior church offices which have no reference to the administration of funds, especially of the elder and of the representative of the congregation, where it is necessary.

10. The settling of church arrangements.

11. The maintenance of church discipline within the limits of the law of the land.

12. The visitation of the churches, and the oversight of the pastor's and superintendent's archives.

In all the foregoing cases, the Supreme Council of the Evangelical Church exercises the right of a Supreme Court of Appeal, and of general control, according to existing laws and regulations. But that this court is kept in strict subordination to the civil power, is evident from the following arrangement—that it stands in direct communication with the other courts, and reports immediately to the King's Majesty; and before any of their despatches can be carried out, they must be laid before the Minister for Religious Affairs, and receive his signature, by way of acknowledgment. All despatches to go under the form, "The Supreme Council of the Evangelical Church;" and to be carried into effect by the President alone.

To the Minister of Religious Affairs, until the completion of an independent constitution, belong the following matters:—

1. The regulation of the interim stipend in disputed appointments of churches, pastors, and sextons.

2. The care of the church books, of the erection and keeping up of the edifice.

3. Oversight of the funds of the churches not subject to the patronage of the landowners, ecclesiastical foundations and institutions, as well as the exercise of the landowners' rights of superintendence and administration of the funds belonging to churches under their patronage, and to the foundations and institutions belonging to them.

4. The appointment or confirmation of the secular church functionaries, appointed for the administration of the ecclesiastical funds, as well as the superintendence of their official and moral conduct, and of the disciplinary powers granted them by the constitution; and the Supreme Council and King's Minister mutually to consult and assist each other.

The cases of concurrent jurisdiction are then mentioned, as—

1st. The want of pecuniary aid; doubts about the extent of the circuit; the expenditure of funds; ecclesiastical foundations and institutions.

2nd. Changes in existing, or introduction of new rates and taxes; changes in existing, or formation of new parochial limits.

3rd. The introduction and management of the commissary's business in the consistories; the filling up of vacant superintendentships, as well as the appointment of the directors and professors at the theological hall of Wittenberg.

On the occasion of bestowing orders and distinctions on candidates for the ministry.

On the occasion of the landowners' patronage.

The granting of support to the clergy out of the fund appropriated to that purpose. In all these cases, the decisions go forth in the name of the Minister, according to the preceding clear

understanding with the Supreme Council of the Evangelical Church.

Let us now, however, turn to the part which the people themselves are invited to take in their own religious affairs.

1. Every evangelical community has the task of forming itself for the cultivation of the Christian spirit and the Christian life, under the guidance and direction of the Christian ministry; and must acknowledge the doctrine which is founded on God's pure and clear Word, the prophetic and apostolic writings of the Old and New Testament, and which is witnessed in the three chief creeds and the confessions of the Reformation; and must submit to the general laws and ordinances of the church.

2. The church binds its members to endeavour to maintain a Christian conversation; by giving the requisite contribution, to give their help to the maintenance of the church establishment in the community; and by the participation of word and ordinances, to acknowledge themselves as members of the church.

3. The members have thence their appointed share in the means of grace, in the regulations and arrangements of the church community.

4. The communal membership, according to the general legal definition, is determined by the fixed residence within the limits of the parish: persons coming from a distance, before they enter the community, must bring credible testimony, either in writing or oral, that they belong to the Evangelical Church, before they participate in the rights of members.

5. Those who have the right of voting in the community, are the heads of families, and fathers who have reached their twenty-fourth year, and are in full possession of their civil rights and privileges. If persons are found among the church members, who, by their vicious conduct, or by their actively manifested contempt of religion, have given public offence to the church, and whose right of voting may, on that account, be disputed, the kirk session shall determine; but the accused shall have the right, as well as the authors of the complaint, of appealing to the higher court, the synod of the district.

6. In the commune, there shall be a kirk session, or parish church council formed, for the ecclesiastical affairs of the commune; to consist of the clergyman, and, at least, four lay members, who are called to that office by the choice of the community, according to the following regulations. If several ministers are employed by the commune, in constant duty, each has a seat and voice in the kirk session. The assistant preachers have only a consultative voice. The churchwarden named by the patron belongs to the session.

7. The election to the kirk session is made by all members of the commune who have the right of voting; the kirk session proposes at least double the number of names that is wanted, out of which the selection must be made. For the first time, the proposal is made by the minister, the patron, and the churchwarden, in common, under the guidance of the superintendent. Along with the patrons, the consistories will

take a part in the designation of the selected individuals.

8. The members of session must be fathers or heads of families, thirty years of age, and in full possession of their civil rights and privileges. The proposers should direct their attention to seek such persons as attend on religious ordinances, and by their good moral conduct will maintain the respectability of the office in the eyes of the people. For the fulfilment of this duty, the people themselves and the church are accountable, and any complaint on that head is permitted to the superior church court.

9. The election of members for the kirk session is to be published from the pulpit on three successive Sundays, according to the legal rules for the convocation of the community; eight days before the election takes place, the list of the persons proposed by the session must be published at the church door. Where local circumstances render it expedient, the election may follow by taking a part of the nominees on different days.

10. The minister, or, if there be two, the oldest, shall preside at the election, which shall be held in the church, opened by an address from the altar, in which the members of the community shall be exhorted to be mindful of their duty, and to unite in intercessory prayer. After the last prayer, the election is made by voting for the names aloud, and the votes are entered on the minutes.

11. The choice is decided by the absolute majority of votes. The result is published from the pulpit either immediately, or at furthest, on the next Sunday; and the members elect are, in presence of the congregation, on the following Sunday's services, solemnly set apart by the giving of hands to the faithful performance of their official duties.

12. These duties are the following:—1. The fostering of the Christian spirit and practice among the people, by exhortation, warning, and example. 2. Care for the maintenance of public worship, the sanctification of the Sunday, co-operation with the local liturgical arrangements. 3. The superintendence and administration of the church funds, and the representation of the people's rights, in the matters thereunto belonging. But, if larger powers have not been granted them by the people, they must take the sense of the parish, in all cases required by the law; also in the proceedings respecting patronage, which will follow the course prescribed by the law of the constitutional charter, the parish, till final arrangements are made, will be represented by the church council. 4. The keeping a list of the church members. 5. The giving notice of the vacancies in the ministry which may occur, and the making of the provisional arrangements which may be necessary. 6. The co-operation in the settlement of the minister, according to the regulations in that matter, as well as the right of proposing names for filling up the kirk session. 7. The appointment of the inferior church officers, where well-established rights are not thereby contravened. 8. The representation of the congregation in reference to schools. 9. The church arrangements for attending to the poor and the sick. 10. The representation of

the circuit (synod), which nearly corresponds to the Scottish presbytery, and the consistory to the Scottish synod.

13. The president of the kirk session is the clergyman; where there are several, the first; where there are colleagues, the oldest.

14. It is left to the kirk session to divide the administration of parish affairs among the members, so as to suit their own convenience.

15. The ordinance, adopted according to the foregoing fundamental principles, and the ecclesiastical powers conferred on the community in conformity with them, shall remain in force, until the church, by its representatives, shall have established a general parochial law.

These regulations will, in a good measure, speak for themselves. They will remind some of our readers of the well-known arrangements which have, since the time of the Reformation, been maintained in the Presbyterian churches of Holland and Scotland, and which have been transferred to the Presbyterian church of America. There is in Prussia this important difference: that all the arrangements are fixed and determined by royal authority; are imposed solely by the king's decree; and whatever powers are conferred, either on people or ministers, can be withheld or withdrawn, as royal caprice may dictate. The rights of all classes are left without the least security; and finally, though the constitutional charter abolishes patronage, and promises many rights to the people, there are no means by which these rights can be vindicated; the old forms of despotism remain, and the old methods of procedure are therefore still adopted. The people are everywhere treated as children; they are not allowed to do anything for themselves; and still further, these regulations bear on their face the character of transition; they do not pretend to be final; and everything, therefore, is, in the meantime, in a state of uncertainty and confusion. We do not trouble our readers with the reasons, which are given at some length, for the regulations which we have quoted. We are glad to see that there is no tendency to make the

clergy the church, or to convert them into an order of priests; that the universal priesthood of Christians is fully acknowledged; that ministers and people stand in the same relation to the great High Priest of our profession, Christ Jesus; that there is some prospect of the people being gradually admitted to their rights, as they are fitted for their exercise, and as they learn to prize and to claim them.

What is chiefly required in Northern Germany, is greater liberty for the congregations to revert to their accustomed freedom in the forms of public worship; and especially, where they are aggrieved by the Government regulations, to adopt those forms which are more consonant with their religious convictions—always, in these cases, being expected to bear, themselves, the expense. It is not for us to foment discord, or to suggest dissensions; nor is this our intention in what we are about to say. Separations, which in some cases are blameworthy, are, in others, to be commended. A second reformation is, in truth, needed, in many of the Continental Churches; and we are convinced that a vigorous dissent, founded on the great principles on which Luther and his associates appealed so powerfully to their contemporaries, would do more for the revival of pure Christianity, and for the improvement of morals in the northern kingdoms of Europe, than almost any other cause. The compulsory suppression of all manifestation of religious conviction in Sweden, Denmark, and all the States of Germany, we believe to be one of the main causes of that grievous decline, which for the last two centuries has marked all those churches in which the light of the Gospel at first so gloriously shone. The mightiest revolution which ever took place in the history of a nation, and a revolution in many respects for the better, has been thwarted, stifled, and frittered away, by the vexations and everlasting intermeddling of those who might have proved its truest friends, by leaving it to its own native energies, but who have crippled and nearly destroyed it, by the heavy manacles which they have laid on every joint and limb of its body.

## GRAND DUCHY OF POSEN.

ACKNOWLEDGMENT OF REMITTANCE—VISITATION OF THE CHURCHES—WANT OF BIBLES—AND PASTORS—MAINTENANCE OF DISCIPLINE—CONSEQUENT PURITY OF MORALS—SOIL PREPARED FOR THE SEED—THANKS FOR BRITISH HELP.

(Addressed to our German Correspondent, T. B. K.)

Posen, January 10th, 1851.

Your friendly lines of the 14th December, together with the enclosed bill on Messrs. Fetschow and Sons, Berlin, for 88 th. 22 s. g., reached me safely, and proved a highly acceptable Christmas gift; although I cannot but regret that circumstances I was unable to control, have prevented me sending you, ere now, an acknowledgment of the due receipt of, no less than my warmest thanks for, the truly timely bounty.

The numerous festival days have necessarily occupied much of my time; besides which, I had promised to make, before Christmas, a visitation of the churches belonging to our communion in this province, from which I only returned

yesterday, and in the execution of which design, a large proportion of the sum received through you was gladly expended.

I visited fifteen congregations, and am rejoiced to bear testimony to their spiritual prosperity, which warrants the most hope-fraught anticipations for the future. Not that any important numerical increase can be notified, but, what is still better, vital Christianity has undeniably progressed among them, and that amid the not inconsiderable amount of difficulties and oppression with which they have to contend.

I found everywhere a sincere and earnest desire after the pure word of God, (from which those hungry souls were so long debarred, while

under the Romish yoke,) and had I but possessed a sufficient supply of Bibles, I should have found ample opportunity to distribute them. But, unhappily, my whole stock was thirty! "and what were these among so many?"

Another sad injury to our scattered congregations is their destitution in respect of stated pastors, which occasions that very many of them have seldom more than twice or thrice a year the benefit of a preached Gospel. Such a sad paucity of the means of grace falls peculiarly heavy on those, who, in their attempt to follow a purer ritual, have to contend against not only surrounding popery, but the repressive influence of a hierarchically disposed Government. Yet they conscientiously persevere in assembling together, at least twice a week, for the purpose of Divine worship, and the members cherish and exercise much brotherly love in their intercourse with each other. But still, the absence of the preached Word, the living voice, operates as a discouragement and hindrance, which it were devoutly to be wished there was any near prospect of seeing removed, by the increase of labourers in this portion of God's vineyard.

It was, on the other hand, matter of joy to me, to find our congregations universally characterised by the most exemplary morality; and to learn, that every deviation from it was followed by the exercise of scriptural discipline, and hardened sin punished by exclusion; so that even the police courts bear testimony to the good conduct of the Christian Catholics, acknowledging that, as yet, no member of their churches has been brought before their tribunal.

This solicitous attention to moral purity is the more deserving of notice, as the population, generally, has long been deeply imbued with the popish notion that a punctilious observance of ecclesiastical ceremonies makes amends for all moral delinquencies. The consequence is, that licentiousness of every sort prevails to an almost unheard-of extent among the Poles, with whom theft, robbery, and murder, are matters of such daily occurrence as to excite little attention. We live, indeed, here in a state of complete heathenism, for nowhere has popery done its

work of demoralisation more effectively than in our province, which has become so entirely "a den of thieves," that even "the power of the sword" is unable to secure either person or property from lawless violence.

In this respect, therefore, our congregations are really as a light placed on a candlestick, in order to diffuse illuminating and warming rays all around; and while their task is great and glorious, their responsibility is great likewise.

I am further persuaded that few soils can be found more ready to receive "the seed of the word," could it be but scattered abroad, where, in short, preaching efforts would be met by more successful results than among us, where thousands secretly sigh and groan under a *felt darkness*, without knowing where to seek for light. The harvest is, indeed, incalculably large; but, alas, the labourers are deplorably few! Nor do we ourselves possess the means by which we can even try to lure labourers to it; or, while stated pastors are wanting, to supply their lack by regular or extensive missionary tours.

From all this, you will be able to form some estimate of the value to us of those Christian benefactions of which you have repeatedly been made the medium; nor, perhaps, will it seem strange that, having been often indebted to British sympathy for help in our deep necessities, we should almost regard it as a source of providential supply; for although we have, in our own land, many a sympathising *heart*, the *helping hands* are few indeed.

We entreat you to show us the additional kindness of translating and conveying to your generous countrymen the expression of our gratitude for this new proof of their Christian love towards us; and, at the same time, to entreat them to remember us before the throne of grace, seeking for us a double portion of the Divine Spirit, to strengthen and stimulate us in our peculiarly difficult warfare.

Imploping the blessing of the Most High on all our British benefactors, and on yourself, as the channel of their bounty, I subscribe myself,

Your grateful brother in Christ Jesus,

A. J. P. O. S. T.

## LOMBARDY.

ROMANISM IN MILAN—CHANGE IN PUBLIC OPINION SINCE THE REVOLUTION—PROTESTANT CHAPEL TOLERATED, BUT NOT LEGALISED—NUMBER OF PROTESTANTS—EFFORTS MADE BY THEM TO OBTAIN DIVINE SERVICE—SUFFERED TO HOLD PRIVATE MEETINGS FOR WORSHIP, BUT NOT TO ASSEMBLE PUBLICLY.

Milan, 4th February, 1851.

My dear Sir,—According to my promise, I hasten to give you some details of the newly-established Evangelical church at Milan, though, being yet but a short time in this town, I must confine myself to mere outward matter.

Your readers are, perhaps, aware that the population of Milan are very decided in their Roman Catholic sentiments, and boastful of the two celebrated bishops of this town, Ambrasio and Carlo Borromeo. The festivals of those Roman saints are still most solemnly celebrated, and their names are, in the feelings of every true Milanese, connected with the glory and welfare

of their beloved city. Their history is so interwoven with the glorious days of Milan, and everything praiseworthy is so linked to their names, that they are almost looked at as the special gods of the place; and any religion that is not prepared to give these popular gods due honour, is rejected by the Milanese. For this reason, there has been, perhaps, in no other Italian town, so much of the appearance of religion as at Milan. Its numerous churches, and, above all, that majestic building, the cathedral, were crowded on solemn days with devout people; and I am told, that with almost no exception, every Milanese would attend on a Sunday at

least one service in his church. The priests were welcome to all circles and families, and they had gained a predominant influence over the mind of the people, from the proudest "duca" down to the humblest labourer. About the Evangelical churches the most absurd notions were propagated; so much so, that Protestants were placed, in their opinion, on the same line with heathens; and a Jew was thought to be nearer to the true religion than a Protestant, because he believed at least in God. It was sufficient to know you as a Protestant, that most families would refuse you any employment, and dismiss those from their service, whose religious character was not asked for at their engagement, when discovered to be Protestants.

Since the last political revolution, a very remarkable revolution, also, in the religious ideas has taken place. When the agitation against the Austrian dominion began to spread, the clerical body was with reason regarded as the most active and influential agents for Italian liberty and unity, and I am told that the lower ranks of this body are still very decided for Italian unity. You know that the appointment of an Italian priest to the archbishopric of Milan, gave the signal to those tumultuous riots that preceded the revolution. The Austrian Government is, therefore, not very favourable to the clergy, and, lately, the governors of Venice and Milan have addressed circulars to the bishops, to be communicated to all the priests, in which a very severe censure of the political behaviour of the clergy was pronounced. At the same time, while censured by the Government, they are now deserted by the people, who no longer put faith in them, as they see them anxiously court the favour of the Austrians. Thus they are now really in an embarrassing situation. Even among the priests the old Roman system is beginning to lose adherents. I have heard of some, who, in private conversation, fully declare their disbelief in the Roman tenets, and their adhesion to Protestant principles; but they lack courage, or think the present not yet favourable to make an open confession. I believe, however, that these are still rare exceptions, though it is a fact that the Holy Scriptures have been much circulated among the clergy. The moment, indeed, is not yet favourable, as every priest renouncing Romanism would be obliged to leave the country, else he would be imprisoned. Under these circumstances, the Protestants at Milan had much to fear and much to hope for. They had to fear that the priests, perceiving the ascendancy of Protestant principles among the people, would exert all their power to prevent the opening of a Protestant chapel; on the other side, they would hope, that the Government as well as the people would be, if not decidedly favourable, at least not inclined to disturb them. It seems that this hope was better founded than the fear; for, generally speaking, we may say, that as far as it has become known among the population, the opening of the Protestant chapel is rather favourably regarded by the higher classes; so much so, that even now the German and French sermons are attended by some Catholics, and they assure me that numbers would gather to listen to Italian sermons. How far this favour is extending

among the mass of the population, I cannot tell; but the fact is that, till now, we have not been in the least troubled by any popular demonstration. And even the incumbent clergy, who formerly regarded the few Protestant residents as belonging to their flocks, do not refuse to acknowledge our position as a Protestant congregation, *though we have not yet a legal existence*. It seems that it has been intimated by the authorities to the clergy, that they are to let us proceed in peace. I know, from the best authority, that the archbishop, having been acquainted with our intention to have a regular Protestant service, declared that he would offer no opposition; and in a private conversation he is said to have expressed satisfaction with our proceedings, as there being now, when the Protestants begin to care for their souls, more hope of converting them to the true church than before.

The Protestant chapel was opened on the 8th of December, 1850, in Casa Arionati, Contrada di Brisa, the residence of Field-marshal Radetzky before the revolution. It is a pretty large room, with accommodation for above 200 people. The ordinary attendance is between 120 in the French service, to 160 in the German. It is not yet possible to ascertain the exact number of the Protestants in this town. I know of upwards of sixty families; but, besides those, there are, I am sure, a great many others among the labouring classes, and a still greater number of single people, without fixed residence; clerks in commercial houses, servants, &c. By far the greater part are Germans, especially from German Switzerland, established in the silk trade. The French Swiss are less in number. A few English families residing here attend also the French service; Lutherans and Reformed Christians unite together; the Lord's Supper, however, is administered in both rites. How far a real humble sentiment of the want of Divine service has co-operated in the establishment of this chapel, it is not for me to judge.

It is a long time ago that the Protestants residing at Milan made the first steps towards obtaining leave to establish Divine service. They addressed themselves to the Emperor Francis I., when at Milan, in 1827, who, however, according to the report of some, harshly answered, that the petitioners being strangers, and not Austrian subjects, he was under no obligation to them; that, according to the existing laws, no Protestant service could be allowed in this town; and that, besides, the edict of toleration of the Emperor Joseph never extended to Lombardy. This edict authorised any Protestant community, numbering 100 families, to establish Divine service. Now, there were, perhaps, not 100 Protestant families, but to be sure above 500 individuals here—but that would not do; and once, on another occasion, on presenting a list of the Protestant inhabitants of Milan to Prince Metternich, he, scarcely looking at it, asked, "Are they all Lutherans?" "No," they answered, "there are also Reformed; but we are united, and call ourselves Evangelical Christians." "I never heard of this denomination, and it is certainly not comprised in the Edict of Toleration. The law speaks of 100 families of one denomination, either Lutheran or Calvinistic." Thus the petitioners



were dismissed. According to another less probable account, the emperor had already granted an old chapel to the Protestant petitioners, when afterwards, the secretary of state for ecclesiastical affairs declared to them, that though the emperor had given leave, it could not be done, as, according to a statute of St. Ambrose, no other public Divine service could take place at Milan than the Roman. I could never exactly ascertain how it was connected with the Ambrosian rite used at Milan, that no Protestant service should be suffered here. But you may hear some priests openly declare, that as long as the Ambrosian rite is in vigour, no other public Divine service could be allowed to take place, even if the constitution should proclaim the principle of religious liberty. As far as I can understand, this statute is connected with the Arian dissensions, and was intended to prevent the entrance of Arian communities into Milan. However this may be, the fact is, that the late Austrian Government would never consent to the opening of a Protestant chapel at Milan.

Since the revolution, it was thought that, on the part of the Government, there would no longer be any opposition against the assembling of Protestants to celebrate Divine service. But on application to the authorities, the answer was given, that the constitution not yet being proclaimed, the old laws still existed in Lombardy; that, therefore, public Protestant service could

not be allowed. That they, however, would have no objection to the Protestants privately assembling to pray to God after their manner, and that they would take care that our service should not be disturbed, provided we make no public ostentation. Thus we are suffered to assemble together to pray, and to read the Word of God, but entirely dependent, under God, on the favour of the authorities. It may happen, any day, that the rigour of the old laws will be applied against us, and our service be prohibited. We trust, however, in Almighty God, that he will protect us, as we assemble according to his word. Our hope that the constitution will set us at more liberty, is not strong. Many believe that it will never be proclaimed in this country; but in this, I think, they are wrong. But then, it is so easy to proclaim a constitution, and to evade its principles in the application—a fact, to which France, under her late king, may bear testimony. Therefore, we place our hope, not in men and their good-will, but in God and in His grace and strength. We solicit also, on our behalf, the earnest prayer of British Christians, that it may please the Lord not only to protect us against the enemies of His Gospel, but especially to bless His word among us, that we may become a shining light in the midst of darkness.

I remain, my dear Sir, &c.

PAUL G. KIND.

## PORTUGAL.

CHRISTIAN SALUTATION—APPROVAL OF THE EVANGELICAL ALLIANCE—HINDRANCES TO THE PROFESSION OF THE PROTESTANT FAITH IN ROMAN CATHOLIC COUNTRIES—RECENT RESTRICTIVE MEASURES IN PORTUGAL.

(Translation of a Letter from the Rev. Dr. Gomez, of Lisbon, to the British Organisation of the Evangelical Alliance.)

To the highly respected Brethren, who, through one of God's great acts of grace, form, in the present day, the Christian Society designated the Evangelical Alliance:—May salvation and brotherly union be unto you, in the pure faith and love of God the Father, God the Son, and God the Holy Ghost: Amen.

I have the honour of manifesting to you, by means of this letter, my very sincere gratitude for the high privilege, which, through the representation of my good friend and esteemed brother, the Rev. Dr. Thomson, you have had the goodness to confer upon me, in admitting me as a member of your Christian and truly pious Society; in praise of which, and of its just and Christian principles, means, and ends, sanctioned by you, and embodied in the Statutes, which you have published in the Latin language, and done me the favour to remit me a copy,—I cannot and need not say more, with justice and plainness, than solemnly to declare, as I now do, by means of this letter, before you, and before the entire Christian church, that they are not only most worthy of my very humble approbation and acceptance, in all their parts, but also of the most sincere approbation and acceptance of all who bear the sacred name of Christ, and even of those, too, who, unhappily, as yet, know not God. For, where

is the man, and, in particular, the true Christian (or he who desires to be recognised as such, and to be saved through the Divine name, and the most holy faith of Him whose name he has taken), who can live happy in this world, or hope for the inexpressible joy which is promised to us for evermore;—where is he who thus believes and hopes, who could wish to remain separated, for one moment longer, from those who, by nature, are of his own flesh and blood, by the Spirit are sons and similitudes of the same God and Father, and by the grace and mercy of Christ are members one of another, brothers through adoption, and fellow-heirs of glory? He who could thus wish, and in his vain thoughts desire to remain separate, it may be said of him, and with all justice, that his mind is in a very discordant state. For, in truth, such a separation is as absurd, and out of all place, as to suppose that any terrestrial body could subsist, unconnected with the earth, which is its centre. It is unreasonable for a Christian to live disunited from the rest of his brethren, and who probably are the most lively members of the Divine Saviour, and that, not on account of a difference in essential points affecting salvation, but solely because of accidental views and of mere discipline, and in nothing hindering salvation: and this, too,

is more strange and more blameable, when we consider how charity ought to dwell in the Christian, who should show forth forbearance and brotherhood, and whose prudence and humility should make him overlook these discrepancies, and cover them in the love of Christ, and for the sake of Christian peace and concord. Where there is the spirit of contention there is wrath, pride, but little fear of God, and little or no charity; and where persons are found acting thus, and particularly where these detestable vices abound, we cannot suppose them to have the true knowledge of God, nor that peace of the Holy Ghost, without which there is not, nor can be, the hope of salvation.

But, whilst I have thus, dear brethren, the honour of expressing to you my sincere satisfaction for the favour which you have done me, by inscribing my humble name amongst yours, and of declaring me a brother and fellow-labourer in the holy and sublime work of Christian union, through the grace of God and of his blessed Son Jesus; and whilst I declare to you, as I now do, that I not only approve of the formation and installation of your respected and fraternal Society, and of all you have, up to this time, accorded and established, as being truly just and pious,—I have, at the same time, the grief to be under the necessity of announcing to you, in thus giving you, at the commencement, my humble opinions respecting your work at present and in future,—that it is not possible, in my opinion, to bring the Roman Catholic and the popish priest to the brotherly unity of the Evangelical Alliance, as you desire, and I also, as much as you, unless you adopt plans, and use strenuous means, for removing the following obstacles, which have for many years hindered the incorporation of thousands of ecclesiastics and secular persons, of the Romish religion, into the body and the faith of the Reformed church.

These obstacles are as follows:—First, and chiefly, the not being able to count on personal security, to be guaranteed to them by the British Government, which might free them and protect them from those persecutions of death or banishment, fulminated against them by the papal Governments of their native countries respectively. It seems befitting that the Evangelical Alliance should present an energetic petition to the British Government, or the two Houses of Parliament, in its own name, and also collectively with all the various religious societies for promulgating the cause of protestantism, accompanied by the representations of the greatest number possible of ministers of the Established church, and of all the various denominations of Protestants, begging that a law may be established for naturalising all priests and other ecclesiastics, and also secular persons among Roman Catholics of any nation, who should embrace the Protestant faith, in any of its different forms, and wish to live under the protection of Britain, in the same manner as the Roman Catholic Governments do, as respects Moors, Jews, and infidels, who may wish to embrace Romanism.

Second obstacle.—The not being able to emigrate to those nations where the Reformed religion

is professed, owing to the Romanist ecclesiastics not having any means of subsistence besides their income from their ecclesiastical office. These, of necessity, they would have to give up, on embracing the Reform doctrines, as they would be immediately confiscated by their respective Governments; and few of them have means to defray the expenses of a journey or voyage to such free nations. To meet this case, it is a matter of the greatest necessity, that the Evangelical Alliance Society should destine a portion of its funds to the pious and charitable purpose of affording some means in favour of Roman Catholic ecclesiastics, who should desire to unite themselves to us, and who could not do it from want of the means necessary for removing to those free countries, where they might verify their solemn incorporation into some one of the Protestant congregations, which might be the most conformable to their conscience; and to support them there, until they might be employed in some Protestant mission or school, or in some secular occupation.

The third obstacle is,—That Roman Catholic ecclesiastics who embrace the Reformed faith, are not allowed to live in communion or to meet in worship with the foreign Protestant congregations which exist in their own countries, through the intolerance of their Governments. Death or perpetual banishment would probably be awarded to those who should apostatise from Romanism.

In reference to these things, it would be of the greatest importance that the Evangelical Alliance should use all its influence with her Majesty's Government, as also with other Governments, in order that they might protect, directly and indirectly, those liberal parties who are favourably disposed to the Reformed religion, in order that they may establish in their respective countries tolerant governments, which are so much desired by the people, and so much demanded by the light of the present age, and which would so much influence for the speedy attainment of the desired union of all the different religious bodies, through means of the free exercise of religious worship, and of the publication of the pure word of God. In truth, without civil and religious liberty being enjoyed by the people among whom we wish to labour, and where it is so much required by Christian charity that we should labour, how are schisms to be extirpated?—and how shall we realise our holy enterprise of uniting all of us together into one body, under the sole headship of the only High Priest, Jesus Christ, the Just One? Without this liberty, how can we labour in the reformation of this mystical body, so greatly fallen into ruin, and so much torn in itself by cancerous and mortal wounds? What, without this same freedom, can be done by us, who in our weakness have taken upon us the vast work of restoring to its due state the body of Christ? Can ends be attained without means? Can we freely speak of the faith of the Lord Jesus where civil and religious despotism reign, and rank inquisitorial tyranny? The faith which, according to the divine precept, ought to be made known, and to be received by the ear, can it be promulgated, or can it have effect, by any minister, where speaking and writing are prohibited, as unhappily is the case in this unfortunate country,

or in any of those countries which are ruled over by Antichrist and his associated kings? What evangelical light can be declared and extended in those countries, without previous endeavours being used to remove from them the gross despotism, civil and papal, which for so many ages has held them in slavery and blindness? This state of things will be seen by the accompanying official journals which I remit to you. The present Governments of those countries are, in these our very days, re-establishing among them, as has just been done here, this odious despotism, that it may have its imperious sway, in the most scandalous manner.

It is indeed so, my Christian brethren, as you will see by the journals remitted; and not without horror can we behold the grave position in which those who publish the truth of Christ are placed at the present moment in this country, and the great and imminent danger which threatens us, unless you, and all the other good Christians, raise your voices high with the British Government on our behalf, and against the denial of the right of speaking and writing among this people, who are worthy of better treatment. Let the Evangelical Alliance see how difficult or impossible it is for us, under the new laws of the press just published, and which I send you, to place ourselves in the field, and speak in favour of the truths of the holy Gospel, and against the abuses and monstrous errors of Rome, as it is now declared to be heresy, and subjects to pains and penalties the parties who speak in public, or even in a voice that may at all be heard, against the Pope, or against anything done or sanctioned by his supporters.

Much could I say to you on this subject, dear brethren, and concerning all I have alluded to, but I fear to tire you, and therefore I limit myself to the sending you the accompanying newspapers, that you may see and consider maturely the pastoral letter contained in the paper, No. 171, p. 905, col. 3, against Dr. Kalley and the Bible Societies, in the year 1843, and reprinted on the 23rd of last July, with the sinister purpose of attacking my mission and person, for there can be no other object in this repetition. See also the repressive law of the press, in No. 187, p. 1, col. 1. These two decrees have obliged us to suspend for the present our numerous meetings and services in our chapel, and to limit ourselves to the preaching of the Word in the houses of the faithful, and to the reading and explaining to them the Holy Scriptures. We have also suspended the public distribution of tracts and portions of the Scriptures. These limitations we have adopted until God shall be pleased to grant us relief, through the Society obtaining an enactment from the British Government for the naturalisation of myself and my Roman Catholic ecclesiastical friends.

This, it is hoped, will not be refused on the part of the Government of her Britannic Ma-

esty, for if a Government recognises in itself as having power to destroy the civil liberty of this and other countries (as is notorious to all the world that it has done here), it will also have strength to restore this liberty to them, and to sustain them in liberty against all the power opposed to them; and much more is this now due, as it has been stated, in the face of the hearing and judging world, by the Government of her Britannic Majesty, that it holds itself in readiness to declare war, if necessary, against even the greatest powers.

It is now, therefore, of special consequence to know whether this war will be in favour of or against light and liberty, in order that we may understand, as the case may be, what we ought to do, as Societies, as Protestants, and as Promulgators of the Truth, or as the individual agents who, in the name of these bodies, are publishing the pure Gospel of our Divine Redeemer; that is, if we are to give up being Cossacks and Papists, or if we are to raise a valorous cry for the faith, and in favour of the truth of Jesus, which is professed by the Reformed church, for it would appear that the Catholic sovereigns have formally conspired against it.

Pardon me, my dear brethren, for having thus addressed to you, in the commencement of our correspondence, a discourse of such extent and strength. But, in truth, the distress in which I find myself, in being already under persecution, and in having been exposed to great risks of my life for more than twenty-four years, whilst labouring in the love of the truth, to promote the doctrines of the Reformation and the true liberties of the Christian church,—these things make me speak thus freely and strongly to my brethren, although much to my regret.

But our Saviour has said, if we should hold our tongue, and not cry out for righteousness, the very stones would speak out for us. We, therefore, who are chosen of God, as guardians of the church and custodiers of his flock, ought not to neglect our duty, and bring the wrath of God upon ourselves through this neglect.

Pray, my beloved brethren, pray for me, and for the precious flock of the Lord in this place, that the craft and zeal of the enemy, in his endeavours to disunite and paralyse our movements, may prove ineffectual. Show fully, before God and man, your labours in the love of the Divine Spirit, through which you have been united together into one body, in order that you might establish, (and I gladly with you,) the true kingdom of Christ, which is a living faith, peace and perfect charity among all men, and love incessant for eternal life.

I salute you with the warmest affection, and subscribe myself your most humble and thankful brother in the Lord,

VICENTE GOMEZ Y TOJAR.

## Home and Miscellaneous Intelligence.

### EVANGELICAL ALLIANCE—BRITISH ORGANISATION.

ADDRESS TO THE QUEEN—DECEASED BRETHREN—BRITISH AND FOREIGN BIBLE SOCIETY—  
REPORT OF EDINBURGH COMMITTEE—RESOLUTIONS OF SOUTH LONDON COMMITTEE—  
EVANGELICAL PROTESTANTISM AND THE ENROACHMENTS OF POPEY—GREENLAW.

**ADDRESS TO THE QUEEN.**—A communication has been received from the Home Office, announcing that the Right Hon. Sir George Grey has presented to her Majesty the Address of the Council of the British Organisation.

**DECEASED BRETHREN—BRITISH AND FOREIGN BIBLE SOCIETY.**—At a recent meeting of the Committee of Council, the following resolution, moved by the Rev. George Scott, and seconded by the Rev. R. H. Herschell, was unanimously adopted, viz. :—

“That this Committee record, with sincere and deep sorrow, the decease of two more of their beloved and honoured brethren, prominently associated with them at the commencement of the important undertaking in which they are embarked—the Rev. Thomas Mortimer and the Rev. Algernon Wells—the one, for upwards of thirty years, a laborious and faithful minister of the Established church in this metropolis—the other, the devoted and invaluable secretary of the Congregational Union of England and Wales; and they desire by these solemn bereavements to be admonished that ‘the time is short,’ and to be made to feel increasingly the importance of ‘working while it is called to-day.’ Nor can they omit to notice, on this occasion, the heavy trial which has recently befallen the British and Foreign Bible Society, in the removal by death of the Rev. Andrew Brandram, one of the secretaries of that noble institution, whose broad and comprehensive Christian catholicity must ever cause them to take a special interest in whatever events, whether propitious or afflictive, mark its history; and it is their earnest prayer that Divine direction may be eminently vouchsafed to those entrusted with the management of its affairs in the choice of a successor; at the same time they would express the satisfaction and thankfulness with which they have observed the new and increased exertions now being made by the Bible Society in reference to the present crisis, and earnestly commend its efforts, and the efforts of all kindred institutions, to provide an adequate supply of the Word of Life for the many thousands of our own countrymen, and more especially of the foreigners about to visit our shores, still destitute of it, to the liberal and prayerful consideration of the entire constituency of the Evangelical Alliance, both at home and abroad.”

**REPORT OF EDINBURGH COMMITTEE RELATING TO THE NEXT ANNUAL CONFERENCE.**—At the same meeting was also presented a report, containing valuable suggestions, and full of encouragement in reference to the Conference appointed to be held (D.V.) in August next. It suggests that, in addition to the subjects for discussion already determined upon, “the religious

instruction of the young, by means of Sabbath-schools and Bible-classes, might be profitably introduced, and in connexion with this important subject, the best mode of reaching the children of the upper classes—a problem still unsolved. Ragged schools, and their methods of reformation in this country, perhaps, might also form suitable topics of conversation.” It further recommends that “the whole expense of clergymen attending the Conference be defrayed by the Sub-divisions by which they are sent. This appears to us the most likely method of securing the object in view; and if any other ministers or lay members, besides those selected by the Sub-divisions, wish to attend, their expenses might be provided for by the congregations with which they stand connected. It is to be hoped, that by the Christian hospitality of friends in London, and the reduced fares of the railways on this occasion, the expense of attending the Conference will not be large.” In conclusion, the Committee say, “We cannot close this report without expressing our congratulations on the glorious prospects of the ensuing Conference—the greatest, and, we trust, the best that has yet been held—a vast multitude of the people of God, gathered from all quarters of the globe, from the east and the west, the south and the north, in one general assembly, offering up, with one heart, their united supplications at the throne of grace, celebrating with one voice the praises of their adorable Lord and Master, and holding sweet converse together, as to the best means of promoting his glory, and diffusing a spirit of Christian love and union among his faithful followers.

**RESOLUTIONS OF SOUTH LONDON COMMITTEE.**—At a meeting of the Committee of the South London Sub-division, held at Camberwell on the 14th ult., an abstract of the proceedings of the Council, in relation to the next Annual Conference, and the great gathering of Christians then sought to be brought together, and the circular on the same subject addressed to foreign brethren, having been duly considered, it was resolved :—

“That this Committee have heard with pleasure of the intentions of the Council in regard to the gathering of Christians before mentioned, and will be happy to render any assistance in their power in furtherance of their views.”

The following important resolution was also adopted, and is earnestly recommended to the consideration of all sub-divisional committees, viz. :—

“That on the future admission of members to this Sub-division, it be recommended to each of the brethren to take in *Evangelical Christendom*, published monthly by Messrs. Partridge and

Oakey of Paternoster Row,—that periodical being the organ, through which the proceedings of the Evangelical Alliance are notified."

**EVANGELICAL PROTESTANTISM AND THE ENCRONCHMENTS OF POPERY.**—There are certain particulars connected with the recent papal aggression, in reference to which, differences of opinion may exist among Evangelical Protestants; but there is no difference of opinion among them, as to the unscriptural and pernicious character of the system which it is the object of that aggression to uphold and advance; and neither is there any essential difference among them as to the fundamental doctrines of Christianity, with which many of the principles held and promulgated by the Romish Church are so flagrantly and fearfully at variance.

Is not the present, then, it may very properly be asked, a time when Ministers and Members of every Evangelical Communion should gather round a common standard, and, *quite apart from political considerations*, unitedly avow and maintain vital truths of equal moment to them all, and unitedly repudiate and withstand the anti-Christian dogmas by which they are impugned—too plainly to be misunderstood declaring them to be truths, in the faith of which they are of one heart and of one mind? Were no other interest threatened, would not these truths still be imperiled? And, while new and unprecedented attempts are being made to Romanise our country, ought not corresponding efforts to be put forth to exhibit and consolidate its protestantism?—a protestantism which, as required by the word of God, and derived from its divine teaching, belongs not to any one Ecclesiastical Body, but is the invaluable treasure of Christians of every Evangelical Denomination, and which, in proportion as it is understood and realised, will prepare us at once to appreciate and respect common rights, make us alive to common dangers, and render us earnest and persevering in the discharge of duties alike binding and imperative throughout the entire household of faith.

The meetings already held in regard to Papal encroachments have, for the most part, presented, and necessarily so, very much of a political aspect—eliciting outbursts of the nation's loyalty and purpose to be free, rarely, if ever, surpassed. But there seemed to be still required a calm, distinct, and combined demonstration of inflexible adherence to the oracles of God and the pure Gospel of Christ as thereby revealed, and of the deep sense entertained of the dishonour with which these have been menaced, the incalculable detriment thus sought to be inflicted on the souls of men, and the reasons hence arising to justify and demand, in the use of spiritual weapons, uncompromising and determined resistance.

Influenced by these considerations, the Committee of Council, in concert with the London General Committee, resolved to convene a public meeting of Evangelical Christians, at which the errors and assumptions of Popery might be

brought prominently forward in their antagonism to the leading doctrines of the Protestant Reformation, and the contrast exhibited between the *true* unity of the Church and the alleged unity of Rome.

While, however, the Committees just named felt it incumbent upon them to originate and arrange for such a meeting, and were, perhaps, the only parties who could with propriety have taken the initiative in reference to it, they wished it to be considered as open to all brethren in the common faith, with the distinct understanding that those who attended it, not themselves Members of the Alliance, whether they did so merely as hearers, or to take part in its engagements, should not, in any way whatever, be committed to approbation of the constitution of the Alliance, or of any of its general plans and operations. They were anxious that it may be rendered an expression of the Protestant sentiments in which all the members of the true spiritual Church of the Lord Jesus Christ are agreed.

The meeting thus determined upon, will only have been held a day or two previously to the publication of the present number of this journal, and therefore we are compelled to defer a report of its proceedings until next month. It has been, however, most cheering to perceive the cordiality with which Christians of all parties have responded to the proposal to hold such a meeting, and especially to observe the readiness of many ministers, both in and out of the establishment, not identified with the Alliance, to countenance and promote it. Earnestly do we hope that it may prove to have been a movement in the right direction. Would that out of it there might arise a great Protestant confederation, such as Christendom has never yet presented.

**GREENLAW.**—A meeting of the South-Eastern Sub-division of the Evangelical Alliance was held at Greenlaw, on the evening of Friday, the 17th ult., in the parish church there. The Rev. Mr. Walker, the parish minister, and a member of the Alliance, took the chair, and opened the meeting with a short statement of the origin and main object of the Alliance. He was followed by the Rev. Mr. McClymont of the Free church, Denholm, who gave an address on the subject of Christian union. The Rev. Mr. Campbell, of the Free church, Melrose, next conducted the devotional services; after which, the Rev. Mr. Williamson, of the United Presbyterian church, Melrose, gave an address on the subject of Popery. The Rev. Mr. Fairbairn, of the Free church, Greenlaw, and the Rev. Mr. Menteith, of the United Presbyterian church there—though not members of the Alliance—were present, and the former gave a few closing sentences, and the latter pronounced the benediction. Though the weather was unfavourable, the attendance on the public meeting was good. It was resolved to hold the next meeting at Melrose or at Jedburgh, three or four months hence, at which the subject of the gathering in London of Christian friends, in August next, will be specially considered.

## THE GREAT EXHIBITION.

PRUSSIA—GENEVA—PARIS—FOREIGN CONFERENCE AND EVANGELISATION COMMITTEE—  
DR. EMERTON'S PRIZE.

Various preparations are in course of being made, to turn the great influx of foreigners and others to the metropolis, during the approaching summer, to purposes of Christian usefulness. Our readers have already been apprised of the steps taken by the British Organisation of the Evangelical Alliance; and of the origination of another Committee, acting in harmony with it, but taking another line of proceedings. Other parties, also, with more or less of systematic and combined action, are, as we have reason to know, busily employing their thoughts and their efforts, with a similar object in view. There is room for all to proceed after their own methods, without interfering with, still more without impeding each other. In a country so practical as England, and habituated, as the Christian philanthropists of London are, to independent, and yet harmonious and co-operative labour in the field of benevolence, there is little, if any, danger of collision. We have no doubt of the various Committees and individuals falling into their proper spheres, and that each will contribute, concurrently with the rest, to the attainment of the end at which all are aiming. For our parts, we shall look complacently on every effort of an evangelical character, and do what we may be able to aid them all.

We now proceed to lay before our readers information from Prussia, from Switzerland, and from France, showing how the invitation to a great Conference of Christians is regarded in those countries; together with other matters relating to the general subject. We may mention, that other Swiss brethren, besides those of Geneva, are about to deliberate on the invitation which has been sent to them; and, indeed, that a meeting of the Alliance for the whole of French Switzerland (*La Suisse Romande*) will shortly be held, whose sentiments, we have no doubt, will correspond with those expressed below.

## PRUSSIA.

*Extract of a Letter from VON BETHMAN HOLLWEG, President of the German Evangelical Alliance.*

I have laid before the committee of our German Evangelical Alliance, and also before the committee of our Home Mission, the circular respecting the proposed meeting in August next, at the time of the Industrial Exhibition. We are not well able to give an opinion on the plan, because we are not sufficiently acquainted with the habits and customs of your country, upon which a great deal depends. As to the participation of German brethren in the meeting, I am pleased to tell you that our committee heartily wish to be able to send a deputation to visit and unite with our brethren in England on this occasion. They hope to succeed in finding some members ready to undertake the journey. But shall hope to send you more ample details before the month of August. We shall distribute your circular with pleasure among our friends, and shall be glad to insert the announcement of the meetings in some of our ecclesiastical periodicals. . . . We shall most willingly do whatever we can, towards the furthering of your interesting plan; and we ask the Lord, who has solemnly commanded the union of all his disciples on earth, that this assembly may be greatly blessed in promoting it.

## SWITZERLAND—GENEVA.

*Extract of Letter accompanying the following Resolutions.*

"The meeting was held at the house of Syndic Ernest, the father of Madame de Staël. He was venerable old man, and the last of the magis-

trates who, in 1813, proclaimed the independence of Geneva in opposition to Napoleon, and restored our ancient republic, at that time merged in the empire of France. It had been his habit to gather round him, on the last Tuesday of every month, evangelical Christians of all denominations, for social intercourse and prayer; but, about two months ago, the Lord called him. His family, however, offered his house for the meeting of the Alliance. The attendance was good, and consisted chiefly of brethren of the Evangelical Free church, and of the United church founded in 1847. Besides Dr. Gausson, who presided, there were present the Revs. C. Barde, S. Pilet, E. Coulin, C. Cordes, M. Vernet, Professor La Harpe, Dr. Merle D'Aubigné, and other ministers. Dr. Malan and the Rev. M. Duby, moderator of the company of pastors, excused themselves; the former having to attend a religious service, and the latter to preside at a committee. A considerable number of brethren of the laity were also with us, as Count St. George, Col. Tronchin, Dr. Panchaud, M.M. E. Lombard, C. Vernet, Brocher, and others; and, besides these, several friends who are not members of the Alliance, and in particular M. Eynard, who has, for two or three years, paid to England the debt of Greece."

*Resolutions adopted by the Committee of the Evangelical Alliance at GENEVA, on the 28th of January last. THE REV. S. R. L. GAUSSON, D.D., in the chair.*

A letter having been read from the British Organisation of the Evangelical Alliance, dated London, December 23, 1860, announcing a General Conference, intended to be held during the Great Exhibition, from the 20th to the 28th of August,

**RESOLVED**—I. That this committee, earnestly hoping that the distractions inseparable from such an occasion will not prevent the collectedness necessary to Christian union, and unable positively to say that any brother from Geneva will find it in his power to overcome the difficulties which lie in the way of attending the Conference, express to the members of the Evangelical Alliance in Great Britain the sincere Christian interest with which they learn their intention to assemble in Conference, not only the members of the Alliance, but "*all the members of the Christian family, evangelical in doctrine, and of Christian character.*" The committee rejoice to see the English brethren thus reminding themselves, under all circumstances, that the kingdom of God, and its necessities, ought to occupy, above every thing else, the attention of Christians; and preparing themselves to confess, before the representatives of Europe and of the world, who will be gathered together in London, that the Gospel of Christ is the power of God unto salvation to all that believe; and that there is but one body, one Spirit, one Lord, and one Father of all. (Eph. iv. 4—6.)

II. That this committee, desiring to co-operate with the brethren of Great Britain, in the object they propose, express their hope that the different Organisations of the Evangelical Alliance throughout the world will unite in their respective localities at the same time, the 20th of August, in offering up their prayers to God, that he may be pleased to pour out an abundant measure of His Spirit upon the brethren assembled in London, to the end that not only the distractions incident to such an occasion may be effectually surmounted, but also that many, both within the Alliance, and without the pale of its membership, may be baptised with the Holy Ghost.

III. That this committee, considering the difficult religious circumstances in which England is at this time placed, persuaded that the cause of protestantism in that kingdom is the cause also of the whole of Evangelical Christendom, and that the brethren in England are called, by the help of God, to hold with a steadfast grasp the pure light of God's word, offer up at this moment their prayers for the true church of God, that it may be impregably fortified in Great Britain, by the strength of the Lord, to resist the present assaults of the adversary, to "raise up the foundations of many generations," (Is. lviii. 12.) and to manifest to all around her, the living knowledge of the Son of God, the only Priest and Head of the church.

IV. That the general committee will meet at the time fixed, the Lord permitting, and that they request the London committee to call upon all the sections of the Alliance to hold meetings also, at the same time, in every part of the Christian world.

#### PARIS.

The Committee of the French Section of the Evangelical Alliance met at Paris on the 15th, and again by adjournment on the 21st ult., especially to consider the invitation to the proposed Conference of the British Organisation, next August.

The Rev. Adolphe Monod, writing immediately

at the close of the meeting on the 21st, says, "You have especially called our attention to the subject of collecting materials for the religious statistics of Christendom. This is a happy and prolific thought, and we shall gladly act upon it, so far as concerns France. As to the other parts of the Continent, you know, as well as we do, to whom to apply."

"You request that some brethren from France may prepare and bring to the Conference reports on the following subjects:—1. On the state of the Evangelical Alliance in France. 2. On the state of Roman catholicism. 3. On the means employed for the evangelisation of the country, and the obstacles they have to encounter. 4. On the prospects of religious liberty; and, 5. Some general data on religious statistics."

"With regard to the first three, we have found friends well qualified to treat of them, and who intend, if the Lord will, to visit you in the course of the summer. As to the other two, it will be more difficult to find brethren to undertake the preparation of documents, who will be able to present them personally to the Conference; but reports upon them we shall still hope to send you."

"We cannot finish these few lines without expressing our thankfulness to our English brethren, and our Christian sympathy with them, under the present anxious and eventful times. We earnestly pray that the blessing of God in Jesus Christ our common Saviour may abundantly rest upon you and upon your efforts."

#### FOREIGN CONFERENCE AND EVANGELISATION COMMITTEE FOR 1851.

Dear Dr. Steane,—As I persuade myself that the readers of *Evangelical Christendom*, both in our own country and abroad, will be gratified to learn what preparation we are making for the approaching Exhibition, I trust to your kindness to allow me a little space to give them the necessary information.

The Russian and the Roman, the Swede and the Spaniard, the German and the Gaul, will all be here. Judaism and Infidelity, Heathenism, Rationalism, Mahomedanism, and Atheism, will all be here. The Greek and Roman Churches, with the Mosque, will all be here. The evil attendant on this Exhibition will bear its due proportion to the extent of it; our duty, then, is as plain as though it were written with a sunbeam. Let us counteract, by God's grace, that evil as far as may be. The "Foreign Conference and Evangelisation Committee" has been formed for this purpose, and God has appeared signally to own its operations. Friends have responded to the appeal liberally hitherto. Upwards of £1,000 have been subscribed; £2,000 more, at least, will be required. The towns in the provinces are now being canvassed, as many will, no doubt, largely benefit by a flying visit from these strangers. Appeals have already been made to congregations, and in one instance, at Bath, £70 was contributed for the purchase of foreign Bibles, to be placed at our disposal.

Old established evangelical Societies have held out to us the right hand of fellowship. The Tract Society, the Bible Society, &c. &c. The City Mission have most liberally placed their

foreign agents at our disposal. The services of several ministers and agents of the Church Missionary Society will no doubt also be available, besides the agents of the other large kindred Societies, who are in England at the present moment.

The committee have secured the Lower Hall at Exeter Hall, for one or more foreign services each Sabbath throughout the season. Several chapels and places of worship have been most liberally offered for the accommodation of foreign congregations, whilst no means will be left untried for inducing the Roman Catholic and the Infidel to come within the sound of that Word which is "quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit."

Tents and open-air preaching are also contemplated when practicable.

Notices will be distributed in the various hotels and lodging houses, and large placards announcing where, when, and in what language the service will be conducted.

Who can tell when this Pentecostal sound will die away? Who can say this will not be as the bursting forth of eternal springs of grace, which shall carry the truth in rich streams to fertilise the arid land in distant climes?

Arrangements are at this moment in progress for securing the valuable assistance of some of the most eminent preachers from the Continent, whose judgment and sound doctrinal teaching can be relied on. The Rev. Ridley Herschell is at present in Paris, where he will meet our French brethren, and complete what has hitherto been lacking with them. A meeting has also been called at Berlin for the same purpose, and a deputation is prepared to leave England for any part of the Continent, should it be found necessary.

Reading rooms, for all evangelical brethren introduced by the committee, will be supplied with English and foreign periodicals, and it is also intended to hold frequent conferences, in order to make each other thoroughly acquainted with the state of the Gospel and its prospects in our respective countries.

Another interesting feature will be the dedi-

cation of a certain portion of time, by a band of pious young men, to the Christian foreigners in connexion with this committee, who will act as guides and interpreters, conducting them about the town, and leading them to their several spheres of labour.

Such is a hasty sketch of the operations undertaken by the Foreign Conference Committee. Surely no man who feels the importance of this passing opportunity for manifesting the unity of Christ's true church, and its pure and self-denying love for the souls of strangers, will withhold his help.

Messrs. Ransom and Co., No. 1, Pall Mall East, have kindly opened an account for the Conference Fund for 1851. I will gladly, myself, also receive contributions for the object; and I am sure you will allow me to add, that they may also be sent to you, or to the publishers of your excellent journal.

I am, dear Dr. Steane, &c.,

WILBRAHAM TAYLOR, Hon. Sec.

Hadley Hurst, Barnet.

#### DR. EMERTON'S PRIZE.

A prize of one hundred guineas has been offered by the Rev. Dr. Emerton, of Magdalen Hall, Oxford, and of Hanwell College, Middlesex, for the best essay on the following subject:—"In what respect is the union of all nations at the Great Exhibition calculated to further the moral and religious welfare of mankind, and thus conduce to the glory of God? And in what respect may we, as a nation and as individuals, most effectually promote this object?"

The following gentlemen have been appointed adjudicators:—The Rev. Richard Mitchell, B.D., Vice-Principal of Magdalen Hall, and Public Orator of the University of Oxford, and the Rev. Robert Walker, M.A., F.R.S., Reader in Experimental Philosophy in the University of Oxford.

The compositions are to be sent, postage free, to the umpire, the Rev. Dr. Emerton, Hanwell College, Middlesex, on or before the 31st of March, and none can be received after the 1st of May.

## Brief Notices of Books.

*Notes, Critical, Explanatory, and Practical, on the Book of the Prophet Isaiah, with a new Translation and Introductory Dissertation.* By Rev. ALBERT BARNES. Reprinted verbatim from the Author's revised Edition. Edited and carefully corrected by Rev. INGRAM COBBIN, M.A. 2 vols. London: Partridge and Oakey.

The merits of Barnes as a commentator are now pretty well ascertained and understood. If we do not place him in the first rank, we nevertheless ascribe to him great praise. Not profound in exegesis, not deeply learned in criticism, he has judgment, discrimination, and earnest piety. His theological views are generally sound, and his practical applications of Scripture to every-day life are pertinent and convincing. His style is clear and forcible, his explanations of difficult passages for the most part

judicious, and his expositions are well adapted for popular use. These volumes will sustain his reputation, and, we hope, extend his usefulness.

*Dealings with the Inquisition; or, Papal Rome, her Priests, and her Jesuits, with important Disclosures.* By the Rev. GIACINTO ACHILLI, D.D. London: A. Hall and Co. 8vo. Pp. 490.

This, as might be expected, considering the author, and what the public know of him, is an extraordinary book. Some parts of it read more like a romance than the sober realities of truth and fact; and yet we confess our belief in the trustworthiness of the writer. Much has been done to injure his reputation, and shake the public confidence in his character and representations; his Romish enemies have not hesitated to allege the gravest accusations against him, and from



other quarters damaging insinuations have been propagated; but we have yet seen no proof of any defection from truth or virtue, while, on the contrary, we have seen some of the slanders conclusively refuted; and we know that active inquiries are in process of being made, which encourage the persuasion that he will come forth from the ordeal a thoroughly vindicated man. In the meantime, we trust this volume will have a wide circulation, and be diligently read. It will unfold, to those who give their attention to it, statements and revelations regarding the position of affairs in Italy, and the working of the Romish system, which will fill them at once with indignation and hope—indignation, at the abominations of the Confessional, the cunning of the Jesuits, and the cruelties of the Inquisition—and hope, that the day cannot be far distant when this accursed system shall meet its doom.

*Remains of the Rev. Robert Shirra, Linktown, Kirkcaldy. With a Memoir.* By the Rev. J. B. JOHNSTON, Kirkcaldy. Edinburgh: Oliphant. 12mo. Pp. 197.

The subject of this memoir was a man well known, and of considerable influence in his day—a day fast passing away, if it be not already past. He was born more than a century ago, in 1724, and died in the spring of 1803. His parents were members of Ebenezer Erskine's congregation, before he seceded from the Established church of Scotland. They followed their pastor in his dissent, and their son became an eminent minister among that body of Christians which took its origin in that event. In the controversy which afterwards divided the body into New and Old Lights, he ranked with the latter. He was distinguished by many eccentricities; but, at the same time, by striking worth and eminent piety. Many characteristic anecdotes are related of him in this memoir, and some of his dying sayings are full of holy joy in the Lord. The Remains consist of "A Death-bed Dialogue," "Four Sermons," and various "Extracts from Sermons;" and cannot be thoughtfully read without spiritual profit.

*Church Reform. A Letter to E. T. Caulfield, Esq.* By W. T. BLAIR, Esq. London: Partridge and Oakley.

A temperate and calmly written pamphlet on a subject of great moment, and which is daily growing more urgent. The author's hope lies in the lay members of the church; and to them he recommends to "demand at once a revision of their own Prayer Book. It is designed" he says, "for their use, and if they think it is not in all respects according to the word of God, let them see to it that it be made so." Mr. Blair would concentrate attention on this one point; he deems that, from purified formularies, a purified ministry would result, and a return to the bosom of the church of England, on the part of thousands of excellent men, who have separated from her communion, on account of the blemishes which are at present found in them.

*Memoirs of Sir Andrew Agnew, of Lochnav, Bart.* By THOMAS MCCRIE, D.D., LL.D. London: Johnstone and Co. 8vo. Pp. 442.

The removal of this excellent man was a great loss to the cause of truth and righteousness. He lived to glorify God and promote the best interests of his fellow-men. His labours to advance the sanctification

of the Sabbath day are well known, since he stood foremost amongst British statesmen in his efforts to secure the universal observance of the season of hallowed rest. If there are those who think that his zeal was not always judicious, there are none, we imagine, who would not do justice to the sincerity of his motives, and respect his earnest and exalted piety. Scotland admired his character as a citizen, a man of rank, and a member of the legislature, but, above all, as a Christian; and reveres his memory, now that his toils are ended, and he is withdrawn to scenes of honourable and everlasting repose. The editor has discharged his office with his accustomed ability, and presented to the public a valuable and interesting record of his departed friend.

*Rationalism and Popery Refuted; Three Discourses on the Authority of the Scriptures.* By J. H. MERLE D'AUBIGNÉ, D.D. Translated from the French, with a Preface, by the Rev. W. K. TWEEDIE. Edinburgh: Johnstone and Hester. 12mo. Pp. 134.

These discourses were occasioned by a very trying and painful circumstance, of which we have already given an account to our readers (vol. iv., p. 82)—the resignation of his professorship by Dr. Scherer, one of Dr. Merle's colleagues in the Theological Seminary of Geneva, on the ground of his no longer holding the authenticity, inspiration, and canonical character of the Bible. We read them in the original, and we are glad to receive this able translation of them from our excellent and accomplished friend, Mr. Tweedie. We fully concur with him, when he says of them, that "they furnish a brief manual for the controversy against popery, or against spurious catholicism on the one hand, and spurious spiritualism on the other. In brief, we think that these discourses may be read for edification by the devout, for instruction by the student of history, and for arguments by those who would defend the truth against its assailants, whether they are found among Romanists or Neologians." They possess a great value, as a testimony to the veneration and enlightened homage which it becomes us to pay to the Sacred Writings, at a time when their authority is impugned by infidelity, and undermined by popery.

*Du Bourg; or, the Mercenaire. A Sketch of the Secret Church of Paris in the middle of the sixteenth century: being an Episode in History, on the points at issue between the Reformation and the Papacy.* By M. A. S. BARBER. London: Nisbet. Foolscape 8vo. Pp. 186.

An instructive and interesting story of one of the martyrs of the Reformation in France. Du Bourg was a man of rank and of learning, and held a high office in the State; but he became, while yet a young man, a member of the secret Protestant church of Paris. This was suspected before it was known, and from that moment his doom was sealed. The narrative describes the proceedings taken against him, and the fluctuations of his own mind and conduct, till he was brought by the Romanists to an ignominious death. Besides the matters personal to Du Bourg, the publication possesses a value, especially at the present time, as showing the struggles of the French parliament against the encroachments of the papacy, and its claim of jurisdiction in the face of the laws of the kingdom.

## Original Papers.

### THE PROSPECTS OF CHRISTIANITY VIEWED IN CONNEXION WITH THE PROGRESS OF CIVILISATION.

BY THE REV. PETER LORIMER,

*Professor of Theology and Biblical Literature in the English Presbyterian College, London.*

The half century of the race's life, which has this year begun its course, has been ushered upon the stage of the world's history amidst some of the most remarkable portents of coming change that men have ever seen. Not to speak of the recent political revolutions which convulsed the whole continent of Europe—and which, it is painfully evident, have by no means as yet exhausted their explosive force—how new and startling are the phenomena of religion which we see, especially in the churches of England and of Rome! How wonderful, also, are the new appearances which arrest our eyes in science, in art, in commerce, in colonisation, in the intercommunication of nations,—in a word, in all the powers and elements of civilisation and social progress! Mighty, indeed, are the energies of the new and unexhausted powers which are now entering upon the career of their world-moulding activity. The half century which has recently closed upon us, may be justly regarded as a time of vast and busy preparation for the half century now begun. It has been not so much a time of reaping as of sowing—not so much of expenditure of power as of accumulation of power—not so much a time of emptying out the mighty reservoirs of human energy and resources, as a time of filling in, of filling up, of filling full to overflowing. And now, to all appearance, has come the moment to open wide and full the sluices of these immense reservoirs, and to pour forth their waters over the face of the world, either to fertilise or to destroy.

It would be easy to show that the last generation has been such a time of accumulation and preparation, with reference to all the most potent elements of human civilisation. It has clearly been so in regard to religion—that most mighty element of all—with true religion to a great extent, and with false religion to an extent, we fear, still greater, particularly with the papal and the semi-papal systems, both in this country and in America. The same has been as evidently the case with science and the useful arts. Fast accumulations of natural knowledge have been amassed; old sciences have been re-olitionised; new sciences have been created; and innumerable applications of scientific truth to practical purposes have been sug-

gested, and many of the most marvellous of them actually carried out. All the old elements, so called, of fire, air, earth, and water, have been compelled to serve mankind in ways and at rates of rapidity and productiveness never before conceived of. Commerce, too, has been mightily enhancing her resources, and girding herself with new strength for new conquests. It is but yesterday that the commerce of England achieved for itself freedom of trade; and, with a generous confidence in itself, conceded at the same moment to the rival commerce of the world, freedom of navigation in all the waters of the British empire. Colonisation, likewise, the daughter of commerce, has been laying, in the most distant regions of the earth, the foundations of new kingdoms and of the world's future empires. We have seen the most distant shores of the western continent and the vast islands of the southern hemisphere taken possession of by eager and enterprising myriads, and the old world of history emptying itself upon new worlds, whose history is just beginning.

Such are some of the vast preparations and accumulations of the powers and elements of change which the recent past has bequeathed to the use of the present; and who can estimate—who can prefigure to himself the effects of all these mighty agencies—religious, intellectual, and material—upon the destinies of the future? Who can doubt that this nineteenth century of our era, which has already brought forth so many marvellous births, conceals in its womb at this moment the embryos of births more portentous and amazing still?

How, then, does the Gospel stand in reference to all this? What are we to think of the prospects of Christianity in that wonderful future which is advancing to meet us? Will it still be able to keep its footing in the world? Is there no danger of these great changes, and others which the future will no doubt evolve, proving fatal to its moral influence and power? Will it be as able to prevail and conquer, in the coming new and strange world, as it has been able to do in the old familiar world of the past?

These are deeply interesting questions; and, happily, we are at no loss for a satisfactory reply to them. The Gospel is its own wit-

ness. It carries in its own bosom the best of all vouchers, not only for its historic truth, but for its time-long perpetuity. We need no other guarantees for its prosperous and triumphant progress in the future, however new and strange that future may be, than those which it gives us in its own inherent characteristics. These are such as to show not only whence it cometh, but also whither it goeth. The Gospel not only writes its own Divine history, but prefigures its own prophetic destiny. Its own inward attributes predestinate its future as well as authenticate its past.

We are not now referring to that "sure word of prophecy," which in so many places and in so manifold forms assures us that the Word of our God shall stand for ever,—and "whereunto it is well that we take heed, as unto a light shining in a dark place until the day dawn," the day of the Gospel's final universal triumph. We allude to the *virtual prophecies* of that triumph which are contained in its interior qualities as a religion. It did not need to assure us in *express* terms of its own incorruptibility, as the seed of religious and moral life; we have only to consider what its other attributes are, as the seed of spiritual life, in order to feel persuaded that this additional quality is not wanting; and that to the human race in all its generations, as well as to the individual man throughout his whole life, it is not only the "good seed of the kingdom," but "*seed incorruptible*," the Word of God, which liveth and abideth for ever. Let us glance at some of these internal grounds of confidence and hope, with regard to the future prospects of the Gospel in the world.

1. The Word of the Lord abideth for ever, *in the evidences of its truth*.

Its evidences are valid and conclusive, not for one age or a few ages only, but for all ages alike—the latest as well as the earliest. The lapse of time can have no other effect upon them than to add to their force, and to enrich them with new confirmations. Assuming, which we are entitled to do, that the "historical evidence" can stand the test of the severest criticism at the present day, it is impossible that that evidence can be invalidated at any future time, however remote. Farther researches into antiquity might, indeed, totally destroy its credit, if it were already of doubtful quality; but as the case actually stands, such researches, however far pushed, can never bring into suspicion what is already historically certain, but can only add to the weight of the evidence already amassed. The Historical Evidence is thus not merely

indestructible, but, in some sense, cumulative. And all the other parts of the Evidences are clearly of this cumulative character;—the Prophetic Evidence—inasmuch as the longer time rolls on, the accomplishments of prophecy are multiplied the more;—the Internal Evidence, seeing that, as all experience shows, the longer and the more deeply the Scriptures are studied and compared, the more richly they yield up the deep-lying credentials of their authenticity and truth;—and the Experimental Evidence, too, inasmuch as the longer the world has the trial and experience of what the Gospel can do for it, and the Gospel alone, the more thoroughly it must be convinced of its Divine origin and power. Why, then, should we fear lest Christianity should lose ground in the world, when its evidences are not only indestructible, but ever increasing—keeping pace in their growth with time's quickest march, and gathering ever new force from the progress of human experience and research?

2. The Word of the Lord abideth for ever, *in its intimate adaptation to man's nature and relations*.

It is this profound adaptation to human nature, in its whole constitution and relations, which constitutes one of the most satisfactory credentials of its truth, and one of the most potent elements of its power. But this is a quality of the Gospel which no lapse of time, and no changes in the state of human society can in the least degree affect; for whatever man may come to be, in external situation and circumstances, and whatever he may come to achieve in science, in arts, in command of the world, he can never cease to be man—he can never put off or change his nature; and therefore, if the Gospel is adapted to his nature now, it must always be adapted to it; and if this adaptation has given it religious and moral sway over him hitherto, there is no reason why it should not continue to exercise this sway over him to the latest generations. His nature and relations were constituted by the Creator, at first, with a distinct reference to all the possibilities of his knowledge, and culture, and dominion over the material world. When God made man, he commissioned him to exercise dominion over all the earth—a commission which implied and included the acquisition of all the knowledge and art which were requisite to that end, and which could only be fully carried out by the assiduous and long-continued cultivation of all his powers. When men, therefore, shall have carried out this commission to its utmost limits, and shall have become possessed of all the knowledge and skill

which such an achievement will involve, they will have achieved no more than what their constitution and nature were framed, from the very first, to accomplish. The civilisation and progress of the remotest future can never surpass man's original destination and task. It will only exhibit the full evolution of what was planted in his nature, and the full accomplishment of what was devolved upon it, from the first. In a word, man will never be able to outgrow his proper nature and work, and as little, therefore, will he ever be able to outgrow the Gospel, which has so deep and perfect an adaptation to that nature and work.

3. The Word of the Lord abideth for ever, *in its capacity of entering into alliance and affinity with all human truth.*

Rapid as the progress of human knowledge has been in recent times, there is every reason to believe that in the future it will be immensely more so; and considering the deep interest which it is natural for men to feel in such knowledge, as the growth of their own faculties, the reward of their own researches, and the auxiliary of their social improvement and happiness, the prospects of Christianity would not have been of the most encouraging kind, if its spirit had been of so morose and exclusive a character as to refuse all alliance with such knowledge, and to regard it with jealousy and aversion, as a rival power. Still worse would have been its prospects, if what it teaches as Divine truth had been irreconcilable with human knowledge; and if men had thus been reduced to the necessity of choosing between what claimed for itself the authority of God, and that they had ascertained to be truth by the evidence of their own senses, and the light of their own faculties. It is easy to foresee, upon the supposition of such a struggle having arisen between Divine and human knowledge, which of the two must have lost ground in society, and in the end have been driven out of the world altogether; or it is impossible for men to believe in opposite systems, at least to believe in them both with equal sincerity, and to allow to them both an equal influence over their minds and conduct. But there is no danger of any such struggle arising, in point of fact. Divine truth cannot be truer than human truth, so neither is it jealous of it, as though human truth might claim to be truer than Divine. It concedes to all truth that respect and homage which it demands and expects of itself from all truth. It allows to human knowledge its just degree of value and importance, while claiming for itself the pre-eminence of being the most important and valuable of all knowledge; nay, it even enters

into affinity with all the natural and historical truth which mankind has amassed, by reason of the religious relations and bearings and uses of such truth; for what is all natural truth, but truth having reference to the works of God in nature? and what is all historical truth, but truth relating to the providence and administration of God, as the Moral Governor of the world,—truth recording and elucidating the gradual unfolding and accomplishment of God's mighty world-plan? Thus these two grand departments of human knowledge—the heavenly and earthly—have not only the sympathy of a common relation to man's good, and of a common office to bless and to ameliorate, in different ways, the human estate,—they have also the still deeper and more sacred sympathy of a common relation to the honour of God, and of a common office to show forth, in different ways and degrees, the Divine glory. Never, then, not even in the remotest future, need they come into collision. Never will it be their own fault if their claims are set against each other in disastrous and unnatural array.

4. The Word of the Lord abideth for ever, *in the uniqueness of its power to educate and to develop the moral and religious nature of man.*

Admitting to the full the power of human knowledge to educate and to develop man's intellectual nature; and admitting, also, the tendencies of such intellectual improvement to ameliorate to some extent the ethical condition of society; we must still claim for Christianity the undivided and inalienable prerogative of being the only really powerful and efficient religious and moral educator of the race. It is the only Truth which speaks with stirring and awakening power to the human conscience, and which startles from its deep death-slumber the sense of God, and of invisible realities and relations, in the human breast. It is also the only Truth which reveals a new source of religious and moral life-power to humanity, and which brings the souls of men into such living connexion with the fountain of life and light, as ensures to them spiritual renovation, and the real regeneration of their whole moral nature. Mere secular civilisation and culture are no guarantee, not the slightest, for moral and religious progress. Philosophy cannot philosophise men into religion, and religion is the only valid and abiding ground of virtue. All history, ancient and modern, is full of testimonies to this effect. The world, then, to its latest hour, will be as much in need of the Gospel, as its religious teacher and moral educator, as it is now, or has ever been. It might dispense with its good offices, if it could afford to

dispense with religion and virtue; but as these will always be indispensable to the world's welfare, and to the very existence of society, and as, moreover, men will continue to the end of time to have the same religious and moral instincts deeply inwrought into their very being, we need not fear that the world will ever be able to dispense with the only true religion, and the only perfect code of morals.

5. The Word of the Lord abideth for ever, *in its design and power to consecrate and to sanctify all possible human progress, and to leaven, with its own spirit of holiness, the world's highest civilisation.*

The progress of mankind, however rapid it may be in the future, and however splendid its achievements and results, can never outrun the design and the power of the Gospel to penetrate all human progress with its own spirit, and to assimilate all its elements to its own genius. Our Lord himself spoke of the kingdom of God which He introduced into our world as a little leaven, which was to leaven the whole lump. However large, then, the lump may grow to be, however vast the mass of human sciences, arts, industries, improvements, conquests, may become, it will still remain his mind and purpose that his Gospel and grace should impregnate the whole mass. No matter, either, how different the future forms of civilisation and society may be, from what they are at present. No matter even if, in many respects, they should come to be the very opposite of what they are now. These differences will neither affect in the least the Gospel's appointed task and problem, nor hinder in the very least its power to work it out. It will still have the same right which it has now to demand that all human resources and culture and trophies should be consecrated to God's honour and service; for what measure so full of all these can men ever attain to, which they shall not have to owe to the goodness of Him from whom cometh down every good and every perfect gift? What can the human race ever have of earthly good which it shall not have received? Nay, will not the hour of its latest, completest triumphs—the hour of loudest congratulation, when it shall have succeeded in subduing to itself the whole earth, and in taking possession of the whole human inheritance originally allotted to it—will not that be also the very hour most sacredly due to the obligations of religion, the hour most due to the honour of Him, the Almighty Father, who gave to man so fair an inheritance at first, and of Him, the Lord from heaven, who redeemed the inheritance again, when justly forfeited, and

gave it back to man as the purchase of his own blood? Not till that hour arrive, then, will either the Gospel's claim or its task be exhausted, in relation to the consecration of all human resources and conquests. Not till that latest age of human history—the age of gold—will the Gospel's assimilating and leavening power be fully demonstrated. It will only achieve its last great triumphs when civilisation has wrought out its latest victories.

6. The Word of the Lord abideth for ever, *in the uniqueness of its power to preserve civilisation itself from sinking into corruption and being lost.*

The tendency of civilisation is to produce wealth—of wealth to produce selfishness and luxury—of luxury to enervate all the faculties—and of selfishness to breed social disaffection and discontent, to array the poor against the rich, the low against the high, the ignorant against the lettered. Hence social disorders, national decline, and the ruin of society. Hence the triumph of barbarism over civilisation, and the ultimate loss of sciences, inventions, and arts. All this has happened repeatedly in the world already, and might easily happen again. What society needs, to save civilisation from depravation and decay, is moral and religious health in its communities—the vigour of religious life and principle to set bounds to luxury—to make men alive to the duties as well as the privileges and advantages of wealth and superior knowledge—to teach mankind the obligations of patriotism, of philanthropy, and of religion. But how can the world's religious and moral health be preserved without the healing and invigorating power of the Gospel? The balm for the world's wounds is in Gilead—the world's only physician is there; and never, if the world desires to save, not merely its religion and virtue, but even its civilisation itself, can it dispense with that healing balm—can it afford to dismiss the good Physician.

What, then, are the feelings with which Christian men should look forward to the future, and go forth to meet it, in view of all these grounds of confidence and hope? Let us *be without fear* for the interests of the Gospel in that coming future—let us have no misgivings about its stability or perpetuity in the world, however old and however cultured the world may grow. The Gospel will never be distanced by the world's civilisation—it will always be in advance of every coming age. Let us rather cherish a *joyful confidence and expectation* that in proportion as the secular enlightenment and improvement of the race advances, the Gospel's influence and dominion will

advance with it *pari passu*—step for step. And while we are animated by this lively hope to abound more and more in every work of faith and labour of love for the diffusion of Christian truth, and the extension of the Redeemer's kingdom, let it also dispose us to look with complacency and approval upon, and to bear a cordial and effective part in the advancement of knowledge at large, and of all the useful and elegant arts. Of all the members of society, it is the men of Christian faith and hope and zeal who have most reason to desire and to labour for the general enlightenment and progress of the race. Whether viewed as the social effects of that Gospel which we love, or as important auxiliaries to its further advance—whether considered in relation to the glory of the Redeemer or the good of mankind—that enlightenment and progress of the race, in knowledge, and arts, and refinement, ought to be important interests in our eyes, and deserve to engage a liberal share of our sym-

pathy and efforts. For all the elements of civilisation are doubtless included in that comprehensive assurance of the Gospel itself, "we know that all things work together for good" to the church of God; and in those other still more comprehensive and all-embracing truths, that Christ is made "Head over all things" to his body the church; and that "He must reign till He hath brought *all* dominion and authority and power under his feet." Yes! absolutely *all* power and dominion on earth is destined to be brought into captivity, a willing captivity to the obedience of Christ; and among the rest, all the boasted power of knowledge, all the dominion over nature of science and art, and all the energies of human genius and invention. At His feet shall be laid devoutly all the resources of man's latest civilisation, and all its trophies, however proud and illustrious, shall be consecrated to Him, as Redeemer and Lord of all.

## European Intelligence.

### FRANCE.

THE YEAR OF JUBILEE PROCLAIMED BY THE ROMANIST BISHOPS—THE CAPUCHINS AT PARIS—FRESH DETAILS RESPECTING THE FALSE MIRACLE OF LA SALETTE—A PRIEST ABANDONING THE CHURCH OF ROME—PERSECUTIONS OF PROTESTANTS—A RELIGIOUS ASSEMBLY DISPERSED BY PHYSICAL FORCE—CIRCULAR LETTERS OF SEVERAL CHRISTIAN SOCIETIES—REPORT OF THE EVANGELICAL ALLIANCE OF LYONS.

THE YEAR OF JUBILEE PROCLAIMED BY THE ROMANIST BISHOPS.

—, France, March, 1851.

Your readers are perhaps ignorant that the year 1851 is particularly remarkable,—that it is an epoch especially precious,—a period exceedingly privileged. And why? you will naturally ask. What is it that distinguishes so greatly the year 1851 from preceding and subsequent years? Is it the Fair of the World, established at London? By no means; the Romanist bishops do not concern themselves about so trivial a matter; they are occupied in affairs infinitely more important! What? We have entered on the *jubilee year*! the holy year in which the papacy offers a general pardon to the Christian world! This is the great news which is pompously proclaimed by the bishops of Paris, Montpellier, Pamiers, and others, to their flocks.

To understand this act, it must be known that, in 1800, Pope Boniface appointed a jubilee, or a *full indulgence* to all pilgrims who should visit, during fifteen days, the churches of Rome. It was a suitable means of drawing into the pontifical city an immense multitude of travellers, and enriching the innkeepers, merchants, owners of houses, and, in a word, all the inhabitants of the Roman city. This jubilee was to take place only once every hundred years. As the mercantile speculation was good, and the Popes them-

selves drew great pecuniary profit from it, Clement VI. decreed that the jubilee should take place every fifty years. Subsequently, for the same reason, Sixtus IV. reduced to a quarter of a century the interval from one jubilee to another. The year 1851 brings one of those epochs in which the Roman church opens all the treasures of its supererogatory merits, and this is the subject which excites the enthusiasm of the papist bishops of France.

Many good people supposed that Rome had decidedly abandoned the system of *indulgences*, that shameful and detestable traffic in holy things which excited the indignation of Luther, and roused half of Europe in the sixteenth century. But be assured that Rome abandons nothing! She preserves scrupulously all her old superstitions, extravagant forms, and immoral practices; and if she is sometimes compelled to lay aside a part of her traditions, it is to resume them at the first favourable moment. So, in the present circumstance, the reverend prelates of our country promise seriously the complete pardon of sins, and a full indulgence to every individual who shall visit the churches, observe certain fasts, do alms, and especially confess devoutly to the parish priest! Truly, if the Romanists do not profit by so easy and convenient a means of tranquillising their conscience, it will not be the fault of the sacerdotal caste; for the priests open to them the gates of heaven at a very cheap rate. It is not

necessary now to make a pilgrimage to Rome; the clergy has proportioned its demands to the increasing weakness of the faith, and the Papists may gain an *indulgence of a hundred years* by visiting some churches in the neighbourhood.

The bishop of Montpelier, in his pastoral letter, gives an admirable description of the effects which he attributes to the jubilee. "What happens, dear friends, in the time of jubilee?" he says. "From one end of the world to the other there is an *immense silence*, in which each believer interrogates his conscience. It is a time of strict examination. . . . Everything conduces to this serious movement of hearts. The priest is, more than ever, at these blessed epochs, the man of all. Under the influence of his living and powerful voice enmities cease, reparation is made for acts of injustice, debauchery diminishes, and disorders are repressed. . . . Then, very dear brethren, the year of jubilee, when it dawns upon the Christian world, is the end of great scandals and the occasion of great conversions. It is the epoch in which is revived the spirit of piety, justice, zeal, &c."

This honest bishop has taken for realities the dreams of his imagination; for if we consider the religious and moral state of France, we shall find nothing like this poetical painting. The majority of the French do not know that we are in the year of jubilee, and attach not the least importance to it. Concerts, balls, worldly shows, and amusements of every kind, continue as usual; they have increased rather than diminished; and if Rome expects great results from her offers of full indulgence, she will be completely deceived in her hopes. The time of indulgences is for ever past, and the Roman Catholics themselves laugh at the pretended pardon of sin resulting from confession or visiting the churches.

Another matter, which has produced much sensation, is the project to establish

#### A CONVENT OF CAPUCHINS AT PARIS.

This enterprise of the clergy requires some explanation.

The revolution of 1789 had abolished, in our country, all the *convents for men*, and this prohibition had been maintained with vigilant care until the return of the Bourbons in 1814. It was, doubtless, a blow struck against full religious liberty; for if it pleases certain persons to enter a monastery, the political power has no right to prevent it. But the legislature thought it contrary to good order, the interest of the State, and general prosperity, that thousands of individuals, under pretext of piety, should live in laziness and effeminacy, at the expense of public charity.

Under the Bourbons of the old branch, and then under the reign of Louis Philippe, some convents for men re-appeared, especially those of the *Jesuits*. A monastery of Dominicans was also re-established, under the patronage of the celebrated *Père Lacordaire*, the most renowned of the Romanist preachers in France. However, there has been no mention till within these last few months of the re-establishment of the Capuchins, and it is strange that the priests should have chosen for such restoration the epoch of the republic.

No monastic order of past times has left a

worse reputation than the Capuchins in the memory of the people. These monks were profoundly ignorant, extravagantly bigoted, and their vestments disgustingly slovenly. They went from house to house to beg their bread, with cynical effrontery. Many were guilty of acts of revolting immorality, and instead of edifying the faithful, they scandalised them by their disorders. The name of Capuchin has become proverbial in France. "*You are a Capuchin*" is a gross abuse; it signifies, "You are an imbecile—a hypocrite—a lazy fellow—a man without personal dignity." What likelihood was there, then, that the priests would labour for the re-establishment of the Capuchins? But at the present time the clerical party dares everything.

Some political journals have energetically protested against the re-integration of the Capuchins at Paris. In answer to their attack, the organ of the ultramontanes, the *Univers Religieux*, has made an apology for these reverend fathers. The panegyric is curious. It would appear, from the *Univers*, that the need of the return of the Capuchins was generally felt. In effect, we have not sufficient poor and mendicants! It will be very useful and very agreeable for the Parisians to see fresh vagabonds exercising a privileged and *sacred mendicity*! The spectacle of their laziness will inspire in labourers the love of work; and religion will gain much by these idlers, who will levy taxes on the credulity of the people, already surcharged with imposts! The Capuchins, as the *Univers* attests, will preside over the interments of the poor population, and will *pray for the dead* who have not left enough money to pay for masses for their souls. What an admirable perspective! The dead will have the advantage of the prayers of the Capuchins, and the living will entertain these good fathers in all abundance of terrestrial good. Is it not an excellent exchange? and can the workmen of Paris pay too dear for the orisons of the Capuchins for their trespasses?

These fine reasonings of the Jesuit journal have not, however, convinced everybody, and it has been recently announced that the Archbishop of Paris had ordered the re-establishment of the Capuchins to be postponed, because of some threats from the *Red Republicans*. If I am rightly informed, these *red* men have said that they would burn the convent of the Capuchins, if it were opened in a faubourg of the capital, and Monseigneur de Sibour has deemed it prudent not to make the experiment. France will be then deprived of the presence of the Capuchins! But patience! Rome is persevering in its projects, and the Capuchins will re-appear at a more opportune period.

#### FRESH DETAILS RESPECTING THE FALSE MIRACLE OF LA SALETTE.

I mentioned, in my last letter, the appearance of the Virgin Mary to two little shepherd boys on the mountain of La Salette, near Grenoble, and some objections that have been made to this pretended miracle (p. 71). Since then, fresh details have come to my knowledge, and I must relate them, to show your readers to what a degree of abasement the Roman clergy have fallen. The first attacks on the miracle of La Salette pro-

ceeded, not from the worldly or unbelieving, but from the priests themselves. How was that? From the very simple reason that there was here a competition, a rivalry between ecclesiastics who equally wrought popular superstitions. In fact, it is a little distance from the chapel on La Salette there were other chapels, *Notre Dame de Fourvières*, and *Notre Dame du Laus*, which had also the reputation of effecting prodigies, and drew a large number of visitors. But when the apparition of the Virgin had been proclaimed, what happened? Many pilgrims ran to the new chapel, and the old ones were deserted. You may easily conceive that the priests of Fourvières and Le Laus, who formerly gained large sums of money by the concourse of visitors, have manifested a lively irritation and bitter jealousy on seeing themselves abandoned. What, then, have they done? They have tried to discredit the miracle of La Salette, in order to bring back the crowd of pilgrims to their own chapels. They have questioned the little shepherd boys, have drawn from them a confession of their lies, and, armed with this confession, they have published in the journals that the apparition of the Virgin was an imposture, an extravagant story, a ridiculous fable, &c.

What a scandal and disgrace! We see, in his affair, priests against priests, bishops against bishops. And why? For a mere question of pecuniary interest! It is absolutely the same thing as that of two manufacturers, or of two merchants, who are engaged in the same species of commercial operations, and being in competition with one another, try to run each down in order to get more profit. Will the ministers of some never blush at their ignoble cupidity? Will they never cease to present scenes of rivalry, in which each boasts of the miracles of his parish, and attacks those of another, as though he were engaged in a mercantile conflict?

That which is most deplorable in all this is, at infidelity finds in these conflicts fresh weapons against religion. I have before me a political journal, entitled, *Le Patriot des Alpes*, and printed at Grenoble, which contains some very scoffs at holy things. The editor plainly charges the priests with being *pluiferrers, impostors, and thieves*; he says they ought to be punished according to such and such articles of the penal code, for having extorted, by their disgraceful frauds, much money from a credulous people. This journalist imitates the pleasantries and style of Voltaire. Thus terminate the false and covetous inventions of Rome: impiety and epicurism gain all the ground lost by the papacy.

#### A PRIEST ABANDONING THE CHURCH OF ROME.

There are some men, however, who, being once serious, do not fall from Romanism into infidelity. I will cite, among others, *M. Massiot*, formerly engaged in the service of the papal curia. He was a vicar at Paris, in the parish of *l'Abbaye aux Bois*. *M. Massiot* enjoyed moral esteem. His integrity, piety, and pure and honourable character were disputed by none. He had made more progress in learning than is usual with French priests. Suddenly this eccle-

siastic quitted his post, renounced all the advantages he derived from his situation, and declared that he no longer felt himself in a state to officiate at the Roman communion. What change had he then experienced?

The history of his inner life is not yet known to the public. *M. Massiot* contented himself with the publication of a letter, in which he gives, with much clearness and force, the reasons which have led him to renounce popery. He condemns the errors and faults of the Pontiffs of Rome. He charges them with having forbidden the common people to read the Scriptures, as though the Holy Word were a dangerous and immoral book;—with having taught the foolish dogma of transubstantiation, which changes the holy sacrament of the supper into a sort of magical and mechanical operation;—with employing in worship an unknown language, notwithstanding the commandment of the apostle Paul, and the elementary rules of good sense;—with imposing on the priests celibacy, which is contrary to the laws of nature, and is continually causing sad scandals;—with authorising the adoration of the Virgin, which is a revival of ancient idolatry;—with sanctioning bloody persecutions, as if the truth could not be defended with spiritual weapons, &c. In brief, *M. Massiot* reproduced, in different terms, all the reproaches which have been cast on the papacy by the disciples of our glorious Reformation.

Nevertheless, this ecclesiastic adds that he has not entered into the Protestant communion, and seems to think that the confession of faith of protestantism is not supported by the text of the Bible. *M. Massiot* not having explicitly stated his objections, I am ignorant in what they consist. But it is certain that his controversy resembles that of Protestants. May he, by the blessing of God, make fresh progress and freely range himself under the standard of the Reformed churches!

#### PERSECUTIONS OF PROTESTANTS.

Since my last letter, acts of persecution against our evangelists, colporteurs, and even the pastors of our national establishment have redoubled. I will only mention some instances which will show how little religious liberty is understood in a country which boasts of its republican Government.

*M. Regamey*, a colporteur employed by the Evangelical Society of Geneva, was cited, in the month of July last, before the tribunals, on the charge of distributing controversial tracts, particularly those of *M. Napoléon Roussel*. The accused, not appearing, was condemned, for contumacy, to a heavy fine and a year's imprisonment. Evidently, *M. Regamey* could not submit to such a severe and unjust sentence. He made opposition to it, and appeared last month before the Court of Assizes of Dragnignan (department of Var). The punishment was mitigated, it is true; the colporteur, however, was declared guilty by the jury, and condemned to a fine of 200 francs and two months' imprisonment.

According to this singular judgment we shall no longer have the right of distributing controversial writings. The priests will be able, without any obstacle, to publish the most atrocious



abuses of protestantism, and we shall not be able to reply to them! The attack will be permitted, and not the defence! We shall be forced to bend our neck and keep silence under the incessant calumnies of our adversaries! Excellent system, in truth, for the agents of Rome, who would have the privilege of alone speaking, and who would triumph without much expense of logic.

Another incident which has marked this trial, is that the public accuser demanded the *huis-clos* (or private trial), on the ground that publicity to the debates would endanger morals. It is a thing completely unheard of in such affairs. The *huis-clos* is an exception which is only demanded in the heaviest cases of immorality. Well! are our controversial works immoral? Was there any danger in reading them before a public audience? Would the modesty of our judges and hearers have been wounded, if our anti-Romanist books had acquired a greater notoriety? Certainly not; but the aim of the Procureur of the Republic is easily understood; he thought, by a *secret* trial, to keep from the people a knowledge of our arguments against popery, and to make the ignorant think that Protestants attack good morals. Always the same tactics and the same means of dissimulation and fraud.

In the department of *La Haute-Vienne*, an evangelist has been arrested by the gendarmes. On asking the cause of his arrest, he is told, "*the Protestants are Socialists*." Beautiful and honest invention of the priests! Protestantism and socialism are *one*! A colporteur distributes the Bible; he is a Socialist! A minister of the Gospel proclaims redemption by Christ; he is also a Socialist! If Luther and Calvin, Cramer and Knox, were to return to earth and preach in France, they would be taxed with socialism, and put into prison! What do you say to this mode of combating the Reformed faith? Do you not admire the prodigious fecundity of Roman calumnies? In the sixteenth and seventeenth centuries our fathers were persecuted, exiled, exterminated as *enemies of kings*; now, we are vexed and incarcerated as *enemies of society and property*. To-morrow, if another revolution should break out, we should be pointed out to the wrath of the people as *enemies of liberty*. *E sempre benè*! With aggressors so subtle and inventive we can never hope to live peaceably.

In the department of *Les Deux Sevrès* the academic council has recently decided that Protestant children in a *mixed school* shall not be permitted to bring their catechisms. Consider the great enormity! A Protestant catechism in a school frequented by Romanist children; this would be a pest, a kind of moral cholera, and the grave counsellors of Poitiers have resolved that the Protestant catechisms shall not be admitted. This measure is more ridiculous than odious, more foolish than intolerant, and ought to inspire more contempt than indignation.

But another event has taken place which much more claims our attention. I speak of

#### A RELIGIOUS ASSEMBLY DISPERSED BY PHYSICAL FORCE.

I give the principal circumstances.

A large number of the inhabitants of the commune of *Montjavoull*, among whom are many members of the municipal council, addressed, about six months since, to the consistory of the Reformed National church of Paris, a petition, in which it requested the opening of a Protestant school and the establishment of evangelical worship. The consistory, with perhaps excessive circumspection and prudence, did not judge it suitable to grant immediately this request; it required a guarantee that the minds of these citizens were serious and settled.

The inhabitants of Montjavoull did not suffer themselves to be discouraged by this delay. They wrote pressing letters to the consistory as well as to the committee of the Protestant Society of Primary Instruction, and even sent to Paris a deputation, that their intentions and wishes, and the sacrifices they were prepared to make, might be better explained. Further, they requested at their own expense a Protestant teacher, being fully determined to shake off the yoke of Romanism.

Convinced, at length, of the sincerity of their resolution, the consistory of Paris delegated, on the 9th of February last, one of its pastors, M. Rouville, with the mission of holding a religious assembly at *Montjavoull*, a village situated in the department of *l'Oise*. M. Rouville arrived at the commune, and, conformably with the text of the law, presented himself before the mayor to make the declaration. "I will never permit such a thing," says the mayor. "Mon-sieur," replied the pastor, "I am not come to you to ask permission, but simply to give you notice that I shall hold a religious meeting. I wish to exercise a right which the laws guarantee me; I wish to discharge my duty as a minister of the Gospel, and a pastor delegated by the consistory of the Reformed church of Paris." To this address the mayor did not answer a word.

M. Rouville then went to the place prepared for worship. It was a large barn, in a court surrounded with walls. Three hundred persons at least were assembled. Although the greater part of the assembly was compelled to remain standing, perfect order reigned. The assembly listened with deep attention and serious interest to the evangelical religion, which had been presented to them under such false colours. They appeared impressed especially by the simplicity of the Protestant worship, and by the fraternal exhortations of the pastor, who had taken for a text, "I am not ashamed of the Gospel of Christ, which is the power of God to the salvation of them that believe."

But during this time what was the mayor of Montjavoull about? This magistrate, as ignorant as fanatical, excited probably by the priests of the commune, had called together the national guard, and, preceded by drums, he made three summons in the place of worship, as though he were dispersing an *émeute* in the street. The pastor answered him calmly, "I have made the declaration required by the law; I am in the exercise of my right, and I will not cease from preaching the word of God until I am compelled by physical violence." The mayor was a little disconcerted by this resistance, and retired.

Some moments after, however, eight national guards, armed with muskets, conducted by an officer with drawn sword, and preceded by a drum beaten as in the hour of battle, entered afresh the assembly. The pastor entreated the assembly, in the name of the Gospel, to remain in peace. Then the officer declared that he had received orders to take the place by force. M. Rouville, perceiving that he could not pursue his duty, descended from the pulpit, stating that he was going to draw up a report respecting what had happened. About forty inhabitants put their signatures.

Thus a religious assembly, presided over by a pastor of the National church, has been violently and brutally dispersed by force of arms. It was a repetition of that which had been done against the Protestants in the worst days of the reign of Louis XIV. M. Rouville addressed a detailed report to the consistory of Paris, who, justly indignant, made energetic appeals to the Ministers of Worship and of the Interior. These statesmen, if the last accounts I have heard on this affair be correct, have felt that the complaints of the Protestants were just, and given orders not to hinder the preaching of the national pastors at Montjovroull. It would have been right to do something more. The mayor, who committed such a flagrant outrage on religious liberty, should have been ignominiously deprived; but the Government is too complaisant to the priests to afford to Protestants complete reparation.

#### CIRCULARS OF RELIGIOUS SOCIETIES.

Our different religious societies are preparing to celebrate their anniversaries at the end of April. The approach of these general assemblies inspires redoubled activity, and they have sent to all the pastors of France circulars in which they show their wants, their plans, and their hopes. The *Protestant Bible Society of Paris*, the most ancient of our religious associations, says to its friends, "The passions have been inflamed by political revolutions. At what period has it then ever been more necessary to circulate the Book which has so much authority and efficacy to regulate the human will? It is a long time since our faith was attacked with so much ardour by those who charge it with being erroneous and contrary to the Gospel. At what period has it been more urgent to put into the hands of all our brethren the Book in which they will find the best weapons with which to defend

themselves triumphantly?" The *Protestant Society of Primary Instruction* addresses a pressing appeal to all the true disciples of Christ; it proves by solid arguments that the *mixed schools* are dangerous to our faith, fatal to the education of the rising generation, and that it is absolutely necessary to have everywhere *schools strictly Protestant*, which may give to our children lessons in conformity with the word of God. The *Central Protestant Society of Evangelisation* announces that it is especially occupied with the work of preparing for our churches a great number of spiritual guides. It is very positive that we want pastors, and that many flocks seek in vain for the ministers which they need. The *Evangelical Society of France* shows the pecuniary embarrassments which press upon it. Its field of activity enlarges and extends itself daily, and its resources are not proportionate to the increasing demands of the work. The *Religious Book Society of Toulouse* has published a second appeal, in which it says, "The different political parties and the Socialist schools have money to inundate France with their publications. Must it be confessed that piety alone has no money for its publications? Where, then, would be our faith? and what could we expect for the future? . . . After having deplored the evil, let us learn to make generous sacrifices for the accomplishment of good. . . . The most humble donations will be received with gratitude."

I will not conclude this letter without presenting to your attention also the last

#### REPORT OF THE EVANGELICAL ALLIANCE OF LYONS.

It is in all respects an interesting and edifying document. The principal question discussed in its fraternal conferences is this, viz.—How are *truth* and *charity* to be united? By what means may the fundamental principles of the Gospel, and at the same time the precept of fraternal love, be maintained? Some very judicious remarks have been made on this problem, which is one of the most important of our age. Charity which sacrifices truth is no longer charity; and truth which violates charity is no longer truth. The two terms of the question are equally indispensable. God grant that the Christians of the nineteenth century may learn never to separate that which the Lord has united.

X. X. X.

#### VISIT TO THE NORTHERN CHURCHES, CONSISTORY OF ST. QUENTIN, DEPARTMENTS OF L'AISNE AND LA SOMME.

ANECDOTE OF FENELON—TEMPEUX—HARGICOURT—NAUROY—CONVERSATION BY THE WAY—ST. QUENTIN.

Rheims, Feb. 12th, 1851.

Mr. Editor,—Before I engage you to accompany me on a visit to the churches of the north of France, allow me to remind you of an anecdote current amongst us, sung by our poet Andrieux, and, no doubt, familiar to you; an anecdote of historical origin, but, probably, not free from legendary embellishment, on account of the remote period to which it refers, but which I will give you as I have often heard it repeated.

The good Archbishop Fenelon, expelled from Court as the reward of his tolerant and liberal views, and banished to his diocese of Cambray, used to spend his time in unostentatiously visiting the families, both Protestant and Catholic, comprised in his episcopal province. With the former he entered into friendly dispute, hoping to recover them to the fold of the church, by dint of fair argument, or by expedients better still. In a Protestant family at Wallincourt he was

especially interested; poor people they were, whom he aided in times of distress, and laboured assiduously to convert. This family he found on one occasion deploring the loss of Brunette, their cow, and principal means of support. Returning the same evening to Cambrai, the archbishop met with the fugitive animal in a wood through which his road lay, and immediately drove it back to its owners, who detained him for the night in their lowly abode, full of gratitude towards a religious enemy so good and so kind. At the break of day on the morrow, Fenelon prepared to take his departure, but before leaving, once more implored the father of the family to be converted, and live; the discussion continued some time, till at length the archbishop inquired of his host, "Where was your religion before Luther and Calvin?" "In the hearts of Catholics like yourself, monseigneur," replied the young cheerful voice of a child, twelve years of age, from the bed on which he still rested, and who had been listening to the conversation unnoticed. "You may be right," said the archbishop, embracing him with emotion, "and for the future we will not talk of what severs, but of that which binds us together."

With this child's great-grandson let us, Mr. Editor, commence our tour. His name is Martin; he is a fine old man, with a long white beard, for many years possessed of considerable property, but now reduced to a state of extreme destitution; a member of the general consistory of St. Quentin, one of the most zealous and honourable elders at Templeux, who was my right hand in the church there, and the constant companion of my excursions to neighbouring churches.

I will not detain you with any lengthened account of TEMPLEUX just now; I said enough on the subject in October, 1848,\* when I spoke of the wretchedness and distress of this long-deserted little flock, to which it has pleased God to render me in some measure serviceable, during a six years' residence amongst them. Thirty of the members emigrated, two years ago, to North America, and the total number of Protestants left may be about 500, including two or three branch stations, and also the children. The school at Templeux, for which you kindly sent me assistance, remains in the same state of temporal need and spiritual prosperity. There are only one or two pious families in comfortable circumstances in this village, on whom devolve all the expenses of the church; and, once for all, when we speak of persons in comfortable circumstances, we mean those possessed of from 5,000 to 10,000 francs, who have yet to work for their living. A female committee meets every Sunday, for the purpose of visiting and relieving the sick; and the same parties assemble during the week, to make clothing for the poor. M. Fosse, the pastor who has taken my place at Templeux, is an educated and well-disposed young man.

The first church we arrived at on leaving the village, is HARGICOURT, a full quarter of a league from Templeux, in the department of l'Aisne, (Templeux is in la Somme). This church, one of the largest in the north, numbers nearly 800 Protestants in the community; and with two

important stations, containing a population of about 400 souls, is quite sufficient to absorb all the energies of one pastor. The manufacture of stuffs employs almost the whole district. Two pastors minister to the church, MM. Gambier and Boissonnas; the former, a man getting into years, was born in the village, where he afterwards became a manufacturer. He never entered on a regular course of study, but being called to the knowledge of the truth, at a period when the Gospel was not preached in the authorised pulpits, renounced the world, and devoted himself to the work of evangelisation. Gifted with a vigorous and intelligent mind, full of courage and faith, and rich, to a remarkable degree, in natural endowments, he was ordained to the sacred ministry, some eighteen years ago, by pastors of different denominations, and erected a chapel in his native village, which was attended by more than three-fourths of the Protestant population of Hargicourt. It is difficult to account for M. Gambier's escape from the influence of that fatal law, "no man is a prophet in his own country." M. Gambier was for many years an agent of the Evangelical Society; but joined the National church some time since, during the too brief ministry of M. Pédézeret, and is now employed by the Central Protestant Society. He cannot be said to have any ecclesiastical principles, properly so called; regarding the National church as a valuable institution in times of dispersion, but determined to quit it the moment a mercenary spirit shall enter. Few labourers have been blessed as this brother has been, and we have not a church but exhibits some beneficial result of his *irregular* ministrations. His more youthful colleague, M. Boissonnas of Geneva, is official pastor; he succeeded M. Pédézeret, (editor of *l'Espérance*, now professor at Montauban,) and is not at all deficient in preaching talent. He and his young partner have done much towards improving the spiritual condition of a church, visited by many sectaries during the last twenty years, long a scene of division under the influence of rationalism, and now, for the most part, deeply engaged with political questions. Hargicourt has a Protestant public school.

NAUROY, a league and a half from Hargicourt, not far from the source of l'Escant, and near the high road from St. Quentin to Lille, is an important village, with a small Protestant population of about 200 souls. It owes the first revival of its attachment to the principles of the Reformation, and the truths of the Gospel, to some English officers at the time of the invasion, who being quartered, by a providential arrangement, at the house of one of the principal Protestants of the place, exerted a beneficial influence over him and his family, and after their departure sent him a number of Bibles and tracts, the first that they ever recollected having seen there. Different pastors settled in quick succession at Nauroy, and left it almost unheeded, till M. Louis Vernes, the present pastor, arrived, nearly ten years ago. From that moment every thing seemed to revive. The outward and visible kept pace with the spiritual development of the church,

its chapel was restored, a handsome school-house was built in the chapel court, the good work being sustained by considerable sacrifices on the part of the pastor, whose example was followed, first by his own parish, and then by the community at large. While he was indefatigable in visiting his extensive parish—many of the stations being at a distance of two, four, seven, nine, and fifteen leagues—M. Vernes also found opportunities of evangelising the neighbouring Roman Catholic villages, and has already made a beginning at Crèveœur, Viancourt, Fonsomme, and Grand Fresnoy. He it was, too, who founded the *Society of the North for Evangelisation*, and who, to this day, has been its energetic and devoted secretary. Nauroy has consequently become, for a time at least, notwithstanding its real insignificance, one of the most interesting places in the north. Its present incumbent is about leaving, the consistory of Pau having called him to take the pastoral oversight of Bagatolles. It would, I am sure, give you great pleasure to visit some of these stations; you would find individual religion tolerably advanced, and in many villages meet with really interesting young people. Cochet, the missionary at Hebron (South Africa), came from this district, where his father and family still reside.

We now pass on to St. Quentin, a distance of three leagues, and may do so either on foot—by far the most agreeable method of travelling, if not alone, and the weather is fine—or by diligence, the most expeditious; or in one of the heavy, uncomfortable, spring carts belonging to every factory in the country. Cramped and weary it bears its passengers along, but, so well has habit accustomed us to the inconvenience, we think little of it; and as it is piled up at the back with boxes and baskets full of silk and woollen goods, we climb up three or four, and pass the time in singing and conversing on the state of the church.

"What a difference a few years have made!" exclaimed brother Martin; "once there was only a single pastor for a whole district, and now we might call on three or four in the course of a day. I recollect the time when M. Matill of Hargicourt, M. Colany of Semé, M. l'Archevêque of Wallincourt, and M. Durell of Quiroy, were the only pastors in the north; now, the two former are dead, the two latter grown old, and their churches divided amongst two, three, or even four pastors."

"Do you think there is more religion now than there was then?" "I should say not, for when I was young, no one neglected public worship, either parents or children, and people would rather go to church with unblackened shoes than black them on Sunday. The Sabbath was then carefully observed, but now, alas, you know how it is observed. No young girl was then seen at the dance, or youth at the tavern, and now—"

"Yes, now our church elders spend their Sabbaths playing at cards in those places of ruin. But to what do you attribute this general decay in faith and morals?—You do not know?" "To people having more spirit," replied a third party, laughingly. "Perhaps so," I answered; "it would not be the first time evil has been

done to prove strength of mind; that idea is as old as the fall. It was to acquire more knowledge, and show that they understood their own interests, that our first parents ate the forbidden fruit, yet I suppose these original *esprits forts* would hardly be held forth as an encouragement to those of our own times. You have already admitted yourselves, that those were the best days, when you were happy, because pious, and that just in proportion as piety disappears, affairs deteriorate, labour is badly paid, families are disunited, &c."

Conversing in this way, we reach St. Quentin. The late pastor of the church, M. Ch. Bastie, made protestantism respected in this town. Rather a public man than a pastor, M. Bastie, without neglecting the cure of souls, stood forth chiefly as a representative of reform amongst a population who ill understood it. Great as a preacher and controversialist, intelligent and erudite, original and brilliant in conversation, firm in purpose, with a dash of the sarcastic, perhaps sometimes even of harshness, in his mode of expressing himself, combining qualities rarely united in the same individual, he gathered round him a numerous band of adherents and admiring friends. He was nominated president of the Royal Academy of St. Quentin; and when the Republic was proclaimed, the advocate of advancement and progress, he resisted the reactionary spirit by which he was surrounded, but opposed at the same time in the clubs, with great intrepidity, the doctrines of anarchy which would fain have displaced that of liberty. He published, at this juncture, a remarkable pamphlet, entitled "*La Démocratie et la Religion*," which would have commanded still greater attention had he appended his name.

His successor, M. Th. Giural, is an exemplary pastor; he has not M. Bastie's genius, but is a better pastor; his preaching, full of unction, is also energetic, and on more than one occasion has he given the civil authorities to understand, that he is not the man to yield to its encroachments, or recede before its unjust assumptions.

The church, a very interesting one, is composed of heterogeneous elements, English and French, rich and poor, country people and citizens, yet forming one well-compacted body, ready to labour in concert for the attainment of a common end. St. Quentin contains 24,000 inhabitants, 800 only of whom are Protestants; it is, however, a liberal city, the civil authorities respecting liberty and equality in matters of faith; none but functionaries from other parts, or representatives of state, interfering maliciously, one might almost say absurdly, in affairs which do not concern them. I will mention, as an instance, a domiciliary visit to which I was subjected at Templeux, because the numerous proofs in my Dictionary of the Bible, printed at Paris, were considered suspicious by the official whose business it is to examine political pamphlets. A strict search, lasting six hours, was made one Sunday evening, by seven mounted gendarmes, in the school of San-court, where the children were learning to chant under their master's superintendence, and has again just been repeated at St. Quentin, even in the Protestant church, and at the time of public

worship, to discover—I cannot tell what—something that was not to be found, probably controversial pamphlets.

St. Quentin is the chief seat of the consistory of that name, which includes the departments of l'Aisne (six churches), and la Somme (three churches). You are aware that the precedence is not given to place, but to person—the pastor who has sat longest in the consistory presiding by right. The three last presidents were MM. Colany, Bastie, and Vernes. The president's influence may be considerable, but of prerogatives he has scarcely any. He is, in fact, a kind of agent, whose letters to the Minister of Worship have merely a documentary value, except as emanating from the consistory itself, the sole seat of authority.

At seven leagues east of St. Quentin, we again meet with a cluster of churches, but whose interest is, unhappily, rather derived from what they have been, than from what they are now. It is M. Colany's church, divided amongst three pastors, LEMÉ (M. Cailliatte), LANDOUZY (M. Charles), ESQUÉHÉRIERS (M. Berthe). From this little group the missionaries to South Africa, Lermue and Bisseux, and Mesdames Lemue and Daumas, went out. Going over this ground, we perceive at once that it has long been carefully cultivated; some of the elders are men deeply versed in Scripture truth, devoted, active, zealous, and intelligent, capable, in event of the pastor's absence, of assuming his office, and discharging his duties well. Three brothers especially, manufacturers, MM. David Labbez, have been instrumental in recovering their church from the state of almost utter desolation into which it had fallen; and of constituting the district a centre of piety as well as of amazing industrial energy; being privileged to see, and enabled to recognise the blessing of God on their efforts. The three pastors hold avowedly evangelical sentiments:—M. Charles, an Independent of long standing, was for many years engaged in evangelising the midland districts of France; M. Cailliatte is well known in England; and M. Berthe, the youngest, belongs to the most advanced and liberal of the orthodox parties. Lemé numbers about 1200 Protestants, including its stations, Landouzy 600, and Esquéhéries 500.

There are yet other Protestants dispersed over the department of l'Aisne, as far as Ham and Soissons, but all connected with the church of St. Quentin, excepting, indeed, the large church of Monneaux, which belongs to the consistory of Meaux, and numbers 400 Protestants. The Baptists in the neighbourhood of Channy, la Fère, and Laon, are few in number, and have no

regular communication with the Protestants of the National church; the principles of the Evangelical Alliance have not yet reached them.

In the department of la Somme, omitting Templeux, to which we have already alluded, and which is at its eastern extremity, there are the churches of Amiens and Contay. AMIENS contains from two hundred to three hundred Protestants; the western stations are a fraction more numerous. Pastor Rossier, of Lausanne, has laboured here with untiring zeal for some years, and has mainly contributed to raise the church from the apathy and languor into which it had sunk. Four leagues north-east is the village of CONTAY, which, evangelised some twenty or thirty years ago, has become the rallying point of a little Protestant company, scattered through three or four of the surrounding villages. Four or five hundred Protestants are there collected, under the spiritual superintendence of Pastor Goulard, a young man of talent, and a good preacher, who is ably seconded by his excellent wife, an English lady of great worth, and much loved by his parishioners. The fortress of Doullens is in the parish of Contay, and was accessible even when political offenders lay there, more particularly our co-religionists Barbès, Rieger, &c.

We have now traversed the consistory of St. Quentin, rapidly, it is true, being unable to remain long at any one point; and, staff in hand, the knapsack thrown over the shoulder, set off on foot from Contay to Albert, take a conveyance to Péronne, and having called there on one or two true-hearted brethren, enter on the high-road to Templeux, where we arrive at ten in the evening; to leave it again, if it please God, the following month, on a visit to other churches in a different direction.

The consistory of St. Quentin contains, according to the most moderate calculations, from 7,000 to 8,000 Protestants. It has been distinguished, for some years past, by its steadfast orthodoxy, as well as liberality in ecclesiastical affairs. It has witnessed times of revival, has active and enlightened pastors, much external vigour, powerful and practical preaching, and great have been the efforts for the improvement of its industrial population.

What has been effected by it all, at present? Little, indeed, it must be acknowledged. But what will be accomplished? We cannot tell; but are confident the seed can never be lost, and that, in due time, it will spring up into life.

Farewell, Mr. Editor,

Your very affectionate brother,  
J. A. BOST.

#### ORLEANS ORPHAN ASYLUM—ROMAN CATHOLIC OPPOSITION TO EVANGELISATION—EVANGELICAL ALLIANCE.

Orleans, January 13th, 1851.

We have at the present moment 61 orphans, and every month new inmates are proposed. We desire, above all things, to be in a position to admit a larger number *gratuitously*, because it is just this class, destitute of protection, which has the greatest need of our fostering care. But the debt still pressing heavily on the committee obliges us to act with circumspection.

Yet it will not be long ere this debt is discharged; our president, M. Jean André, who has been called to his rest, and with whom you were, perhaps, acquainted, having bequeathed us £180, leaving a deficiency of only £325; and I am confident that, prosecuting our good work with perseverance and faith, the blessing of God will accompany and conduct us to a successful issue.

I will send you our latest report in a few days.

True, the work of evangelisation progresses amongst us, but you would hardly credit to what an extent infidelity and materialism prevail now in France. The result of which is, the acquisition of renewed and increased influence over Government, on the part of the Roman Catholic clergy, who exert it to the utmost for the hindrance of the distribution of Bibles, and the free exposition of the Gospel of Christ. Socialism appearing in an evil hour in France, they seek to neutralise the beneficial effects of the truth by classing our evangelising labourers with *Socialists*; but the Lord is mighty, and will triumph over the enemies of his Gospel: only let us prayerfully work in faith, and out of love to the souls of men.

I know the Evangelical Alliance well—it is making way in France. The union of Christians of every denomination in one bond of brotherly affection is a noble work, but one the redeemed have too much overlooked; and yet the blessed Saviour tells us, "*Love one another as I have loved you*;" and is it not his own

prayer, "*Neither pray I for these (the apostles) alone, but for them also which shall believe on me through their word: that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me.*"

Yes; it is by the union of God's children a careless world will become a thoughtful one; at length believing that Jesus Christ was sent by the Father to seek and to save those that are lost. Let us pray for such a Christian union; break down the walls of separation which hold us apart; and labour conjointly in every effort for the glory of God and the salvation of man. I should much like to be present at the great meeting of the Evangelical Alliance in London, next May [August]; but fear my health will prevent it.

Adieu, dear Sir, the blessing of the Lord rest abundantly on you and yours; and believe me ever, in Christian love,

Your attached,  
P. ROSSELOTY, Pastor.

## BELGIUM.

### PROGRESS OF RELIGION AND THE REFORMATION.—No. IV.

NESSONVAUX—SATISFACTION OF THE PEOPLE WITH THEIR RELIGIOUS REFORM—VERVIERS—LIZE-SERAING.

North Shields, March 17, 1851.

The work at Nessonvaux, begun in 1845, has since that period been of the most satisfactory character. A handful of converts, first impressed with the value of the Gospel by means of Scripture reading, became, under the teaching of Mons. Girod of Liège, as we have seen, united together in a little congregation, and received, in 1847, from the Société Evangélique Belge, a pastor of their own choice, Mons. Cornet Auquier, a native of la Bouverie, one of the fruits of Girod's earlier ministry, and a student of nearly eight years' standing at Geneva. It is thus now little more than three years since that flock was organised, and we found it last November amounting to about 250 in regular attendance, governed by a minister and eleven elders, and enjoying all the blessings of a church in which the pure Gospel is preached and its ordinances faithfully administered. In company with Mr. Uring and Mons. Auquier, I visited a number of families, holding many conversations with the people on religious topics. In the village, which skirts the base of the mountain, reside the greater part of those who formed the original nucleus of the little congregation; and it was delightful to hear, from their own lips, the story of the rise and progress of that local reformation to which they are as cordially and devotedly attached as were the early Protestants to theirs. Here was shown the house where the first meeting for worship was held, still possessed by the same occupants, whose lives are described as a pattern of Christian faithfulness. From yonder *estaminet* issued the rude multitude who, by din and tumult, sought to drown the sound of the Gospel. There still lives the village schoolmaster, whose zeal fomented the popular violence,—and see, with

leathern apron, tall figure slightly bent with age, and head white as snow, the venerable man, a gunsmith by trade, whom his pastor emphatically calls *the* elder, because he is at once the oldest man, the oldest convert, and the oldest member of the consistory. In yon cottage on the hill lives the man who penned the letter inviting the first Gospel sermon, and behold here is the well-worn Testament from which the venerated pastor preached. The interest involved in all the objects to which our attention was thus called, joined with the evidence that everywhere met our eyes of the healthy spiritual condition of this Christian people, made our visitation tour at Nessonvaux one of the happiest occasions of my life.

In one of the cottages, after a profitable conversation with the owner, who had been described to me as in former times one of the most superstitious of his class, I happened to observe on the chimney-piece a brazen crucifix, and pointing to it, I asked how he could allow such a popish symbol to remain in his chamber. "It is not mine," was his reply, "I have only given it house-room for an hour or two, at the request of a poor woman, who left it here along with some goods, and who is to return for her property in the evening." "What, then," I asked, "have you made of the images you formerly possessed; are they still in existence?" "It is long since I have seen any of them," said he; "but I believe my old crucifix, if not burnt, is in the garret." I requested him to make me a present of it. "You will not think it worth your acceptance," he said, "it is only a piece of painted wood." He brought it, however; and as he entered the room, holding the rude little image head downwards, "I found it thus," he said, smiling, "in

a corner covered with cobwebs." I brought it away with me, and keep it as a curiosity, beside two other discarded images of a more expensive kind, which were kindly presented to me by their former worshippers, to whom they had for some time been no better than *Nehushtan*, a piece of brass.

We found here prevailing an intense and enlightened hatred of popery. The people feel towards it as they would towards some gigantic tyrant, from whose grasp they have been rescued, and whom they still contemplate, not without dread, as like "Giant Despair" he sits grinning diabolically upon them from his cavern. The news had just reached the district of the way in which London had been moved on the 5th of November by the late papal bull, and the interest evinced by the people in this matter was both intense and intelligent. Their exclamations of joy and of gratitude, when they spoke of this demonstration of British Protestant enthusiasm, were both expressive and frequent, and I was charmed to notice their pleasure as they remarked that, amid all the Guy Faux pleasantries of the season, not an act of violence had been committed, nor a drop of blood shed. "Ah!" said one of them in my hearing, "had the Papists and the Protestants changed places, matters would not have ended so peaceably;" while the pastor added, "We may thank the Protestants of England for their Christian toleration and forbearance; for had they visited the Romanists with any acts of violence, we Belgian Christians would probably have had the penalty exacted from us in the shape of a merciless persecution." I could not help joining in an aspiration of thankfulness to God for his restraining providence, which had so graciously averted consequences that might have done irreparable mischief to these infant churches.

On Wednesday evening, a prayer meeting was held in the church. The night was dark and dismally wet, but this seemed to make no impression on the audience, who soon filled the place of meeting till even standing room could scarce be had. They were addressed, first by their minister, then by myself, in such imperfect terms as my short experience in their language enabled me to use, and, lastly, by Mons. Ledune, the young pastor of Verviers. The prayers were offered by two of the elders,—plain men, of serious aspect, and apparently fervent piety. The interest and attention were remarkable, and gave the impression that the people are deeply and sincerely affected by that Gospel which they have so warmly welcomed.

We had an opportunity of attending, this evening, a meeting of the Consistory, or, as we should say in Scotland, the Kirk-session. It was conducted with the utmost decorum and business-like precision; its deliberations were orderly, and its conclusions judicious. We had here an opportunity of listening to a most gratifying testimony to the ministerial faithfulness of their pastor, of which our own observation had given the most satisfactory evidence.

We spent the greater part of one of the days at our disposal in visiting the newly-formed congregation at Verviers. Mons. Ledune, a near relation of Mons. Anquier, and, like him, a con-

vert from Romanism, and a Geneva student, was ordained here a few months ago, and has entered on his labours with all the ardour of youth, and with all the efficiency which might be expected from one in whom excellent talents, a liberal education, and sincere piety are combined. Space is not allowed for entering into some interesting details of our visits among this lately converted people; otherwise I could have told of our interview with a veteran soldier of Napoleon, who had followed him in almost all his campaigns, but whose only military enthusiasm now consisted in the warmth of his zeal as a good soldier of Jesus Christ; and of our conversation with an aged and broken-down mendicant, inhabiting, in absolute solitude, the most wretched of cabins, who, when asked if he did not find it dreary to be left so much alone, replied, "Alone! I am never alone; thank God, who is always with me to comfort and bless me." These, and similar instances of God's grace among this poor, and, till lately, superstitious people, cheered us with the hope that the little church in Verviers is living under the smile of the Redeemer.

It would be ungrateful to close this subject without recording my sense of the cordial, unaffected hospitality of our reception in this place. At the house of Mons. Anquier we were most heartily entertained, and though it was too small to afford us accommodation for the night, we found no difficulty, as his elder, Mons. Winand, who lives a few miles off, gave us a kind invitation to his pleasant residence, on the banks of the Vesdre, where we passed two nights, enjoying the Christian intercourse of himself and his amiable lady. At Verviers we were entertained with similar kindness in the house of the pastor, situated on the outskirts of that beautiful town; and we left the neighbourhood, filled with the thought how much genuine religion sweetens the relations of social life, and tends to make men feel himself the friend and brother of all his kind. The new station of Lize-Seraing is intimately connected with that of Liège. Previous to 1848, only six or seven persons inhabiting that locality had embraced the Gospel, and these were in the habit of attending Mons. Girod's ministry at Liège, from whence it is about six miles distant. That vigilant minister had his eye on the spot, as offering a good field for missionary work, and he had taken care to direct one of the colporteurs to pay it frequent visits. This means of preparing the soil was blessed, and it only needed the occurrence of such an event as the following to develop the blessing which the grace of God had in store for this people.

In the beginning of May, 1848, Mons. Girod was called on to perform the funeral service at the interment of two of the children of one of his hearers in this village. The occasion was affecting, and as, besides this, the present was the first Protestant burial that had been heard of in the neighbourhood, the popular excitement was very considerable. The curé, on his part, was resolved to prevent the interment, and, having gained the burgomaster to his views, a body of police were posted at the gate to resist it. Mons. Girod knew well that the laws of the country gave equal rights to all classes of Chris-

tions in the use of the public cemeteries, and was aware that the burgomaster and the police had exceeded their powers. He had taken care to send off to a superior authority, claiming redress; and while the party awaited the reply at the gate of the cemetery, he took occasion, from the elevation of a bank that overhangs the road at this spot, to address the multitude on the subject that lay nearest his heart—the blessed Gospel of the grace of God. It was nearly two hours before the expected answer arrived, when the police were instantly withdrawn, and the gates thrown open. The crowd, now greatly augmented, rushed into the burial ground, where the eloquent preacher, making a touching and well-timed use of the occasion, appealed to them, in the most earnest terms, on behalf of their immortal souls. The sympathies of his audience were loudly expressed, and a number of religious tracts which he distributed were eagerly snatched and carried home. A few days later, a letter, signed by about fifty of the respectable inhabitants of Liège, invited Mons. Girod's return, and promised him a respectful hearing for the Gospel. With the help of Mons. Auquier, of Nessonvaux, service was, from that time, kept up every Sabbath-day. The attendance steadily increased, and, at length, a few months ago, Mons. Cabcoux, a convert from popery, and a student of Geneva, was ordained, on the people's call, as their permanent pastor and missionary of the district. Mr. Urling and myself, accompanied by Mons. Bartels, attended divine worship in this interesting congregation, when I was as usual invited to address them. At the close of the service, I was indeed gratified by the cordiality of the Christian zeal and love manifested by the people. Instead of immediately dispersing, the mass of the audience lingered in and around the hall of meeting, and I soon found that their object was a two-fold one,—they desired, individually, to pay their weekly contribution towards the erection of their proposed "temple," and they also wished to evince to the British stranger, who had come to witness their spiritual prosperity, the warmth of their affectionate recognition. I found myself immediately surrounded by a group of kind-hearted Christian friends, who, one after another, grasped my hand, and thanked me in the kindest terms for my visit, and the words in which I had addressed them. I felt how quick and sensitive are Christian sympathies, and my heart responded to all the warmth of that lively and cordial people, the energy of whose zeal, and the kindness of whose religious affections, would rebuke the lukewarmness and the coldness of many of our long-established and prosperous congregations. I regretted extremely that time did not allow of our visiting the families of this interesting flock; but it was gratifying to learn from their young pastor, that their character is exemplary and consistent, and that they expect soon to enjoy the advantage not only of possessing a place of worship, but also a school.

I cannot dismiss these details without inviting my Christian countrymen to aid in the great work of which I have been speaking. Openings for usefulness are constantly presenting themselves, and money alone seems wanting to enable them, with God's blessing,

to extend their labours indefinitely in the land. Indeed, there is no missionary field in Europe more promising than Belgium. It is a free country, where preaching, publishing, and congregating—nay, funeral sermons even in the national cemeteries,—are not only *permitted* to Protestants, but *protected*. The pastors at present engaged, are all in the vigour of life, possessed of excellent acquirements, both theological and literary—ardent in their duties, and amazingly successful in their work. Nothing, to my mind, is more remarkable than the union of extreme primitive simplicity in their mode of living, with that love of learning which ought always to distinguish the Christian ministry, which, seconding an ardent and judicious zeal, gives the best earnest of success. You enter one of their houses, as I was privileged to do—you find the young clergyman with his young wife—inhabiting just two furnished apartments, of which one is a bedroom, and the other, at once the parlour, kitchen, and library. The walls of the latter strike you with astonishment, when you observe, that from the stone floor to the raftered roof they are covered, not with culinary utensils, but with goodly rows of books, and these in various languages—the early Fathers, in venerable folios, the Reformers, in some cases of rare editions—with a selection of modern divines, in French, English, and German, of all which languages the accomplished divine who owns them is master. Men capable of wielding such armour must be no despicable warriors. Then the converts seem better to understand their duties than is usual in similar circumstances elsewhere; for, as we have seen, they are generally missionaries in their several neighbourhoods—proving the most important and indispensable aids to their aggressive efforts, while the people themselves seem more ready to welcome the bearers of the Gospel message than in most other countries.

GEO. J. C. DUNCAN.

P.S.—I understand that I have been so unfortunate as to give some offence, in my third communication, by the statement that "to Mons. Bartels, of Liège, the Société Evangélique Belge, under God, in a great measure owes its origin." It seems I should have said, that the Society was formed, in 1837, by Christians chiefly resident in Brussels, on the suggestion of a French minister of the Gospel, and that Mons. Bartel's connection with the Society, at its earlier stage, consisted in his being among the first of the applicants for its bounty, on behalf of the station at Liège, which, under God, owes its origin in a great measure to his zeal and generosity, aided by the good offices and contributions of the Society. These, I believe, are the naked facts. But perhaps it ought to be added, that about a year before the Society was projected, the work of evangelisation had already been commenced in Belgium, through the efforts of the Rev. A. Brandram, who on the suggestion of a zealous Christian friend in Brussels had, ere this, collected and transmitted funds for the support of two missionaries, and that the idea of forming a Society may be said to have arisen out of the work thus auspiciously begun. I have to thank the correspondent of *Evangelical Christendom*, and



the other Christian friends from whose various communications I have been enabled to give what I believe is the true history of this matter, and to express my regret that I should have in-

cautiously, though only incidentally, made any blunder which might tend to deprive those of the honour to whom it justly belongs.

G. J. C. D.

## GERMANY.

### ON THE BETTER OBSERVANCE OF THE LORD'S DAY.

THE SUBSTANCE OF A PAPER READ BEFORE THE THIRD ANNUAL MEETING OF THE GERMAN EVANGELICAL ALLIANCE, HELD AT STUTTGARD, SEPTEMBER 10, 1860.

BY THE REV. J. SCHMID, D.D., PROFESSOR OF THEOLOGY IN THE UNIVERSITY OF TUBINGEN.

We have before us a report, in two volumes, of the proceedings of the third assembly for establishing an alliance between the evangelical churches of Germany, held at Stuttgart, 10th of Sept. 1850, (*Evan. Chr.* vol. iv., p. 342). The two preceding assemblies were held at Wittenberg, and accounts of them will be found in *E. C.* vol. ii., p. 373, and vol. iii., p. 332. These proceedings appear to possess every year an increasing interest. This Alliance embraces all the churches of the Lutheran and Calvinistic creeds throughout Northern Germany and the United Evangelical church of Prussia. It represents a population of nearly 15,000,000 of Protestants. Its existence is a proof of a great revival throughout the churches of Germany, and its results already show what important practical objects such assemblies can subserve. Reserving for another number an account of the Home Mission, by far the most important association of the kind to be found on the Continent of Europe—and from the operations of which, we are persuaded, we have a good deal to learn—we proceed to give some account of the first paper read immediately after the opening of the assembly, and which will show the commencement of a work which is much needed on the Continent, and to which the Christians of this country must wish all success. It is scarcely necessary to add, what we have so often mentioned, that in laying such documents and reports before our readers, they are to regard us simply in the light of reporters, and not as expressing coincidence of sentiment with everything contained in them.—Eds.

After remarking that the subject had been largely discussed in different lights by others, and that he proposed to confine himself to its religious aspects, there were three questions to which he wished to direct attention.

1st. The first concerns the present state of Sunday observance in Protestant Germany. What is that state? what are its results? what are the most important causes to which it may be traced?

2. What we should endeavour to introduce in its stead? Why, and in what manner, is the sanctification of the Sabbath the duty of evangelical Christians? What is the end at which we ought to aim?

3. The third question is, what are the means by which we can reach this end—what must be done to effect the necessary change?

I. Our first point is, the present state of Sabbath observance in Protestant Germany. That it has fallen into a decline I consider as an acknowledged fact; and that this decline extends to all ranks and classes of the community. It is not confined principally to those who are strangers to religion and Christianity, but is found among families and persons that make a profession of religion and of attachment to the Gospel; even in these circles a strict observance of the Sabbath has ceased to be the general practice. Exceptions there are, arising from the personal piety of individuals or families, from the co-operation of Christian friends or the zeal of individual ministers, but it is not the popular custom.

There are many different degrees of Sabbath desecration in different places and provinces, and there is a distinction between large towns and

the small, and between town and country; but that the desecration is great and rapidly spreading, and that if a better custom is to be introduced, some remedy must be sought without delay, is what no one will deny. The natural consequences are the decline of the church, the decay of the Christian life, immorality, domestic and social misery.

Where no fixed time is regularly set apart to attendance on public worship, and to the duties of devotion and religious improvement, and seeking rest in God, religion is neglected, the Christian life languishes, and nobody finds time for the means indispensable to its existence. The labourer, the industrious tradesman, the artist, the student, the government official, the statesman, is as busy as the keeper of the alehouse or the tavern. There is no Sabbath. It is like other days, except that for making calls and visits, for feasting, dissipation, and pleasure, it is the busiest of the seven. Without the salt of God's word, and the conserving virtue of piety, man's life becomes corrupt and putrid, the character low and selfish, in spite of refinement and education, and where these are wanting, degenerates into the coarse and brutal; the ties of domestic life, of civil and social order, are relaxed, and the day itself converted into a powerful instrument of demoralisation, affording continually recurring opportunity to the masses of intemperance, folly, and crime. Instead of a boon and a blessing, it becomes a curse to the people.

We see it throughout Germany, in town and country. The guilt which lies on our native land and on us all, should fill us with sorrow—should

lead to earnest prayer for pardon and help, and to a determination to meet the evil by those means which Divine Providence may present.

As judgment begins with the house of God, we shall consider what are the causes which made professors of religion lax and careless in the keeping of the Sabbath, for their faults and short-comings have reduced us to our present state. The first I would mention, as a deep and wide-spread cause of our disastrous condition, are false views of Gospel liberty. The freedom which Christ bestows upon his people, is understood by many to be exemption from all the means, rules, and ordinances which Christ has appointed. They think themselves raised above all need of observing them any further than they may find convenient to themselves. If I am asked, is there need for a particular day to be observed in order to be Christians? I answer, yes; so long as a Christian feels it necessary to have time for prayer, for public worship, for the perusal and meditation of God's word, for religious instruction in the church and in the house. That feeling may be little known to many who claim to be called Christians, and herein is another cause of our present neglect of the Sabbath.

2. Which is, 2nd, That so many live without habits of devotion and without any sense of their need to pray to their God and Saviour. Their Christianity, they say, is evinced in thought, disposition, and conduct. The principal use of a Sunday, to them, is the opportunity of making visits. Prayer and devotion are means of grace, which need not be resorted to, but upon necessity, or on occasions which each may select for himself, and which will thus occur seldom enough. They enter little into the apostle's exhortation, to "work out their salvation with fear and trembling," or into the jealousy with which he watched over himself, lest when he had preached to others he should himself be a cast-away; nor do they reflect, that when God "sends the spirit of his Son into our hearts," he teaches us to cry, "Abba, Father;" and that intercourse with God in prayer, apart from its reflex influence, affords enjoyment by itself, in the very act of personal communion with God in love. The further any one proceeds in this exercise, the stronger will be his desires after communion with his Maker, and the more will he value a day free from ordinary toil, and set apart to spiritual things, and the more will its hours be the most pleasing and precious of the week. How much does the Sunday lose of its value, when prayer and praise are not felt by the soul to be among its urgent wants.

3. A third reason appears to be, the little value attached to the word of God; those who regard it as the seed by which we are born again; as the means of grace employed by the Spirit to restore us to the Divine image, will follow the apostle's admonition, and will "let the word of Christ dwell in them richly," and will diligently improve the day which affords time and means, both to them and theirs, to appropriate its treasures. But they who look upon the Bible as the word of man, or who, infected with the one-sided view of spiritual religion fashionable at present, suppose that when they believe they will find all they need in their own consciousness, without reference to the Divine word, they feel

no need of a Sunday, for the reading of the Scriptures, or for pondering their contents. Hence it is that with many, who have not yet renounced Christianity, there is such a lamentable want of religious knowledge, and of acquaintance with Holy Writ, going hand in hand with the neglect of the Sabbath.

4. I add, as a fourth cause, the decay of domestic and social religion. Where domestic duties are rightly discharged, the intercourse of parents and children will have reference to their higher interests, and all their time and thought will not be occupied with the pressure of their daily toils. They will long for the quiet hours of the Christian Sabbath, to attend to one or other of the spiritual duties imposed by the domestic relation, or to the religious instruction of their children, by which their own spirits will be refreshed, and their ties of mutual affection drawn closer. But where that day is neglected, the bonds of domestic life are loosened, the day is spent away from home, and in strange society, amid companions whose influence may tend to destroy domestic and personal religion altogether. No Sabbath blessing blossoms in the family circle. The spiritual welfare of its members becomes ever less an object of their common care.

And their duties to the Christian church are not better observed. If they regarded themselves as members of Christ's body, they would find many reasons leading them to meet and associate together, to cherish the spirit of devotion, and for mutual excitement in the Christian life, or, in the words of Scripture, to "provoke one another to love and to good works." They would make the recovery and salvation of sinners an object of their zealous co-operation. To such persons, a day free from ordinary labour, and set apart to spiritual activity and bodily rest, would be a boon from heaven, a day for God, which they would find easy means of filling up, from earliest morn to latest eve. But it is not so with us. Many have been accustomed to consider their Christianity as a personal affair, in which, as they had no wish that others should intermeddle with them, they had no desire to intermeddle with others, and the bonds of Christian brotherhood are dissolved, and a weighty portion of those objects for which the Sabbath gives time and opportunity, are excluded from their view and their affections.

This individualism strikes deeper. Each man speaks of the Sunday as his Sunday, and never thinks of it as the Lord's day or his people's day. Without that self-denying love, which looks not at our own things, but also at the things of another, there can be no suitable or salutary observance of the Sabbath. We have thus said that the deeply-penetrating and wide-spread causes of Sabbath profanation are to be found in the faults and transgressions of those who profess some regard to Christianity; and where are the Christians among us who can assert that they are free from all share in these offences? Were they unanimous in the observance of the Sabbath, the influence of habit and custom, which individuals, with all their efforts, can never wholly resist, would then be in favour of, and not, as now, against a better use of that day.

I must also notice, in a few words, two other causes which are far and wide at work: one of them is, the pressure of bodily want, which drives many to make the Sabbath a day of toil and gain; and the other is, the determination to make it a day of general enjoyment, without reference to religious duties; and against these influences the discipline of the church is too weak, while the civil power has ceased to maintain the observance of the Christian Sabbath. Without going further into the subject, the causes we have already mentioned show that great blame rests on all the powers of Church and State; on our colleges and schools; and in the church on all ranks—on its teachers and rulers, on its congregations, and individual members. We especially, who in this assembly constitute the majority, the teachers and preachers of the Gospel, are, above all, the persons on whose shoulders an immense burden of obligation and responsibility rests. Let us remember, that not by means which merely affect the surface can Sabbath desecration be prevented; it is an evil which can be met only by spiritual remedies. The very *idea* of the Christian Sabbath, and of our obligation towards it, requires not simply to be revived, but to be placed on new foundations, in the minds of religious professors throughout our churches. This brings us to our second question.

II. Why and in what manner is the sanctification of the Sabbath a duty of all Christians? On this point there is no difference of opinion between the confessions of the Lutheran and the Reformed churches. They both proceed on the principle, that the Christian Sabbath does not rest immediately on the Old Testament law of the Sabbath, but has its foundation essentially in Christ and his salvation. We distinguish two points,—the obligation of the Sabbath, and the way and manner of observing it.

1. Concerning the obligation, I begin with a general proposition. The sanctification of the Sabbath is a general Christian duty, resting on the Divine word of the Old and New Testament, and the fulfilment of this duty, in the relations assigned to our present existence on earth, is required, not only to our activity and usefulness in the church, but for our progress as individual Christians, and for domestic and social religion; and the ground of the obligation is neither in the Scriptures of the Old Testament alone; or in the Scriptures of the New Testament by themselves; nor in the observance by Christians from the earliest ages of Christianity; but on all the three together, with reference to our wants as men, and peculiarly as Christians.

In regard to this day, the word of God in the Old and New Testament must be taken together; not in external juxta-position, but in its inner organic connexion, in which that which is promised and foreshadowed under the Old Covenant, is brought to fulfilment and substance under the New. The day of the Lord appears in Scripture not so much as something finished, as something in progress. It has its history. In the beginning it was hallowed as the seventh day, in reference to the pattern set by God, in making all things in six days and resting on the seventh.

† In the law from Sinai it was one of the strongest

pillars of the theocracy, had strictly-defined external regulations, was one of the deepest and most spiritual forms of Old Testament worship, the express sign of the covenant between God and his people, and its observance often incited, as the condition of obtaining the Divine blessing, and, according to Christ's own testimony, was made for man (Mark, ii. 27), proclaiming the deep and wide-spread want of such an institution among men.

Can there no place be found for it, then, in the New Covenant? Shall the want, which was met in the Old Covenant, have nothing to supply it amid the blessings and means of grace under the New?

It is remarkable that our Lord has made no mention of the fourth commandment in his sermon on the Mount, though his remarks elsewhere show that the people needed instruction on its true nature. Might not this be because the Sabbath of the New Covenant was at the outset to have its actual foundation in the work of redemption? The new creation must be finished, and then celebration of the finished work came of itself. The Lord's day, breaking forth with Divine power in the resurrection of Christ, and in the effusion of the Holy Spirit, was a restoration of the Jewish Sabbath to youth and clearness, and with the new-born society which observed it, grew up and ripened in spirit for its use. The first step of "the Lord's day" (Rev. i. 10), as it marched forth in its progress, so occupied the minds of believers, that the Jewish Sabbath, by little and little, lessened in importance. The New Covenant disclosed, in the redemption of Christ, a rest in God; a rest in God which was full of activity, and an activity in which rest in God was not interrupted (comp. John v. 17-20); and grounded on faith in the Son of God, who died for us and rose again, the worship of God in spirit and in truth, which, raised by spiritual power above the limits of time or place, should not depend upon an appointed day in order to kindle its fires of devout affection, but in itself hallowed all days.

In such fulness of the Spirit, the apostolic church learned from Paul to regard the Jewish Sabbath as a shadow of things to come. But when the Christian found that he had not the new spiritual life for himself alone, but with others and for others, as members of Christ's body; that they had many duties in common; that the treasure of the new life was in earthen vessels; that he was still in the body, with a load of bodily necessities and wants, the necessity appeared of fixing a time of meeting, and of obtaining some leisure for the duties of his high calling, and he naturally recurred to the Lord's day, in the strength of which he lived and moved. He acknowledged the value of the Old Testament regulation, of one day in seven being set apart to religious purposes. Thus at the beginning it was, under the direction of the apostles themselves, that the first day of the week was set apart for holding Christian assemblies (Acts xx. 7; 1 Cor. xvi. 2). How much was given with that day! One day in every week is gained from the pressure of earthly labours for the followers of Christ; a day for their assembling and mutual spiritual improve-

ment; for the ministry established by Christ; for an unrestrained exertion of activity and strength by every private Christian; a day for salutary alternation between receiving and giving instruction, between prayer and good works; for members of families and for citizens, a day of blissful retirement from the struggles of life to rest and quiet, which, sanctified by religion, and equally removed from sloth and from excess, gives strength for new labours, and inspires the different members of the household and of society with feelings of brotherhood and of mutual respect. It is, in truth, the pearl of days, the light of the week, the blessing in the cup of life, and declared to be so, by the benefits which have flowed from its observance, and the evils produced by its neglect, throughout all the centuries of the Christian era.

2. We proceed to say a few things on the way and manner in which it ought to be observed, and we take this position—that as it is the Lord's day, and is given for Christian purposes, the sanctification of that day consists in the religious employment of that day in such a way that we abandon as much as possible the labours of our ordinary callings, and devote the most convenient hours of the day immediately to the duties of assembling for public worship, to devotion and spiritual edification, as well as to the exercise of Christian love and charity; the rest of the day should be occupied with such ways of recruiting the strength and spirits as may not hinder the religious impressions from producing their full effects on the mind, or as may not efface or destroy them.

III. What must be done to bring the observance of the Sabbath to its proper state?

In times of decay and dissolution, it is difficult to keep up or to build anew. If the Spirit of the Lord does not breathe on us, and awaken life in wide circles, all that we may do is but pitiful patchwork, torn in pieces at the first touch. The Assembly must never lose sight of this; nor must we fold our hands on our bosom, but lift them up in prayer, and stretch them out to work. I throw out the main points in a few words, as subjects for oral discussion.

1. The sanctification of the Sabbath may be sought, but cannot be secured, by legal enactments and regulations, which never ought to be regarded as the principal, but only supplementary means for attaining that end.

2. The main point is to begin with the mind, and work outwards, to produce and excite those convictions, desires and longings which lead directly or indirectly to a suitable observance of the Lord's day; a method of working, which, while it does not forget the civil relations of man, must be seen by all to have chiefly in view his moral and spiritual interests.

3. From a religious position, the church, first of all, has to labour for a right keeping of the Sabbath. It may act in a body, or by its different associations; by public worship; by the care of souls; by the instruction of the young in schools and families, and by making it the aim of our teaching, admonition, and example; and in every congregation such a method of conducting public worship should be adopted, and such a suitable animation in preaching the Gospel, as

may stir up the people of all classes to attend in the house of prayer, and to spend the Sabbath profitably to their best interests. The activity of private individuals may accomplish much, if by word and by example they set forth the benefits of Sabbath keeping, and families and individuals unite to carry out their convictions on this question.

4. Then come the secular benefits which flow from the Sabbath, and the influence which may be exercised on different classes of the community, by societies or individuals, employing persuasion, circulating writings containing facts and arguments on the subject, and much may be done by *voluntary* associations for the profitable spending of the Sabbath day. Another argument, which we should adduce with unwearied labour, to awaken and establish general conviction in the minds of the people, is, that a day of rest from ordinary labour, if it be spent throughout in public instruction, in domestic and spiritual improvement, is a powerful means of worldly prosperity; and that Sunday labour and Sunday pleasure-parties and excesses are incompatible with the prosperity of the people and especially of the tradesman and the working classes. England and the United States are the two nations that set us the example of a strict observance of the Sabbath, and they are the most industrious and wealthiest nations of our day; and the more that material interests have suffered by encroaching on the Sabbath, the more important it is to enlighten the people on this state of the case, and impress corporations, guilds, and companies, as well as families of every rank, with this view of the question, in order to secure to the wholesale and retail dealers, and to all the members and servants of the household, the possibility of observing the Sabbath in a Christian manner.

5. In close connexion with this view is its influence on the State and civil communities. The immense interest which the welfare of the State has in this question, needs to be more brought out; a day of weekly rest is a moral and physical want, and is so bound up with the industry, economy, and political condition of a nation, that the State which had a regard to its own interests would institute such a day of rest, if it did not find it already enjoined by a higher authority. The State should take care that all its public servants, its armies, and all, in fact, under its authority, should not be prevented, if so disposed, from enjoying as Christians that day of rest; and the civil authorities in our free cities should be called upon to remove all obstacles out of the way of those who are anxious to enjoy the religious privileges which that day brings. Here is the choice—every State may have the Sunday a day of blessing, or a destruction and a curse to the people.

6. Endeavours must be used to induce, in fine, the whole people to take an interest in the question. All classes, of every age, of every degree of information, and especially those in every circle who possess any influence. A general and Christian effort in favour of the Sunday; but not as a phrase—not as a matter of fashion—but an effort produced from the depths of our own experience and conviction. I ask, will

this Assembly take the step, bear its testimony, and sound the first notes of a call which may resound throughout the land, of an appeal to the evangelical people of the German nation? May the people respond to the call, and may Almighty God add his Amen.

Dean Kapff, of Herrenberg, then read a series of twelve propositions on the same subject, and the two following resolutions were proposed; and, after several observations by Drs. Sack, of Magdeburgh; Krummacher, of Berlin; Ebrard, of Erlangen; and the Rev. Messrs. Ball and

Sander, of Elberfeld; Kraushold, of Furth; Vieheln, of Hamburg; Weitzel, of Kirchheim; and several others, they were carried.

"1. That this Assembly publish an address to the German people, on the duty and benefit of Sabbath sanctification.

"2. To prepare a petition to the several Governments of Germany, in favour of legal and political regulations for the restoration and maintenance of a proper observance of the Sabbath."

Concluded with prayer and praise.

## AUSTRIA.

LETTER FROM PASTOR WEHRENFENNIG—PROTESTANT MEMORIAL TO THE GOVERNMENT—MIXED MARRIAGES—OPPRESSIONS OF THE ROMANISTS—BILLETING OF THE AUSTRIAN ARMY IN MOLLEN—SECOND LETTER FROM PASTOR WEHRENFENNIG, WITH GRATEFUL ACKNOWLEDGMENT OF ENGLISH BOUNTY.

### Duchy of Lauenburg.

I have received a letter from Pastor Wehrenfennig, confirming, I regret to say, my suspicions of his reply to my first communication, respecting the English bounty having, from some cause or other, miscarried. And in the belief of my being already in possession of that letter, the worthy pastor, unfortunately, does not recapitulate any part of its contents, (which, he says, were somewhat voluminous,) saving the address for the money, which I have accordingly now transmitted through a Vienna banker, and his acknowledgment of its safe arrival will, doubtless, be accompanied by a repetition of the lost intelligence. Meanwhile, a document transmitted in the second letter sufficiently indicates the still distressed and *legally orphan* state of the Protestant church in Austria. The enclosure being a remonstrative memorial recently presented to the Minister for Ecclesiastical Affairs at Vienna, by the collective Protestant churches throughout Austria, with their office-bearers of every grade; and its complaint and appeal are based on the undeniable fact, that while the Roman Catholic church has attained to all the independence sought for and conceded in 1849, the Protestant church remains in its anomalous *status quo*, and that, with respect to it, the confessional equality which figures in paragraph 2nd of the patent of March 4th, 1849, remains a dead letter.

The memorial is too long for insertion in your pages, but the quotation of a few sentences will serve at once to show the hardship of the Protestant position, and the honest boldness with which redress is sought, from the competent authorities. That such suit will be granted, I more than doubt. Everything tends to prove a systematic determination, on the part of Austria, to repress all mental progress, and to drive back, by the iron pressure of a military despotism, all things to the "*status quo ante*" of 1848. And, doubtless, she will succeed, *for a time*. How long that may be, is beyond human ken to determine; but one thing is sure—the *next* outbreak will be one in which "heaven and earth" (the great and the small of this world's inhabitants) will be bathed in blood!

"May we lie cold before that dreadful day,  
Pressed with a load of monumental clay!"

After quoting the very words with which the Minister for Ecclesiastical Affairs had himself preambled his statement of the imperative necessity for an immediate regulation of the Roman Catholic ecclesiastical position, the memorialists proceed:—

"It is impossible for us to add anything to the convincing arguments and unanswerable motives adduced by your Excellency, as calling for this immediate regulation of the Roman church affairs, except to say, that every one of the therein advanced arguments and motives applies *quite* as forcibly to our position, and proves, with at least equal force, the importance and necessity of an undelayed regulation of the Protestant, more especially in its relations to the Roman Catholic church.

"The painful anomaly which our church must present, so long as such regulation is delayed, and the respective confessional rights of the two communions are thus left undefined, cannot but force itself on your Excellency's attention, as urging to an immediate decision, where the frequently occurring case of mixed marriages, and the consequent disputes as to the education of the offspring of such marriages, are considered, and we may, therefore, be permitted to adduce such a case.

"A mixed marriage has, we will suppose, been resolved on, and the first question is, to which clergyman, Roman Catholic or Protestant, belongs the right of giving a legal sanction to the consummation of the betrothal engagement? Under the old, and still unrepealed law, the Roman Catholic clergyman can demand, from the Protestant party, a *reverse*, engaging that *all* the children which may accrue from this marriage shall be brought up Roman Catholics. The priest, perhaps, meets a refusal, and immediately withholds from the Catholic party the indispensable religion-attest; or he forbids the banns; or he refuses to give a certificate that such have been published. What is now to be done? As the law *now* stands he cannot be compelled; and is not, then, under such circumstances, the proclaimed competency of a Lutheran clergyman 'to follow up with his benediction the Roman Catholic copulation,' a mere illusion, a legal fallacy? But further, suppose those annuptial difficulties surmounted, those which

occur in regard to the education of the children are not merely unremoved, but they are actually enhanced by the new order of things. For which law is to be appealed to? That of March, 1840, or the old act of toleration, which is directly opposed to the spirit of the March code? and the co-existence of two contradictory laws, naturally, nay, unavoidably, leads to results wholly subversive of Protestant liberty. For as, according to the new law, the Catholic mother of a Lutheran baptised child is free to send it to the Roman Catholic school, she of course avails herself of this right; but, if a Protestant mother attempt to exercise the same privilege, in regard to her Roman Catholic baptised child, appeal is instantly made to the *still existing old act of toleration*, which obliges the sending of a child to the school of that confession in which it was baptised. Thus the undetermined and equivocal position of our church, in respect of her Roman Catholic rival, affords opportunity for aggression on our rights at every turning, and we find the most directly opposite decisions come to, on the same question, and that at the very same period of time, and under the same laws and the same government.

"Further, the Roman Catholic schoolmaster continues to demand from the members of Protestant churches all the dues which were customary in old times, but from which, if the patent of March, 1840, be not a dead letter, they should now be exempt.

"Hence there occur daily occasions of strife and debate, for no one knows what he can legally claim, or refuse; and the poor, especially, are unhinged in their loyalty, and led to distrust, not only the Government, but their pastors, and to suspect *them* of lukewarmness and indifference to the interests of their flocks, if not of being actually in league to oppress them.

"Weighed down by such difficulties, we venture urgently to implore your Excellency, that this 'one thing needful' to us—the ecclesiastical regulation of our Protestant church—may be set about without delay; and that in the same spirit of its recognised independent self-government, which has been conceded to the Roman Catholic church.

"We must, however, be permitted to remark, that, if this recognition of our independent position depends on the consent of the papal chair, the dear-bought experience of centuries justifies us in avowing our full conviction, that no salvation can come to us from Rome! Never will she depart from her fundamental principle, '*extra ecclesia nulla salus*;' never will she cease to treat our church in accordance with this principle! If, therefore, our church cannot, independent of Rome's consent, be placed on a footing of full equality with the Roman Catholic church, in respect of mixed marriages, and the education of the offspring of such marriages, we see, alas! nothing left for the State, but the introduction of the Civil Marriage Act. We say, alas! because this product of the French revolution is abhorrent to our feelings; and yet it is one for which (we again say, alas!) the *assistencia passiva* has already paved the way."

The memorialists conclude with again urging the necessity for immediate regulation; but, as

already remarked, there is little ground for anticipating more attention to this, than to many previous efforts for obtaining redress of Protestant grievances.

You will, I am sure, feel interested to know what we have to relate of Austrian occupation, so painfully anticipated when I last wrote.

I rejoice to be able to say, that the three weeks' billeting of 2,000 imperial troops, (chiefly Tyrolese and Italians,) in this little town and the surrounding villages, have passed without any grave cause of complaint on the part of the inhabitants. The Austrian *bonhomie* is proverbial, and showed itself in the common soldiers; while the officers exerted all their influence to maintain discipline, and render the burthen as light as might be. They have now proceeded into Holstein, on their *pacificatory mission*, and the force is sufficiently imposing to secure submission, at all events; and a short time must now prove, whether the avowed intention of exercising even-handed justice between Denmark and the Duchies, be as completely words of course, on the part of Austria, as they have hitherto been on that of Prussia.

Northern Germany looks with unconcealed dismay at this inroad of Southern soldiery, and wonders whether it shall cease with its assigned cause, or whether a retention of the once obtained footing on the shores of the Baltic, may not chime in wondrous well with Austrian design of resuming imperial supremacy in Germany! Time will tell; but my own convictions are decidedly in favour of the latter supposition.

Since the preceding was in type, we have received another communication from our correspondent, containing a second letter from Pastor Wehrenfennig, as follows.—Eds.

"So my letter of the 29th November, 1850, has been actually kept back! This is inexpressibly disagreeable to me, as I know not into whose hands (very probably Roman Catholic ones!) it may have fallen, and I would not that the disclosures it contained should do so. But what can be done to remedy such misfortunes, when, as I verily believe, letters are more secure of reaching their destination when transmitted from Northern Germany to Australia, than in passing through certain post-offices in this region? At least, no less than three of my letters, and one of them an official document, have shared the fate of mine of the 29th November to you. Thank God, however, that the second, containing the petition of our churches and clergy, got safely to you. It conveyed the most important of our grievances, and would enable you to understand and sympathise with our position. And now I have the great pleasure to acknowledge the safe arrival of the bills of exchange you sent me, in general amount 377*li.*, 55*kr.*, which I have distributed in the proportions indicated in your letter. I waited until the last moment before the departure of this day's post, in the hope of being able to enclose a thankful acknowledgment from the church at Gröbming, but none having to-day come, and as eight days must elapse before another post from there can reach me, I fear to delay, to what may seem to you an unreasonable

and unbecoming period in returning the grateful thanks of the Gosau and other churches, for the most welcome remembrance of their English benefactors, who give a lovely proof that when they pray, 'Lord, send more labourers into thy vineyard,'—it is not mere words of course they utter, but thoughts; with them, the support of the vineyard labour is '*deed and truth!*' May the Lord, who is rich in mercy, and by whom no work of faith or labour of love is overlooked or forgotten, repay richly to every donor the debt we are unable personally to discharge. Most especially, my highly esteemed friend, do I beseech you to express, for me and my people, the warmest thanks for the share which Gosau received of this British bounty, given by those who never have, probably never shall see us in the face, but yet have been impelled to communicate to us of their good things, and thus with brotherly love to help the weak. It is our custom on new year's day to hold a special service, in which we, with prayer and thanksgiving, recapitulate the events of the bygone year, and implore mercy and grace on each separate class among us, whether as new-born or aged, as

married or widowed, the children entered at school, the confirmed, or those who have left for new places and avocations in life. Nor are those who have departed from life during the year forgotten; still less, in our thankful petitions, those who have proved friends and benefactors. Our English friends may think with what warmth *their* kindness was alluded to on our last new year's day, as, though not yet received, I could announce that once again British brethren had commiserated with our necessities; and when it is remembered that the *best off* in my flock are those who earn their bread by the daily toil of felling wood, at a daily wage of 20 kreuzers,\* it is not difficult to conceive that every aid must be regarded as a special providence, calling for special thanksgiving. For how little remains from such a pittance for pastor and schoolmaster, after the necessary support of themselves and families has been expended! Once again expressing my cordial thanks, believe me, &c., &c.,

"B. F. WEHRENFENNIG.

"Gosau, 6th of March, 1851."

T. B. K.

## THE RUSSIAN BALTIC PROVINCES.

### GREEK CHURCH PROSELYTISM.

March, 1851.

The strenuous efforts at proselytism which were made, in 1847, by the Greek church in Russia's Baltic provinces were repeatedly noticed at the time in *Evangelical Christendom*,† as then exciting the just alarm of the Lutheran communion in that part of the empire.

During the last three years the political state of Europe has given the Czar something more pressing to do than ecclesiastical conquests; and hence, to aid Roman catholicism in Hungary has been deemed a no ways inconsistent policy with that which, some few years since, could suggest the whipping of Roman Catholic nuns at Minsk!

This may account for so little having been recently heard of Greek church progress on the shores of the Baltic, and there is, indeed, strong ground for believing that its nefarious acquisitions, made (by means of alternate threats and cajolery) from the most ignorant portion of the Lutheran church, are now discovered to be of a very unstable character.

For a considerable time past, a strong feeling of remorseful regret has been discernible in a large proportion of the *converted* to Greekism, accompanied by unequivocal signs of a desire to retrace their steps.

This disposition has been specially manifested in Livonia, where, as is well known, the Moravian or United Brethren, and that portion (happily the preponderating one) of the Lutheran clergy who are imbued with their evangelical spirit, have spared no efforts to open the eyes of the people to the unworthy, deceptive arts practised on their ignorance and simplicity, in order to beguile them into sacrificing their Bible-

derived faith on the altar of temporal advantage, and exchanging spiritual doctrine for a round of senseless ceremonies.

Under a conscious sense of having foregone the substance for the shadow, a petition was not long since presented to Government, by the Livonian converts from Lutheranism, praying permission, *after* due attendance on the Greek service on Sundays and holidays, to hold, in their own houses, meetings for prayer and edification, which meetings are usually presided over by deacons of the Moravian communion.

This petition has, marvellous to relate, been granted; and there cannot, surely, be over-sanguineness in the anticipation that, ere long, the annexed condition of previous attendance on the Greek worship will be relinquished, and strength from on High be given, to dare all the consequences of a complete recantation of their previous apostasy.

This concession in favour of the prayer meetings is, however, the more remarkable, when contrasted with a severely threatening proclamation, which recently emanated from the governor of the province, against *all who shall attempt to sever themselves from the Greek communion, by a return to Lutheranism*; and in consequence of which, several hundreds of our sham professors, and still secret adherents of that confession, have quite lately signed and forwarded a petition to the Emperor himself, (through the accredited medium of the St. Petersburg Evangelical Consistory General,) imploring his autocratic sanction to their satisfying their upbraiding consciences by an open return to the faith of their forefathers. There is every reason to fear that the reply will be an admonition to abide, at

\* About three-pence in English.

† See vol. i. pages 67, 173, and 333.

all events outwardly, in the ecclesiastical position in which their own voluntary (however misguided) act has placed them. This result is the more to be apprehended, as, by express command of the Emperor, several new seminaries, on the model of that which for some years past has been in operation in Riga,\* are immediately to be erected, in the principal towns of the province, for the training of priests to supply the Lelli and Esthonian parishes.

In these, special care will be taken that the clerical pupils become familiarly acquainted with the language, manners, and domestic habits of their destined charges; while it is, on the other hand, expressly ruled, that in future no student shall be admitted to the Dorpat University whose examiners cannot pronounce him possessed of a thorough knowledge of the Russian language: a regulation which will in great measure restrict the advantages of the Dorpat institution to natives of Russia.

Not a little anomalous again, (but what in Russia is not so?) sounds the tenor of a ukase, *under the Emperor's sign manual*, issued on the 6th of February (old style), in which he brings to the knowledge of all his loving subjects, that, "In consideration of the onerous and distinguishedly zealous services of the ecclesiastical Paufier, vice-president of the Evangelic Lutheran Consistory General, We (the Czar) feel ourselves graciously impelled to invest him with the title of Lutheran bishop!"

Thus, it would appear, that Russian autocracy extends to the bestowal of ecclesiastical dignities, not only in the Greek church, of which the Emperor is the recognised head, but in other and directly hostile confessions! Whether "the ecclesiastical Paufier" will have the consistency and fortitude to decline the investiture is not known.

T. B. K.

## LAPLAND.

ITS POPULATION AND PARISHES—RELIGIOUS CONDITION AND AWAKENING—EFFECTS OF MISSIONARY LABOURS—PERIODICALS AND TRACTS—SUNDAY SCHOOLS.

(To the Editor of *Evangelical Christendom*.)

Dear Sir,—The accompanying letter, which has just reached me from that devoted servant of Christ, Tellström, of whom you gave some account in last year's volume (p. 54), is sent, in grateful acknowledgment of a donation of £5 forwarded to him, through me, by Miss Allix. In translating the communication I have found it to contain so much information of general interest, that I believe the kind donor will be gratified, and the cause of Christianity served, by its appearance in your next number. The same generous friend presented £5 for the Deaconess Institution, and religious tract distribution in Stockholm, and I may furnish you with some statements on these subjects ere long.

Yours, very truly,

GEO. SCOTT.

Westminster, March, 1861.

*Translation of a Letter from the Rev. Charles Ludvig Tellström, to the Rev. G. Scott, dated Laxsjö, in Jemtland's Lapland, Jan. 23, 1851.*

My dear friend in the Lord,—Receive my humble and hearty thanks for Mimpris's books on Sunday schools and Bible teaching, as also the good Miss Allix's gift of £5 for this station. I ought to have written long ere this, but during the past year the Lord has been pleased to let me feel, more than ordinarily, the inconvenience of a broken constitution. For a considerable portion of the year, I was held a prisoner by hooping-cough, which, singularly enough, attacked many adult persons. In consequence of this, I had not a day's health from the beginning of our winter (October) to Christmas, and was much afflicted with cramp and inward spasms. Now that the atmosphere is cleared, and the sun rises even on our firmament, I have, blessed be God, recovered.

The population of Lapland does not exceed 5000 persons, but this number is divided among sixteen parishes, situated as follows:—In Umea Lapland, seven; Pitea Lapland, two; Lulea Lapland, two; Tornea Lapland, two; Jemtland Lapland, three; in all, sixteen. If we

imagine a line drawn through the land where the Laplanders dwell, the extent would be about 500 miles. But if we follow these nomads in all the directions open to them in the extensive wilds, and accompany them, when winter begins, towards the sea coast, returning with them at its close far into the interior, among the cold and barren hills, then the above number of miles must be greatly multiplied, to give an idea of the range of country in a sense inhabited by the Laplanders. This at once shows how very toilsome, and almost impossible it must be for a religious teacher to attach himself to Lappish households, for the purpose of communicating evangelical instruction. For this reason it was found necessary to establish schools, as the most efficient means of conveying a knowledge of Christianity to the rising generation, and through them to the adult population. Besides three schools supported by the Government, the Swedish Missionary Society has five situated in the following districts; viz., Umea Lapland, three; Pitea Lapland, one; and Jemtland Lapland, one. In these schools not much more than 100 pupils can be accommodated. The reason is, the difficulty of providing lodging and food for the children. To provide this in connexion with the school is next to an impossibility, and arrangements

\* See *Evangelical Christendom* for November, 1847, p. 333.



have to be made to lodge the children in the surrounding cottages. But the place is so thinly populated with stationary families, and these have so little spare room, that the work of instruction is greatly limited by these unconquerable difficulties. The expense of maintaining these schools, including the children's board and lodging, was, last year, a little above £400.

If the friend of missions inquire in what condition the Laplander is found, the answer, without any hesitation, must be, in a very degraded one. His wandering life must necessarily make him a rude, shy, ignorant, and superstitious being. We may not therefore be surprised, when the children, on entering the school, have no doubt known that there is a God, but have known nothing whatever of a Saviour, and this painful experience has, alas! been extended to certain tracts within the Swedish boundary. This appeared very unequivocally during the awakening which, two years ago, God, in his rich grace, was pleased to send over these districts. But if the friend of missions ask further, what was the result of this awakening, the answer is, all that we, in a time of so much lukewarmness and indifference to true Christian life, could expect. If, under the guidance of pious leaders, the conversion of a sinner is a wonder from the Lord, this wonder appears in truth much greater when the awakened has to seek his way, without such aid, to the throne of grace. The world took occasion to pass by, and claim its own with interest, but during the time of trial the awakened kept themselves, or rather allowed themselves to be kept by the Spirit of the Lord in his faith and fear, and these now constitute, by the sanctifying grace of the same Spirit, a centre of truly God-fearing persons in these parts.

Many a Laplander has, no doubt, seen his ignorance and lamented it; but, alas, this discovery and lamentation have either been drowned in the witchery of strong drink, or clamoured down by the noisy world. Thus has he wandered among his desert wilds, and occasionally shown himself in the inhabited districts, a terror for the sentimentalist, a laughing-stock for the light-minded mocker, but an object of solemn concern to the truly Christian philanthropist.

The rise of the Swedish Missionary Society, in 1835, opened a new and important epoch in the history of Lapland, for from the commencement of that Society's operations a brighter day dawned on these children of the wilderness. More than a thousand children have in the Society's school been instructed in the knowledge of God's word, and the systematic doctrines of our Christian faith. These children have, in manifold directions, traversed the most distant as well as the nearest parts of the land. Another generation than our own shall fully reap the fruits of this work; we, meanwhile, are permitted to rejoice in the buds and blossoms, and in the promise of that fruit.

It is not so many years since the missionary, very commonly, on approaching the Laplander's hut, was saluted by the yelling of dogs, noise and hooting by human voices, intermingled with cursing and swearing; but now he is often pleasantly surprised by hearing the tranquillising sound of spiritual songs, sung with melody in

the heart, and great sweetness of voice. Formerly, when the missionary was permitted to conduct Divine worship, the inmates of the hut would sit around like lifeless statues; now they cheer and encourage the speaker by the earnestness and warmth of their devotion. At a former period, the hut of the Laplanders usually presented a disgusting scene, where filth, thoughtlessness and laziness were every-day guests; now, in those families where children who have passed through the school are found, you will meet with order and comfort under the Laplander's lowly roof, and sleep serenely there, on the reindeer-hide, or the short twigs of the dwarf birch. And what shall we say as to the use of brandy? This has been Lapland's Juggernaut for nothing in the world has so destroyed his property, comfort, and moral existence as this to him, accursed thing. But many even in these wilds have renounced its use, kept their engagement so to do, and derived great benefit in consequence. A further evidence, that from the cold lands of the north, onward to the torrid zone of the south, man needs not this dangerous stimulant.

That this change has not taken place without labour and conflict, must be apparent to every one who has turned from the miserable pleasure of the world to the unsearchable riches of Christ.

Among the Swedish settlers on the borders of Lapland, many have shown their confidence in the schools, and encouraged them by gifts and hearty co-operation. This is evinced by the number of Swedish children who have shared in the labours of the teachers; by the increasing interest shown at the missionary prayer meetings, and the quarterly meetings for promoting religion; by the many donations given to support missions to the heathen; by the manner in which Bible and tract circulation is supported; by the encouraging assistance afforded to our two Sunday schools connected with this station; by the willing help in many ways extended to the efforts to promote temperance; and by the earnestly-expressed desire that the schools may never be removed from the neighbourhoods in which they are organised.

Our religious periodicals and evangelical tract have materially aided in bringing about the better state of things now manifest. Before the establishment of the school where I am stationed, no journal was found among the people, except a single copy, which, like a bird from a southern latitude, had strayed into the cold far north. Now it is not uncommon to meet with religious pamphlets and journals in the very hut of the Laplander. Upwards of 100 copies of the latter were spread in all directions from this school alone; and regarding each number as a separate tract, and adding 1,000 tracts, properly called, circulated to even a greater distance than the journals, upwards of 2,000 copies have during the past year, issued from this station; not to mention a considerable number of large Christian books, which have been sold at the school. My journeys on foot into the interior among the settlers, and to the two Sunday schools, have exceeded 1,200 miles; the other teacher has generally remained at the station.

two being appointed to each, that the one may travel. During these wanderings I have been permitted, notwithstanding my infirm health, to preach fifty-two times, deliver sixty-three Bible expositions, held twenty-nine catechetical exercises, twelve prayer meetings, and fifteen missionary prayer meetings. For all this I praise the Lord my God, from whom cometh every good gift.

It may interest you to know how we in this desert manage a Sunday school. We cannot here, as in Protestant districts, attend every Lord's day. We have to content ourselves if, on every second, third, sometimes even fourth Sunday, we can call together our pupils. Our work begins on the Saturday evening, when we read with the children, expound a chapter for the adults, and engage in prayer. On Sunday morning the children again assemble, and if, as is common, older persons are present, a season of worship is held with them. Further on in the day a more extended service is conducted, for the benefit of such as cannot go to church;

after which, the elder children are catechised; and not a few adults remain in the room, eagerly listening to what is going forward. In the evening, a Bible class is held, for the youth who desire this, and the day is closed by the exposition of a chapter, singing, and prayer.

In the district where Rector Laestadius labours, (see *Evangelical Christendom*, vol. iii., p. 180,) an extensive awakening has taken place, and the zealous rector has been made very useful. Brandy has fled before vital Christianity, and the rector has at length seen his long-cherished desire accomplished, by the establishment of a school for Finns and Laplanders, which hitherto has been well attended to.

In conclusion, may I be permitted to present a heartfelt salutation, united with a warm expression of my respect and gratitude, to all who in faith and love remember Lapland. May God, even our own God, bless you; yea, may God bless us, and all the world fear him, is the prayer of an unworthy servant,

C. L. TELLSTRÖM.

### PROPOSED "FOREIGN PROTESTANT AID FUND."

We respectfully call the attention of our readers to the following communication. The suggestion it makes is one which may turn to valuable account. We can easily suppose that many benevolent persons may have desired to render pecuniary help to their continental Protestant brethren, whose necessities have been brought under their notice in our paper, and have been deterred by considerations such as have influenced our excellent correspondent. Very willingly will we devote the requisite trouble and attention to the management of such a fund as he suggests, at least for the present; and should it happily grow into any considerable magnitude, steps might be taken to place it under the control of a committee. Whatever sums are transmitted to us or to our publishers with this view, shall be regularly acknowledged, under the above designation, and a periodical account be rendered of the way in which they have been disposed of.—EDITORS.

(To the Editor of *Evangelical Christendom*.)

Rev. and dear Sir,—Every succeeding number of your most interesting and valuable periodical contains some fresh case of the hindrance of the progress of the Gospel on the Continent, through want of funds. It is a source of sincere grief to me, that as a "poor curate" I can do so little in the way of help. For each case that excites my sympathy I can do nothing; but the idea has occurred to me, that if there were a common fund for the special objects that meet us in your pages, the small contributions of myself and others in like circumstances might be made available. I merely throw out the hint for

others to work upon. Could there not be, in connexion with *Evangelical Christendom*, or independently, a "Foreign Protestant Aid Fund," (or any name)? The money so collected to be distributed at your discretion, or that of a committee, to the various cases of interest that claim our notice and sympathy in your columns.

I am, Rev. and dear Sir,

Yours faithfully,

D. B. P.

Walmer, 12th March, 1861.

## Home and Miscellaneous Intelligence.

### EVANGELICAL ALLIANCE—BRITISH ORGANISATION.

#### EVANGELICAL PROTESTANTISM—MEETING AT ENSTONE.

EVANGELICAL PROTESTANTISM.—The meeting announced in the last number of this journal, projected by the Alliance for the manifestation and promotion of Evangelical Protestantism, was held in the Large Room, Exeter Hall, on Thursday, the 27th of February, R. C. L. Bevan, Esq., presiding. The proceedings commenced by the Rev. H. Allon, of Islington, giving out a hymn and reading the second chapter of the

Epistle to the Colossians, and the Rev. W. B. Mackenzie, minister of St. James's, Holloway, offering prayer. The chairman having addressed to the meeting a few appropriate introductory observations, the Rev. Dr. Steane read the following *Explanatory Statement*, which had been prepared by him at the request of the Committee of Council:—

"The Council of the British Organisation of

the Evangelical Alliance, at whose invitation this meeting has assembled, deem it proper and respectful to state, at the commencement of the proceedings, the considerations by which they have been influenced in calling their fellow-Protestants together; and to lay before them, in a documentary form, a general declaration of their views in relation to that particular aspect of Popery in which it appears to them a supremely incumbent duty to regard it, under the circumstances of the present times.

"They have rejoiced in observing the almost unanimous condemnation which their countrymen have pronounced upon the recent Papal rescript; and they concur in the widely-expressed opinion that the social interests and the civil and religious liberties of the nation are threatened by it. Not in the slightest degree, therefore, to disparage the resistance which has been offered to it on these grounds, has this meeting been convened.

"They venture to affirm for those who compose it, as well as for themselves who have called it, that they yield to none in warm-hearted loyalty to the British throne, or in devout gratitude to Almighty God that our gracious Sovereign who now sits upon it is so true a Protestant.

"They value, moreover, as highly as any of their fellow-citizens, the civil constitution of their country, its just laws, and political institutions. To whatever extent these are endangered by the encroachments of the Papacy, they can unite with their fellow-subjects in their vindication. It bespeaks a people, in their judgment, nobly conscious of the inestimable value of their hereditary liberties, thus indignantly to have repelled the Pope's attempt to lay his hand sacrilegiously upon them. These, and similar views, are, in their estimation, intrinsically sound, and such as at the present time require to be maintained by the whole British community.

"There are, however, as every Christian will be free to admit, some things dearer to us than liberty, or even than life. Nor among these will any hesitation be felt in placing those essential doctrines of Christianity, on the belief or rejection of which the eternal salvation of men is suspended. And if in proportion to the prevalence of Popery these precious verities are in danger of being corrupted and neutralised, until they altogether cease to be believed, it becomes the solemn duty of those who know their worth strenuously to defend them.

"Now, it is the conviction of the authors of this document, that Popery lies under the just imputation of having placed itself, both theoretically and in all its historical developments, in direct and deadly antagonism with them. While the Council rejoice in the conviction that sincere believers may be found in all communities of professing Christians, even in that of Rome itself, they regard the Romish system as essentially and intensely antichristian.

"In this view they assure themselves of a coincidence of judgment on the part of all Evangelical Protestants. Differing as they may with regard to some of the grounds on which Popery should be resisted, and perhaps still more in reference to the modes in which that resistance should be carried on, they all concur in its con-

demnation as 'the mystery of iniquity,' which comes 'with all deceivableness of unrighteousness,' that it may first seduce, and then destroy the souls of men. In the total absence, therefore, of all debateable topics, it seemed to the Council that there was a broad anti-papal platform, on which all true Protestants might stand together, as a compact phalanx, rallying round and defending the standard of evangelical doctrine raised at the glorious Reformation of the sixteenth century.

"They accordingly issued their invitation, and this assembly shows to what a gratifying extent it has awakened responsive chords in the hearts of the Protestant inhabitants of this metropolis. Nor can they entertain a doubt that the example thus set in the capital will be followed in the provinces, and that now, after the civil and political aspects of the question have been considered, a religious protest will be universally and unitedly given forth against the great apostasy.

"If the Council should proceed more distinctly to point out those tenets of Romanism to which they have thus generally referred, they must restrict themselves to a few only; and these must be simply enunciated, without any attempt to refute or examine them, placing them only in contrast with those doctrines of our common Protestantism which they subvert.

"And first, all Protestants hold the sufficiency and exclusive authority of the Bible, believing that, in its own words, 'it is able to make us wise unto salvation, through faith which is in Jesus Christ.' And they deem it to be the duty, and claim it as the right, of every man, with devout prayer for the promised teaching of the Holy Spirit, to read and understand it for himself. Popery, on the other hand, dishonours the Word of God, by denying that it is a sufficient rule of Christian faith and worship, and by associating with it, as of co-ordinate authority, both its own interpretations of the sacred text, and lying fables, utterly unworthy of credit or respect, dignified with the title of apostolic traditions. It eschews at the same time the right of private judgment, and prohibits the free use of the Scriptures to the people.

"A second doctrine which Evangelical Protestants deem of fundamental importance, is the perfect atonement made for sin by the once-offered sacrifice of the cross, and the sole mediation and intercession, founded upon it, of the glorified Son of God, who is the only 'High-priest over the house of God:' a doctrine which Popery utterly subverts and overthrows by the priesthood of the clergy, the sacrifice of the mass, and the pretended intercession of the Virgins Mary and the saints.

"Thirdly, justification by faith only, through the blood and righteousness of Christ—a cardinal doctrine of the Bible—the Romanist opposes by the doctrine of the meritoriousness of human works.

"Fourthly, for the work of the Holy Spirit is regeneration and sanctification, Popery substitutes sacramental efficacy, penance, and purgatory.

"And lastly, the unity of all true believers of every communion in the One True and Spiritual Church of the living God, evidenced by their

agreement in all saving truth, and their conformity to the requirements of the Word of God in all practical holiness, Popery supplants by the forced and dead uniformity of unquestioning submission to the Bishop of Rome, and the intolerant dogma that there is no salvation beyond the pale of the Romish church.

"Easy would it be to proceed in this enumeration—no mention having been made of transubstantiation, auricular confession, absolution, indulgences, relics, images, celibacy, monachism, and all the rest of the superstitions by which the church of Rome has corrupted the doctrines of Christianity, and defiled its worship, and by which she imperils the salvation of souls. But enough has been said to prove the necessity of earnest resistance to this antichristian system, and to show that it behoves all evangelical Christians—forgetting or subordinating the things in which they differ—to stand unitedly by that 'faith once delivered to the saints,' which constitutes their common Protestantism. For, in conclusion, the Council adopt the language of the immortal Chillingworth, where he says—'By the religion of Protestants I do not understand the doctrine of Luther, or Calvin, or Melancthon; nor the confession of Augusta, or Geneva, nor the catechism of Heidelberg, nor the articles of the church of England—no, nor the harmony of Protestant confessions; but that wherein they all agree, and which they all subscribe with a greater harmony, as a perfect rule of their faith and actions—that is, the Bible; the Bible, I say, the Bible only is the religion of Protestants.'

"It is only necessary, in order to make this explanatory statement complete, to add, in the terms of the invitation by which this meeting has been convened, that while the Council 'have felt it incumbent upon them to originate and arrange for such a meeting—and are, perhaps, the only parties who could with propriety have taken the initiative in reference to it—they wish it to be considered as open to all brethren in the common faith, with the distinct understanding that those who attend it, not themselves members of the Alliance—whether they do so merely as hearers, or to take part in its engagements—shall not, in any way whatever, be committed to approbation of the constitution of the Alliance, or of any of its general plans and operations. They are anxious that it may be rendered an expression of the Protestant sentiments in which all the members of the true spiritual church of the Lord Jesus Christ are agreed.'"

The meeting was afterwards addressed by the Rev. W. Cadman; and by the Rev. Dr. Leifchild and the Rev. T. R. Birks, on "The Exclusive Authority of the Scriptures of the Old and New Testament, and the Right and Duty of Private Judgment;" by the Rev. J. Aldis, on "The Sole Mediation of Christ;" the Rev. C. J. Goodhart and the Rev. Dr. Candlish, on "Justification by Faith;" and the Rev. W. Arthur, on "The Unity of the Church." Notes were read from the Hon. and Rev. B. W. Noel, excusing his non-attendance on account of the death of his brother, the Hon. and Rev. Gerard T. Noel, and from Sir C. E. Eardley, regretting that he could not be present.

The Rev. William Brock then moved, and Arthur Stanley, Esq., of Bath, seconded the subjoined resolution:—

"That this Assembly, composed of members of almost every Protestant communion in and around the metropolis, desire to express their cordial approval of the course taken by the Evangelical Alliance in convening the present meeting, and of the arrangements by which it has been rendered so deeply interesting, and, as they devoutly trust, so profitable an occasion; that, to the great principles of evangelical truth, as embodied in the paper read at its commencement, and subsequently illustrated and enforced in the addresses of the several speakers, they rejoice thus unitedly to avow, not simply their undiminished, but their confirmed and strengthened attachment, and of the Romish errors and assumptions whereby they are impugned, their unconquerable detestation; and it is their earnest hope that, by whatever agency convened, meetings of a similar character may be held throughout the country, that so its pure and spiritual Protestantism may more and more make itself seen and felt as the common and inalienable faith of those in every place who love our Lord Jesus Christ in sincerity, notwithstanding their differences of sentiment on minor and non-essential points."

The doxology having been sung, and prayer offered by the Rev. Peter La Trobe, the benediction was pronounced, and the proceedings terminated.

It would be impossible to give, in these pages, even an epitome of the admirable addresses delivered on this interesting occasion. We rejoice, however, to have learned that our publishers are bringing out a correct and very complete report of them, in a separate pamphlet; and to it we refer, in the confident persuasion that its perusal cannot fail to be attended with the purest satisfaction. To those who were privileged to be present at the meeting, and who understand and know how to value Protestant principles, a remembrance of what they then witnessed, and listened to, will long continue to be a source of hallowed and grateful delight, while it will help to establish sound views, to strengthen right motives, and to confirm the purposes and decisions so necessary to be maintained in a crisis like the present.

**MEETING AT ENSTONE.**—A meeting of the members and friends of the Evangelical Alliance was recently held in the National School Room, Enstone, which was crowded to excess. The chair was taken by that steadfast friend of the Alliance, the Rev. John Jordan, who, in opening the proceedings, made many admirable remarks on the object for which they were assembled. Devotional exercises had been previously engaged in, the Rev. J. Jordan having read the 13th chapter, 1st Corinthians, and the Rev. T. Eden having offered prayer. The meeting was next addressed by the Rev. Thomas Bliss, who spoke on the providential call to a closer union amongst all evangelical Protestants to be heard in the present efforts of Rome. The Rev. Thomas Curme, vicar of Sandford, delivered a short but excellent address on the

desirableness of an union between Christians of all denominations. After a hymn had been sung, the Rev. W. Cherry, of Milton, spoke, and was followed by the Rev. J. Jordan, in a concluding address, followed with singing and the benediction. A solemnity and affectionate feeling pervaded the assembly throughout its

entire proceedings, and we sincerely hope that meetings of a similar character, and for the same holy cause, will be held in other parishes, for we feel that they cannot but be productive of great good in various ways, and especially as regards the promotion of Christian union.

## THE GREAT EXHIBITION.

FREE CHURCH OF THE CANTON DE VAUD — FRENCH SECTION OF THE EVANGELICAL ALLIANCE: LYONS COMMITTEE—GLAY, FRANCE, &c.—DUTCH EAST INDIES—ARRANGEMENTS OF THE FOREIGN CONFERENCE AND EVANGELISATION COMMITTEE—EXTRA SABBATH SERVICES.

*The Synod of the Evangelical Free Church of the Canton de Vaud to the Council of the British Organisation of the Evangelical Alliance.*

Lausanne, March 14, 1851.

Dear and honoured Brethren in Christ,—Our brother, Professor Baup, has acquainted us with the contents of your letter, dated Dec. 23, 1850, and with the resolutions on which you have agreed relating to the Annual Conference of the Evangelical Alliance, to be held in London on the 20th of August, and to the admission of Christians from abroad to its various meetings.

Although we are aware that the Evangelical Alliance appeals to Christians in their individual capacity, and not to the churches or bodies which they represent, yet the communication made by our dear brother Baup, a member of our synod, contemplates an object so important, that, passing by ordinary rules, we feel warranted in offering to you the expression of our sympathy; assured that you will gladly welcome a proceeding dictated by that same spirit of love and Christian union which gave birth to the Evangelical Alliance.

Receive then, dear and honoured brethren, the assurance of our gratitude for the resolutions respecting the Conference to be held next August. They are dictated by a truly noble and Christian spirit, in which we rejoice to be able cordially to unite with you; and we implore the Divine blessing upon you, and upon all who shall attend these meetings.

It has sometimes been thought that to render the Evangelical Alliance effective, some special work must be chosen from the vast field open to Christian activity; and possibly this thought has occurred to the minds of many who are themselves members of the Alliance. But is not the realisation of the end that it proposes a work, and an excellent work? Has there not been, is there not now, much to be done before Christian union becomes a reality, instead of a heartfelt want, a pious desire,—before Christians of different denominations shall learn to recognise their brethren beneath the varying costumes of national diversity and difference of opinion,—before that holy banner which bears the one name of the Son of God and the Saviour of the world, shall be so lifted up, as to float over and above the little flags of the many parties that still, alas! divide the church which Christ "hath purchased with

his own blood?" Yes, Christian union is a work to do,—a great and holy work; a work which must meet with hindrances of many kinds, even in the hearts of those who most earnestly desire to labour for its furtherance; but it is a work which the Saviour loves, and which is sure to receive His blessing.

We have the strongest hope that the spirit to which the Evangelical Alliance owes its existence and which it seeks to spread, will prevail among all Christ's disciples on earth; and thus will there be, to the joy and establishment of God's children, a blessed manifestation of that communion of saints, whose full and perfect development is doubtless an element in that happiness which the Saviour reserves for his own people in his eternal mansions.

We rejoice, dear and honoured brethren, in the opportunity thus afforded of presenting to you the assurance of our cordial sympathy in the hallowed design which prompts your labour. We are few in number, and our church is feeble and obscure among the thousands of Israel. But the Lord hears the poorest prayers; and our shall rise to Him in behalf of the Christian work to which you are devoted, and of all who take part in it, that they may be ever sustained and directed by the almighty grace of our Saviour God.

Accept, dear and honoured brethren, the assurance of our respect and Christian affection.

P. CHAPPUIS, Prof.,  
President of the Synod.

FRÉDÉRIC TROYOU,  
One of the Secretaries.

FRENCH SECTION OF THE EVANGELICAL ALLIANCE: LYONS COMMITTEE.

At a meeting held on the 17th ult., the circular of the British Organisation was read, announcing the intended Conference in August next, when a resolution was passed, expressing the gratification of the Committee that such a Conference is called, and especially that foreign Christians are invited to attend it; and their earnest desire that it may please God to pour out an abundant measure of His Holy Spirit upon the assembled brethren. The Committee also express the hope that a good number of their own brethren will attend the Conference.

GLAY, FRANCE — COMMENDATION OF THE  
PROPOSAL FOR COLLECTING CHRISTIAN  
STATISTICS.

Fontainebleau, March 17, 1851.

Dear Sir, and Brother—The following letter, in reply to inquiries by the Rev. Dr. Baird, appears to me calculated to excite a lively interest. If you will give it a place in your next number, I do not doubt that it will be perused with pleasure on the other side of the channel, as it will be on this, by the readers of the *Bulletin Echo*.

Yours, in Christian affection,

A. RACINE BRAUD.

To the Editor of the *Bulletin du Monde Chrétien*.

Glav (Doubs), par Pont de Roide,  
March 14, 1851.

Sir, and dear Brother—The proposal of our English brethren that we should prepare, for the *great meeting* in August, statistics of the progress of Christian labours up to this time, is a most happy one, with which we believe God has himself inspired them, for the benefit of his whole family on the earth, but more especially for those who will enjoy the delight of meeting in London, a few brief months hence. Then will also be given an exhibition of a noble cause, and a still nobler result—such an exhibition as was once seen in ancient Jerusalem, though on a far more limited scale, when, from various countries, the elders repaired thither from the midst of their humble but devoted flocks, to relate, in the presence of the apostles, what had been given them to accomplish for the advancement of the reign of Jesus Christ. (Acts xv. 4.)

If the Lord permit, and the work of evangelisation now going on at Glav\* should be crowned with the success so long desired, I shall also hope, notwithstanding the urgency of other duties, to lay before you what has been doing in this remote corner of France, since as far back as the year 1821, as well as what we propose to do, as we may have opportunity. Thus we shall not only fulfil the wish expressed by our honoured brother Baird,† but commend ourselves also to the prayers of many.

Yes, dear brother, it has been said, and will yet be repeated, "*Some great work is in preparation.*" It is true, that it is a work of this lower world which has given rise to those meetings which our hearts welcome, though they are seen but in the distance. But was it not thus, when the parents of the *Holy Child* repaired to Bethlehem in order that there, in a stable, the lowly Mary might give birth to her first-born? Was not Cæsar Augustus led to proclaim a general taxing, in order that all the Jews should be registered, and each in his respective town? It must, indeed, have been an imperative command, which led the poor villager of Nazareth to undertake, at such a time, the journey to a town at which she had probably never been, and where of necessity there was to be such a confluence of people. But what must have appeared to her

most undesirable and contrary to her wishes was precisely that which Providence over-ruled to bring about the most important results. And if the people of the inn will not come and worship the Saviour of the world, shepherds from the neighbourhood, the magi from afar, and angels from heaven, shall prostrate themselves at his feet in submission and love.

Let us hope that there will also be for us a Saviour of the world, a Pentecost, if we are but willing to ask, and wait, and hope, and believe. Such a Pentecost as that mentioned in Acts ii. 17 is as it were within our reach, provided we know how to attain the elevation which our Lord is pointing out and assigning to us.

The Lord had promised great things to his disciples, and he had told them to wait for their fulfilment at Jerusalem, uniting often, with one accord of heart and mind, in prayer. The disciples were wise enough to do so, and behold the day came and surpassed all that they had hoped for. Glory from above rested upon their heads, while into their minds and hearts was poured that effusion of the Spirit which made them, from that time, new men—in one word, men of fire, who soon enlightened and set on fire Jerusalem first, then Samaria, Rome, and even the most distant regions. Well, let such examples lead and constrain us to pray—to entreat that the promises of our God may be accomplished again in our day. While expecting to be all united in our upper room in London, let us also, in the same spirit, and as often as possible, meet in our own private upper chambers. Let us thus anticipate the time of departure and the arrival of the expected day. Our meetings in August will be so much the more profitable, if we shall have prepared for them by our prayers during the months which yet remain. Only see what is now doing in France, in Germany, in Switzerland, and everywhere! What eagerness to send the finest of their productions to the Palace of the Exhibition! What fears lest they should be too late, or have too little to show! And should we, the children of God, do less, while we have before us the promises of God, the fruits of the Spirit, so glorious a Pentecost? The time is short, and is rapidly flying; everything urges and calls us; one voice succeeds another, like the waves of the sea. Let us go, then, to Bethlehem, and see what is to happen there, and what the Lord will make known to us. Then, when we have seen and heard, let us also publish the wonderful works of the Lord. Let us descend from our upper chamber to the streets of the city, the highways and lanes, to preach Jesus Christ and him crucified, and to bring souls unto him. Then, after the last trial, the last baptism of fire and blood, there will come a still more glorious festival, that holy meeting between the one Shepherd and his united flock; when the earth, rejoicing in new beauty, shall resound from one end to the other the praises sung by his redeemed children, and speedily the knowledge of the Lord shall be universally diffused.

And a thousand years of blessedness shall roll on, and then will be erected that nobler Palace,

\* The institution at Glav receives young persons above sixteen years of age, who wish to devote themselves to the work of teaching. The establishment is maintained by Christian liberality.—Ed.

† See page 62.

constructed, not of solid iron, nor of dull and fragile glass, but of gold and crystal; the holy city which shall descend from heaven, of which we ourselves are to be the ornaments; for in it we are to be kings and priests for ever and ever.

Yours affectionately in Jesus Christ,  
H. JAQUET, Minister.

DUTCH EAST INDIES—ANSWER TO THE INVITATION—THEIR RELIGIOUS STATE.

Batavia, 23rd December, 1850.

Beloved Brother in Christ,—Your letter of the 25th April past, containing a proposal for an Assembly of Christians of all nations in London, came before me and some other Christian friends in a review—"The Association." The contents of this letter have given us much pleasure, and we have endeavoured to bring the same before the public by means of the Java newspaper, which however was considered less appropriate by the editor paid by the Government, and we have not been able to succeed, this being the only paper published here; but, after all, this disappointment is not of so much importance, if we reflect that, for the sake of your Exhibition or Assembly alone, few or no persons from the Dutch East Indies would go to London, and those who might be induced to go, will not remain unacquainted of your assembly in London.

As to us, who most likely will not have the advantage to assist at your meeting, we may not deprive ourselves of the pleasure of assuring you of our hearty sympathy with your project, and to express the hope that the same may be realised by an assemblage of many thousands of sincere Christians in spirit and in truth. Perhaps none may be found amongst them, provided with the necessary knowledge of the religious state of these countries and their spiritual wants, so that it might occur that we remained deprived of the prayers of your assembly for us that are far off, and would be without the wished-for blessings.

For this reason, we have thought that it would be best to furnish you in writing with the report requested in your proposal, as well as we can, in all simplicity and love.

You are not unaware that the Dutch East India possessions contain many millions heathens and Mahomedans, and but few Christians. In general, the state of the inhabitants of these possessions is very deplorable, with regard to their religious and moral development. Of the heathens this can be easily imagined, without entering into further details. The Mahomedans do not rank much higher; a dead faith in one God, combined with many superstitions, this is all that in general may be said of them. Just as generally it may however be asserted, that the manners of the inhabitants of these countries, as well heathens as Mahomedans, are mild and simple, so that they might almost be compared to children under age, whose dispositions might authorise one to expect much good, but whose development has been neglected.

Sumatra, Riau, Banka, Makaper, the Moluccas, Bali, Java, Madura, Timor, and Borneo, are lying almost still in total darkness, as well as the other islands not mentioned.

Only a small part of the Menado may rejoice in the acceptance of the glad tidings proclaimed by the missionaries of the Rotterdam Society. The endeavours of the same Society have hitherto met with but little visible success in the Moluccas, Timor, and the South Western Islands, whilst, in Java, only three missionaries are existing, of whom two are still studying the language. Through the cares of the Bible Society the Scriptures have been translated partly in the Malay and Javanese languages, whilst they are endeavouring to procure translations of the languages of the Battas, Boeginees, Alfoenen, and Dazakkers.

It is well known that many Christians by name are found in Ambou; but it does not appear that faith has entered their hearts. With much perseverance the missionaries of Barmen are labouring to convert the Dazakkers, but are sowing hitherto only in hope. In Java, about one thousand souls have been gained for the Christian faith, in consequence of former distributions of tracts and the New Testament, after the translation of the missionary Bruckner; a beginning, of which much is expected for the future, as those Christians distinguish themselves by a simple Christian conduct and a faithful yielding to their Lord.

If we rejoice on the one hand about those shining points in the darkness of those countries, we must, on the contrary, deeply regret the unbelief, lukewarmness, and indifference of most of the European Christians. Those of your nation, so favourably known abroad, do not distinguish themselves at all in this respect. We do not wish to condemn, nor to darken the existing state of things, but cannot conceal the wish for a complete change and reform. You may yourselves easily form an idea of this, when we assure you, that the interest excited for the last twenty-five years amongst the believers in the northern part of Europe, and still increasing, has not penetrated to us, and has even remained almost entirely unknown here. Adding to this, the dispersion of a small number of Europeans over a large number of islands, the absence of civilised society, contact with Mahomedans and heathens, want of a sufficient number of good examples, the hot climate inclining to indifference, the temptations of riches, and all the circumstances which are complained of, also, in your British colonies, as choking the seed of life, you will easily be convinced that, in general, the happy tidings have only been heard here as a witness against such as received them, and not for establishing communities full of the Divine Spirit, labouring for the conversion of the many millions still plunged in the shadows of death.

Yes, brothers of the assembly, our wants are here endless large! We do not possess a Gutzlaff, who travels through Europe to inflame the hearts, in order that we may get missionaries, and prayers be offered up for these countries, but be together for us like a brotherhood of apostles, thinking of our interests in your prayers, recommending our interests fervently to your respective communities, when you reach your homes again.

Java, in particular, we recommend to you; all that is done there, will also spread its blessing.

abroad—Java being the focus of the interests of all the other islands.

We need not use many more words; you know that millions of souls are trusting here to your prayers and assistance. This renders all exhortations and recommendations superfluous; we claim your powerful assistance; it will be a blessing to you to grant it.

It affords us much pleasure that the Lord has procured us this opportunity to hold some communion with our English brothers; that they may be our advocates, together with the Dutch amongst you, for the brothers of the other nations, in order that if it might please the Lord to inspire all the brothers of the European and other countries, this inspiration may also produce some interest for those quarters.

The Lord grant that your assembly may succeed, and that its aim may be accomplished, is the fervent prayer of your Christian friends in Java.

J. ESSER.

To the Rev. R. H. Herschell.

#### FOREIGN CONFERENCE AND EVANGELISATION COMMITTEE.

Dear Dr. Steane,—In continuation of the notice which you were good enough to insert in *Evangelical Christendom* last month, will you now allow me to state the following additional particulars.

We have great cause for thankfulness to Him who knows all our humble endeavours, and will make all things work for His glory, that the interest evinced by all classes in the effort has increased daily. Our funds, however, though they have now amounted to £1400, have scarcely increased in proportion; there is an assent given to the importance of this undertaking, but the time for action is drawing close, and we have not half the amount which is required, and *immediately* required—for without knowing what money is placed at our disposal, how can we engage the services of our labourers?

It is proposed to have over ten preachers at a time; of whom three will be French, three German, two Italians, one Russian, and one Spanish, or with some variation; and Messrs. Napoléon Roussel, F. Monod, Armande de Lille, Rev. Dr. Krummacher, Rev. — Krummacher, Jun., Rev. Dr. Coward and the Rev. Mr. Bochman, have engaged to come. Hopes are held out that Mr. Bethmann Hollweg, President of the Stuttgart Assembly, and the Rev. Mr. Wichern, the originator of the great movement for Home Missions throughout Germany, will afford their assistance; besides other men of eminence, such as Rev. Messrs. Sander, Principal of the College of Elberfeld, Feldner, Schröder, &c.

Ten colporteurs, for the distribution of Bibles and religious tracts, will soon be engaged.

A house in Leicester-square has been engaged for seven months, the lower rooms of which will be appropriated to a committee room, office, and Bible Depository; the first floor for a Reading-room and *conversazione*; and those above as refreshment rooms. The position being in the heart of London, seems as eligible a one as could have been chosen, and it is hoped the apartments

will be found sufficiently large to answer our purposes.

The Reading-room will be open, under proper regulations, to Christian brethren. The editors of most of our religious newspapers and periodicals have kindly offered to supply, gratuitously, copies of their papers and magazines, and foreign ones may be expected to follow their example.

The Committee has estimated that a sum of £4000 is required for the efficient carrying out of the measures contemplated.

Our honorary secretary is now on a tour to some of the principal cities of the north, with a view to stir up our brethren in those parts to contribute their share towards this national entertainment. The country must not leave the onus entirely on us. It will be our privilege, more immediately, to receive the foreign preachers and Christian brethren, but corresponding duties, and a greater weight of anxiety too, will devolve on us, which, we doubt not, our country brethren will gladly seek in some measure to alleviate, by providing a sufficiency of funds. London has not yet fully done its part, and many friends in the country have already given their aid. I should here mention that several ministers have consented to make congregational collections. We hope many more will do so.

Whatever may have been the *animus* in which the idea of the Great Exhibition originated, it is a fact (as far as we can foresee), that there is to be a great exhibition, and that not only of works of art, of man's device, but of living souls—men of all countries and all creeds. Some there will be who, unhappily, in their own country are so tyrannised over, that they dare not worship God according to their conscience, and are watched with such jealousy that they cannot get within hearing of the Gospel, and the precious word of God is snatched from their hands. Here, in our own free land, they will not be subjected to such espionage and tyranny. Father Gavazzi is already boldly setting forth to his fellow-countrymen the iniquitous whoredoms of the Mother of Harlots, and we must follow up his exposures of the false gods of Rome, by directing their and other continental Romanist minds to the one true and living God, and our Saviour Jesus Christ. A door is opened, and who can say to what it may not be an entrance? We shall not be idle lookers on, whilst the foreign preachers, who are invited over, address their brethren, each in a tongue to be understood, and our home clerical friends increase their services; but, after the sum requested has been supplied, our attention and consideration will be applied to its right administration. May the prayers of all be daily ascending before the throne of grace, that this may indeed prove a pentecostal time, and that bold preachers of God's word may return refreshed to their own lands to bear testimony to his name.

I am, dear Sir, &c.

L. M. VALIANT, Capt.,

For WILBRAHAM TAYLOR,

Hon. Sec.

P.S. It would be convenient if ministers generally, or committees having similar objects in



view, would communicate to the Honorary Secretary the extra services they propose having for foreigners, the time, place, language, &c., in order to our giving publicity to the same.

47, Leicester Square,  
March 25th, 1851.

L. M. V.

In addition to the preceding, we have been favoured with a letter from Mr. Taylor, written at Manchester, from which we give the following extracts:—

"You will be gratified to learn, that hitherto I have been received with much Christian courtesy for my work's sake. At Birmingham, I found all parties and sections of the church of Christ most ready to co-operate. To begin with my own church, the rector of St. Philip's accompanied me in a personal canvass, which has resulted in a circular being drawn up, signed by influential names; and some gentlemen have undertaken an extensive circulation of them. The Rev. J. A. James, and the Rev. J. R. Mackenzie, cordially represent their respective churches.

"In this town (Manchester) the distances somewhat impede my progress. My message has been most kindly received by the Bishop and by other parties.

"A fact has come to my knowledge, which I confess has some importance in my eyes. The Roman Catholics are organising a counter-move-

ment to ours, and by bringing over some of their most attractive and celebrated preachers, boldly and blasphemously unfurl the flag of Mary, in opposition to that ensign which the Lord hath set up as a standard to the people, even Mary's Son, the incarnate God. Really, it will be too bad, if with such a Captain, and fighting under the banner of his truth, which eighteen centuries have failed to tarnish, we give way one inch to the great scarlet beast, or relax our efforts to spread the truth as it is in Jesus."

#### EXTRA ENGLISH SABBATH SERVICES.

A committee has been formed during the past month, by whom Exeter Hall has been engaged, for public Divine worship, through the months of May, June, and July, and the engagements may be extended to August. The preachers for May are—the Hon. and Rev. B. W. Noel, the Rev. T. Binney, the Rev. Dr. Beaumont, the Rev. W. Brock, the Rev. J. Aldis, the Rev. G. Smith, the Rev. Dr. Hamilton, and the Rev. J. Stoughton. The services are to commence at eleven, A.M., and half-past six, P.M.

The estimated expense is from £350 to £400. About £150 have been contributed.

The following gentlemen compose the committee:—S. M. Peto, Esq., M.P., J. Nisbet, G. Hitchcock, G. T. Kemp, E. Swaine, J. Spicer, J. Tritton, M. Martin, R. Groucock, H. Sturt, jun., W. Hamilton, J. Finch, Esqs.; S. Morley, Esq., Treasurer; Mr. R. W. Cooke, Secretary.

## Brief Notices of Books.

*The Family of Glencarra. A Tale of the Irish Rebellion.* By SIDNEY O. MOORE. Bath: Binns and Goodwin. 16mo. Pp. 154.

A little book containing many interesting illustrations of Irish character, and many exhibitions of the debasing influence of Romish superstition. It relates, also, a few gratifying instances of the usefulness of Scripture readers, who visit the cabins of the peasantry, and read to them, in their native tongue, the words of eternal life. Its tendency is to awaken a deeper interest in efforts to evangelise this too long neglected people.

*Notes on the Construction of Sheepfolds.* By JOHN RUSKIN, M.A. London: Smith, Elder, and Co. 8vo. Pp. 50.

Under this odd, but not inappropriate title, we have a pamphlet on church constitution and church authority, with the connexion of Church and State—a pamphlet which neither the Churchman nor the Dissenter, the Episcopalian nor the Presbyterian will endorse, but which may suggest many profitable thoughts to them all. We do not put our imprimatur upon it, but we recommend it to be read. It runs in no beaten track of discussion, but strikes out new modes of viewing old subjects, and gives strong utterances on the present position of ecclesiastical principles and parties. We are not offended, we think nobody should be, at the bold and independent style in which these things are dealt with. We do not think infallibility belongs to any communion in Christendom, and perhaps, in every sheepfold, the

stakes and hurdles might be set nearer to the true model than in any of them they are.

*A Universal Geography, in four Parts: Historical, Mathematical, Physical, and Political.* By the Rev. THOS. MILNER, M.A., F.R.G.S. Illustrated by ten Maps, with Diagrams and Sections. London: Religious Tract Society. Foolscap 8vo. Pp. 526.

A vast amount of information has been brought together in this volume, and the knowledge and skill of the editor are apparent in the manner in which the whole has been arranged and methodised on scientific principles. It is a valuable work for schools and colleges, and for emigrants whose libraries must necessarily be scanty, since it may well supply the place of many volumes. For a book of general reference in home use it also possesses many advantages.

*Auricular Confession.* By the Rev. H. H. Beamish, M.A. London: Hanbury & Co.

The lecture presented in these pages was preached by the author so long ago as 1838. It is now published, we presume, from its adaptation to the present position of the Romish controversy amongst us. It unfolds the scriptural doctrine of the confession of sins, and conclusively shows that auricular confession has no foundation in the word of God. Our prayers are united with those of the excellent author, that it may promote His glory who has sworn, "every knee shall bow to me, and every tongue shall confess to God."

## Original Papers.

### A LETTER TO A YOUNG FRIEND ABOUT TO VISIT THE "PALACE" IN HYDE PARK.

BY JOHN SHEPPARD, ESQ.

My dear A——,—Let me assure you that I am no way surprised, but really pleased, to hear of your lively interest in the design and success of "The Great Exhibition."

With you I admire the princely conception, and the broad cosmopolitan character of its objects.

It is a noble idea to treat "all nations" fraternally—in inviting them, as one great kindred, to unite in the production of all which can be supplied from their combined resources of science, industry, and invention. It breathes the spirit of world-wide amity; of a friendly "emulation" to which we may laudably "provoke" (call forth) each other; and let us hope that neither national nor petty jealousies will spring up or lurk amidst the generous rivalry; that the prizes will be awarded with strict equity, and that equity be honourably recognised; that the bodings of the timid and suspicious will be all unrealised, and the friendliness and prosperity of nations be cemented and heightened.

I repeat, it pleases me that you are awake to all this,—charmed with the "crystal" treasure-house of the arts and of peace,—which we deem more glorious than the triumphal arch of him who sacked Jerusalem, or the bronze column of him who plundered the capitals of Europe.

Even at my late day of life, I partake somewhat of your warmth.

Yet I imagine, from certain glimpses which I have had of your occasionally meditative moods—of the deep reflections mingling at times with your vivacious ardour—that thoughts visit your mind which I feel would, at least, have flitted transiently through my own, even had I looked on the scene in the heyday of youth as you do.

No reflective spirit, methinks, can witness such vast and magnificent displays of human agency, and so mighty a concourse of human life and animation, without some sensitive musings. You will hardly fail to

ask yourself, how long may this marvellous and novel structure last? Since so many "gorgeous palaces" of antiquity have fallen, and "leave no wreck behind,"—it would be but a sarcasm to predict for this brilliant edifice the durability of the pyramids, or of the temples at Pæstum; or even of that noble modern pile, our new Royal Exchange. We may *wish* it, however, to see the twentieth century begin; and we are glad to feel sure that at least it will be far more durable than that northern ice-palace so well described as—

"A scene  
Of evanescent glory, once a stream,  
And soon to slide into a stream again."\*

But, after all, you, my dear A——, like me, feel it to be in a good measure true, that

"The proper study of mankind is man."

Much, therefore, as you are interested in those material works which man has devised and executed, and convoked in our new *Pantechnicon*, you must be so yet more by the living, moving assemblage of inventors, artists, admirers, harmless *inquisitors*, whom it will bring together. You will account more of the artificers, judges, examiners, explorers, than of all their multiform productions; will think more of the bees, and even of the drones and butterflies, than of the great glass hive or its gilded cells, of the comb or of the honey.

But here, again, forethought (forethought as to topics, but after-thought, perhaps, in its occurrence) will come, I doubt not, when you shall have left the glittering hall; not unlike that of the old Persian despot gazing on his warlike millions.

You will think — probably before even this "brittle prodigy" is shivered—they who pass beneath its canopy with such vivid and glad excitement—from the prince to the artisan, from the royal lady to the peasant girl—will be scattered into utter and remote and final separation. Nay, almost all—

\* Cowper's Task, Book V.—"The ice-palace which the Empress Anna caused to be built on the bank of the Neva, in 1740, was constructed of huge quadrats of ice hewn in the manner of freestone. It was fifty-two feet long, sixteen broad, and twenty high. The walls were three feet thick. In the apartments were tables, chairs, beds, and all kinds of household furniture of ice. In front of the palace, besides pyramids and statues, stood six cannons carrying balls of six pounds weight, and two mortars of ice. From one of the former, as a trial, an iron ball, with only a quarter of a pound of powder, was fired off. The ball went through a two-inch board at sixty paces from the cannon's mouth; and the piece of ice artillery, with its carriage, remained uninjured by the explosion. The illumination of the ice-palace at night had an astonishingly grand effect."—*Tooke's State of Russia*, vol. i., p. 45.

"fearfully and wonderfully" as all are made,—before the next century is a fifth part gone, will have sunk into silent dust. If you go into the depths and details of that thought, you may sadly whisper—what a dispersion! what an overthrow! what a ruin! How far more affecting than the mouldering of the Parthenon, the melting of the imperial ice-palace, or the shattering of this glass palace by a furious icy storm.

If there were no life but the present—as some would fain persuade themselves—you cannot but see, dear A—, what a poor gaud and phantom-like turmoil would be Humanity itself, even in its brightest gatherings; as well as all the crystal or metallic lustre which it can collect around it.

Such thoughts, or some akin to them, I conjecture, will at least cursorily arise, the night after viewing the Great Exhibition—if not even *while* you view it. But it is my hope that you will have, also, these *further* thoughts: that you will say—I believe Revelation to be true; for at least I know that neither bitter enmities, nor sneering levities, have proved it to be false; nor has modern "sleight," however subtle, reduced it to a web of "sophistical myths."\* Assuming, then, Revelation to be a truth—there is an "Exhibition" to come, a display and "Appearing," immeasurably greater than any earthly one, in which the vanished and dispersed shall hear and obey the summons of the "Only Potentate," and "before Him shall stand all nations." There, too, will be a palace, whose Builder is Divine; whose material is termed "clear gold, like pellucid glass."

In that temple, whatever compartments or steps and elevations there may be, there cannot be those pales or partitions which *men* have proudly, or weakly, or jealously set up, from the days when even Peter, in his straitness, would have fenced out all us "Gentiles," to the latest exclusions of any of his successors.

There, also, will be the immense and astonishing disclosure of all human works. For whoever shall be admitted thither, ("a countless multitude, from every nation, people, and tongue,")—assuredly "their works will follow them." All who pass those gates must be exhibitors as well as spectators. But then, dear A—, pursue this thought yet further. Remember, the admission will be emphatically free and gratuitous, "without money and without price," or *quid pro quo*, of any sort; as cheap to the noble as to the cottager; as open to the barbarian or bondsman as to the accomplished Greek. If not

accepted thus,—no intellectual or conventional power can extort, no mental wealth can buy, no affluence of inventions or "cunning works" can earn it.

Think, then, dear A—, if you would find it hard and mortifying (whether as exhibitor or visitor) to be excluded from Britain's "crystal palace,"—think what will be the profound disappointment of him who may be shut out from that indestructible palace and the assembly *there*.

Need I remind you, my friend, moreover, that if we accept—really, *bond fide*, beneficially—that free admission, we must do so here, and now; cordially, and in the right temper; as owing it to the unparalleled condescension, self-sacrificing love, matchless generosity of the Universal Sovereign;—and that, in all the little we can prepare to do and to exhibit at His bidding, our ruling motive must be a loyal gratitude and faithful love to Him?

Nor must it be forgotten,—that, so far from the prizes being regulated as in *our* "Exhibition," it will be found that a poor earthen "cup," fashioned with right motives, and filled with "cold water" to refresh our brother, will be there set forth as a nobler offering than many a vase which genius moulded, or wealth embellished, for that Treasury.

Once more, need I urge upon you how gloomy a self-chosen destiny it must be, to roam in the desolate expanse and wild of an outer darkness, while the palace or temple of the Immortals blazes with uncreated light, through the gold of its translucent columns, and beams like a star-lit dome through the abyss of that outer firmament, making all its darkness visible.

Believe me, dear A—, I would in no sense abate your legitimate interest in the "Exhibition" which we term "great," and which, relatively to smaller and every-day matters, is great.

But I venture to advise, from affectionate concern for you, secure a measure of tranquillity and hopefulness, under every disappointment which can arise as to this and other *temporary* objects, by better ascertaining your and our unimpeded entrance into that perfected assembly, that Divine and life-inspiring presence, those festal splendours which cannot fade or terminate.

Will you tell me—that this prospect, whether in space or time, is dimly remote; that it seems visionary; that you cannot realise it?

Observe, however, how a mere aqueous vapour has, of late years, abridged for us

\* Which is just Hellenistic English for the *σεσπορημενοις μυθοις*, "cunningly devised fables."—2 Pet. i. 16.

both time and space, and how an electric wire is all but annulling these.

Know, also, dear A——, that when your hair is grown white as mine, a few years will be almost as “a few days,” and this pageant of ‘51 may seem to you almost as much a dream, through half a century’s retrospect, as the palace and concourse of the celestials appear in prospect to you now.

Or will you object—to secure admission there, I must humble and abase myself?

True; but consider before *whom* it is you must bend in lowliness?—Before that Omnipotent, whose creature and workmanship you are, in whom you cannot choose but have and hold your very being, except He unmake you into nothing.

Or will you say—I recoil from submitting my spirit and conduct to restraint and rule?

To *whom* is it, then, you shrink from being subject?

To Him whom you must *necessarily* serve—and would, either by constraint or willingly, were you the regent of the stars;—whose voluntary service is the only *possible* freedom.

In whatever degree, dear A——, I wish you happy, I must wish you thus to serve,—thus to be in “glorious liberty,”—thus to aspire to the unceasing exhibition and irreversible possession of all good, in the presence and society of the perfect.

Believe me, in all this,

Your true friend,

April 3, 1851.

J. S.

## Biographical Sketches.

### GERMAN WORTHIES.

#### IV.\*—LEONHARD KAYSER.

The oppressed state of Protestantism in Bavaria, notwithstanding the confessional freedom which as so long figured in her statute book, has been more than once illustrated in the pages of *Evangelical Christendom*; it may not, therefore, be uninteresting to its readers to receive some statistics of Bavaria’s martyrology.

In the month of July, 1522, the first blood shed on account of the Gospel cried aloud to heaven from the Bavarian soil. The victim was a baker in Munich, whom the then reigning prince, Duke William, caused to be beheaded or confessing Christ in “that way which men called heresy.” The name of this early martyr is unknown upon earth, but is no doubt to be found in heaven, inscribed in the book of life.

Persecution reigned thenceforward, unintermittedly, in Bavaria, though executions for the faith’s sake do not appear to have been repeated until the year 1527, when Pancratius Schneider, parish clerk of Eckelheim, was beheaded, and a wheelwright, named Wagner, burnt to death at Munich. But, although little more of the life and sufferings of these two confessors has been handed down to us, besides the fact of their having sealed their Gospel testimony with their blood, a more ample record has been preserved of another martyr to Popish malice, who in the same year was “found worthy to suffer for the name of Jesus.” This was Leonhard Kayser, (or

Käser, as he is sometimes called,) parochial curate of Waizenkirchen, near Passau, the romantically situated boundary town of Bavaria and Austria, and even to this day the seat of a Roman Catholic bishop, and the residence of numerous priests.

Leonhard Kayser was descended† from a highly respectable family residing at Raab, near Schärding, on the Inn, (then a Bavarian, but now an Austrian city,) where he was born. His early life was of exemplary purity, and in every respect calculated to win for him the love and esteem of all who had opportunity to observe his conduct. In process of time, he became (Roman Catholic) vicar, or substitute, to the parish priest of Waizenkirchen, who was likewise a prebend in the cathedral of Passau, and chiefly spent there the proceeds of his Waizenkirchen benefice, leaving Kayser in undisturbed possession of its duties, which he performed, during seven years, to the entire satisfaction of his clerical superior, until pure Gospel truth having found its way to his heart, he began to preach Bible doctrine to his flock. This excited the hostility of the prebend, who dreaded a diminution of his income, should belief in the possibility of obtaining forgiveness from God, without priestly intervention, gain ground among the people. Kayser was therefore accused by him to the Bishop of Passau of heretical teaching,

\* For III. see *Evangelical Christendom*, vol. iv., p. 165.

† The same year in which he suffered there was published an account of the tragedy in Wittenberg, under the title of “The true history of the sufferings and death of Leonhard Kayser, Vicar of Waizenkirchen;” which was met by the notorious Dr. Eck, of Ingolstadt, with a counter-statement, entitled “A true account of the burning of Mr. Leonhart Kayser.” But the memoir from which we draw the following particulars was written by Luther, (from authentic sources, and partly copied from a manuscript left by the martyr himself,) and given to the world under Luther’s sanction, in 1528.

and being summoned before the archiepiscopal tribunal was condemned to three days' imprisonment. The shortness of his incarceration was not the result of his judge's leniency, but of his cowardice; for, alas! on this occasion, the weakness of the flesh triumphed over the convictions of the Spirit, and drew from him a promise to abstain from preaching the Gospel (or, as they termed it, the Lutheran) doctrine.

Kayser now returned back to Waizenkirchen, but only for a short period. In less than half a year, his recusance pressed so heavily on his conscience, that he threw up his vicariate, and betook himself to Wittenberg, induced partly by a desire to "learn the way of God more perfectly," and partly by the deeply-felt necessity of professing openly what he already knew of the truth.

There two years were spent in diligent study, from which he derived equal pleasure and profit. But this peaceful and peace-giving life was painfully broken in upon by the intelligence, that his father lay at the point of death, and that, would he see him once more in life, he must hasten with all speed to Raab.

Leonhard did not hesitate for a moment to obey the call of filial duty, and had the melancholy satisfaction of closing his father's eyes, who expired a few hours after his son's arrival. But the fatigues attendant on a long and rapid journey, added to severe mental agitation, proved too much for his own strength, and an illness of five weeks' duration detained him an unwilling guest in the house of his widowed mother, whom he feared to involve in trouble on his account.

Nor were his fears groundless, for his presence in Raab was betrayed to his quondam clerical superior. He immediately announced the discovery to the abbot, who in his turn conveyed the news to Duke Ernest of Bavaria, (brother of the reigning Duke William, of persecuting notoriety,) administrator of the diocese. The result was, an instant order for the arrest of Kayser, who, after an imprisonment of three days in Raab, was delivered over, on the 10th of March, 1527, to the Schürding authorities, and by them sent forward the following day, by water, to Passau, and incarcerated in the fortress. There, weak and suffering as he still was, he was forced to inhabit a noisome prison, and subjected, not merely uncondemned, but even unexamined, to indescribable annoyance from the pestiferous smells and innumerable mice with which his dungeon was infested.

Such a position did not, it may be well imagined, tend to his bodily restoration, and though reduced to the utmost debility he was startled, on the day of Pentecost, by the unannounced appearance in his cell of three prebends, the Drs. Kamelsbach, Rosin, and Fröschel, who,

without giving the prisoner a moment's time for preparation, forced him to give immediate replies to a series of interrogatories, on the weightiest questions which then engaged the attention of Christendom. Kayser's complaint of the mode in which this scrutiny was conducted is doubtless but too well grounded when he says, (in a still existing autograph,) "Ye may well note, that the object of those wolves was nothing less than to quench the light of the Divine word, and to condemn innocent blood, not by any means a desire to bring back the erring (arising either from love to them or the truth); further, that their constant aim was to condemn at all hazards, and so to twist and turn every Scripture text adduced in defence, as might enable them to brand the doctrine founded on them as heretical, devilish, and savouring of Lutheranism."

But weak as Kayser was in body, he was now so strengthened in the inner man, as to abide firmly by the Scripture, and neither to be terrified or cajoled out of his adherence to it, as the sole standard of faith. Even Duke Ernest himself tried vainly to shake him in this; his constant reply being, "I am ready to be guided in all points by God's word, but by nought else." And so conscientiously solicitous was he not to oppose or contradict, even by an inadvertency, any revealed dogma, that, in transmitting a minute detail of that long and weary examination to two of his most intimate Christian friends, he earnestly entreated them to sift his replies with all care, to ascertain whether he had, in any respect, erred in either his understanding or application of Scripture. What the questions were, which Kayser was called upon, alone and unprepared, to answer, in the presence of his wily and enraged opponents, we shall afterwards see rehearsed in the formal indictment drawn up against him by Dr. Eck,—while how firm, how patient, how cheerfully resigned to the will of God, and how much more anxious to honour HIM by his sufferings than to be relieved from them, is abundantly evidenced in his letters to different Christian friends, written during his imprisonment. As one precious relief, we may adduce that addressed to his peculiar intimate, Michael Tollet, the Austrian Court-chaplain:—"Grace and peace from God our Father, and the Lord Jesus Christ!" Rejoice with me, best beloved brother in the Lord, that the eternal and Almighty God, the Father of mercies and the God of all consolation, hath called me, His unworthy servant, (and a chief sinner), to the blessed honour of confessing His holy and most precious name before an evil world! Praise be to HIM, therefore, for ever and ever, Amen! May the same God and Father of our Lord Jesus Christ, who hath begun the good work in me, carry on and complete the same in my soul.

and direct my heart and fix my every thought and feeling in the way of eternal life! Rule also my tongue, according to the good pleasure of His paternal goodness, in order that my lips may show forth His praise to the end of my being, so that by me, His weak and worthless instrument, His holy, pure, and saving Gospel, which I have so long heard, believed, and professed, may never be blasphemed, but rather adorned, to the glory of His most blessed name! That this my earnest prayer may be heard and answered, I beseech thee to give me the assistance of thy ceaseless and fervent intercessions. Admonish likewise thy flock to bear poor Leonhard on their hearts at the throne of grace, and to entreat our gracious God in the name of His Son, for me, a poor helpless sinner; and this they are warranted to do, in full assurance of faith, resting in that precious promise—"Where two or three are gathered together in my name, there am I in the midst of them."

But, although the general tone of his feelings was that of cheerful assurance, there were not wanting, in the prisoner's experience, seasons of deep dejection, in which the weakness of the flesh repressed the up-soarings of the spirit. But even these passing moments of despondency served only to convince him more deeply of the sufficiency of that strength of Christ, which is perfected in weakness, so that he could say with the apostle,—  
"when I am weak, then am I strong."

In another letter we find him lamenting that the Old Adam strove to seduce him into murmuring and impatience, as if "some new" or unjust "thing happened to him;" but he quickly subjoins, "yet, 'are not two sparrows sold for a farthing, and not one of them falls to the ground without our Father's permission.' Again, 'are not the very hairs of our head numbered?'" With these words of the Saviour, therefore, I can silence the Old Adam, and say from the heart, 'Thy will, O God, be done!' Again, though in my best frames I can aver, with the apostle Paul, neither death nor life, neither principalities nor powers, shall separate me from the love of God and His only word, *yet there are twelve hours in the day*, and moreover, it is not of man's willing nor of man's running, but of God's mercy, that our perseverance is maintained; and hence it is of pure grace if I remain steadfast, and no merit of mine, for God alone is 'able to make me stand.' Wherefore, I yield myself entirely to His hand; and since all things are subject to Him, I will commend my cause to Him likewise, entreating Him to order it as to Him seems best, beseeching only that I may be preserved from bringing dishonour on His holy Name, and that, through and by me, His WILL, and not mine, may be accomplished."

But far removed as Kayser was from self-reliance, he was equally free from an enthusiastic and presumptuous grasping at the crown of martyrdom, or a contemptuous neglect of the ordinary means of self-preservation, under the idea that God must necessarily interpose miraculously in his behalf. Thus we find him writing to a friend, who had used some influence for his release from prison, "It is well that you should be informed that my life is actually in peril, (though, blessed be God, only so far as He permits,) for, as our pious friend W—, and others, have contrived secretly to intimate to me, it is the Duke's settled purpose, unless I abjure *my heresy*, to put me on trial for it, and let the law take its course. I am well content, therefore, that you should use your best endeavours in my behalf, and employ what earthly interest you can for my release; but, above all, I desire to use diligence to commend my cause to God's guidance; for it is His will which hath put me into this dungeon, otherwise man could not have done so. And, therefore, whilst we ought not either to despise good counsel or neglect any lawful means to get me out of it, we must use such only in subjection to God, leaving their success, and the honour of it, to Him."

And, in truth, Leonhard's friends were not remiss in their exertions, which were in so far crowned with success, that not only the Counts of Prawn, Schwanenberg, Starenberg, and many other nobles, but several powerful princes of the empire, such as Casimir, Margrave of Brandenburg, and John, Duke of Saxony, interceded for the release of the prisoner, but all in vain!

Equally resultless remained for a long time the entreaties of his relatives to be furnished with a written copy of Kayser's accusation, in order that, if he were really guilty of heresy, they might try to convince him of his errors.

At length, however, a court was summoned, and the day of trial fixed for the 11th of July; yet even this was kept secret as long as possible, and notice withheld from the prisoner's friends until the afternoon of the 10th.

Without loss of time, his brother Thomas, accompanied by several other relations and friends, and a procurator named M. Vincent, proceeded to the Castle to confer with Leonhard. They could not, however, obtain access to him, save in the presence of Dr. Eck, and the Abbot of Allersbach; nor was it without long and urgent entreaty that the former consented to give in a written statement of the allegations against the prisoner.

Before this concession was obtained, Leonhard had taken courage to make his complaint. "It was," he said, "well known how harshly he had been treated; that he had been left ten weeks in gaol, without learning of what he was accused;

after which, he had been compelled, sick and weakened by confinement and disease as he was, to undergo a long interrogatory, concerning questions of great difficulty and importance. He had been then reconducted to prison, and once again brought forth for examination, and to be driven about and tormented with questions, that it would not surprise him to find he had answered confusedly, or even erroneously. He claimed, therefore, the right, at any future examination, to correct any thing he might have been entrapped into saying, contrary to his own innate conviction, or the plain meaning of God's unchangeable word."

After the prisoner had thus made his protest, Dr. Eck proceeded to read aloud the following twenty-one articles of accusation. 1st. That Kayser had confessed his belief, that man is justified by faith, without the addition of works. 2nd. That there are only two sacraments, viz., Baptism and the Lord's Supper. 3rd. That the mass is not a sacrifice which can avail either for the living or the dead. 4th. That he confessed to not having celebrated mass for the last two years. 5th. That he had partaken of the Supper at Wittenberg, in both kinds. 6th. That he maintained the Gospel was not truly preached in Germany. 7th. He denies penance to be a sacrament. 8th. He could not find the other five sacraments in the Bible. 9th. That auricular confession was not commanded, but only counselled in the word of God. 10th. That Christ is the only propitiation for sin. 11th. That marriage is no sacrament. 12th. That the vow of celibacy is not binding. 13th. That the degrees of relationship within which marriage is unlawful are to be determined by the Scriptures. 14th. That adultery is the sole ground for divorce. 15th. That confirmation and extreme unction are not sacraments. 16th. That purgatory is not to be found in the Scriptures. 17th. That the so-called good works, such as reading of masses, indulgences, pilgrimages, fastings, scourgings, &c., with which the Romish church professes to ameliorate the condition of the dead, are of no sort of use to them. 18th. That all days are alike in the sight of God. 19th. That departed saints cannot be intercessors. 20th. That believers are made free through Christ; and 21st. That the natural man has no free will in divine things."

Kayser defended and proved his confession of faith from the Scriptures, to which Dr. Eck, to use the phraseology of that day, had nothing to oppose but "light wares."

Kayser's relations next requested the postponement of his trial for a month, alleging the impossibility of preparing a defence before the next day for which the trial was appointed; and further, that the accused might be furnished with a copy of the indictment, and be permitted to employ

an advocate. They, at the same time, declared themselves willing to repay whatever extra cost the postponement of the trial might occasion to the Prince.

Eck and the Abbot declaring themselves incompetent to grant their requests, they were entreated to refer them to the Duke himself.

This was accordingly done, but although the prisoner's relations were summoned to appear before the sovereign and his prelates, it was only to receive a point-blank refusal of their petition; for although one clause was in so far conceded, that it was *promised* to send a copy of his accusation to Kayser, the promise was never fulfilled.

There was great hurrying to and fro in the streets of Passau on the morning of the 11th of July. Many soldiers had been called in from the country, and provided with arms and accoutrements from the Ducal arsenal, with a view, perhaps, quite as much to guard against any sudden movement of indignation on the part of the citizens, as for the purpose of heightening the imposing pomp of the approaching trial.

Kayser was led from the citadel to the court-house chained to a priest, who had been already condemned, and was about to be executed, for some flagrant crime. This unfortunate, who appears to have been a true penitent, called aloud repeatedly as they went along, addressing Kayser, "I am not worthy to walk beside thee, for thou art a righteous man, but I have merited my fate, and the law is righteous in claiming my life;" but Leonhard commanded him to be silent. They were purposely led past the dwellings of Kayser's relatives, in the hope of shaking his resolution, and alarming his friends, who, it was expected, would urge him to retract. But he showed no emotion, only availing himself of the opportunity to take an affectionate farewell of his aunt; and his friends gathered round him in the market-place, with the sole purpose of consoling and encouraging him, for not one among them attempted, or would have desired to make him swerve from the truth.

The two fettered prisoners were at length led into the chapter-house, where the court was already assembled. There sat the administrator, Duke Ernest, as president, surrounded by a brilliant circle of nobles, privy counsellors, and doctors of civil and canon law, the whole girt in by a numerous body of men-at-arms in full armour.

Leonhard having been placed at the bar, an official opened the proceedings by a speech, in which he reminded the Prince of the oath by which he had pledged himself to the extirpation of the *heretical* sect.

Kayser was next called on to recant. But he replied, through his counsel, (who had been conceded to him as a matter of pure favour, but by no means of right,) that he could not recant

anything which rested on the authority of Scripture; should he, however, be found to have maintained anything not contained in the word of God, he would willingly unsay it.

The procurator-fiscal then advanced, and handed over a long citation to a notary, desiring him to read it aloud. The man was, however, unable to do so, because tears choked his utterance; upon which, another functionary seized the paper, and read it through with much apparent satisfaction. Another paper was then read by the fiscal himself, but it being drawn up in the Latin tongue, Leonhard begged it might be interpreted into German. This was refused, and equally little attention paid to the solicitations of his advocate, who tried to obtain a copy of the accusation and a short delay, in order to the proper weighing of the case. These demands on the part of his counsel drew on Leonhard a peremptory call by the fiscal, for a simple *yea* or *nay* to the Latin articles of accusation. The prisoner, however, replied by translating, with great fluency and precision, each clause from the Latin into German, confuting them one by one, and then defended his confession of faith by citing such a host of Scriptures, as induced one of the officers of the court repeatedly to exclaim, "What think you of, Mr. Leonhard! Do you mean to hold a sermon to us?"

But if Kayser failed to make a favourable impression on his judges, his fearless confession of the truth procured for him great sympathy and pity among the bystanders.

His advocate next attempted to gain time, at least, by advancing the usual protests and legal objections, but the court overruled them, and hurried on to pronounce sentence, which the Prince did personally, reading from a slip of paper the following decree, "that Léonhard Kayser should be denuded of his priestly consecration, and delivered over to the secular power."

Once more did Leonhard attempt to move the clemency of the Prince, and his advocate appealed from the present court, to the decision of a free council. But all was in vain. They proceeded at once to divest him of his priestly consecration,—which ceremony was performed by the consecrating Bishop of Passau,—and then handed him over, as a layman, to the municipal judge. A right suitable winding up of the inhuman farce was furnished by the hypocritical intercession of the ecclesiastical members of the court, that the culprit might not be "pursued unto blood," but "dealt with in tender mercy," when all the time they themselves and the world knew full well, that nothing less than his death was desired and expected by them. Such, however, was (and is)

the use and wont of that church, which, while professing the tenderest care for the souls of men, has so lavishly drenched the earth with human gore.

Still in fetters, Kayser was reconducted to his dungeon in the citadel, where he remained until the 18th of August, on which day they fastened him by chains on a horse, and led him through the streets of Passau (closely guarded by horse and foot soldiers) to Schärding. His courage never flinched, and he greeted all he met with cheerfulness. Beneath the gateway his friends had assembled to give their last farewell, and they mingled it with words of encouragement, calling publicly on him not to yield a hair's-breadth, but to cleave steadfastly to the truth, whether in life or death. One of them offered him a cup of refreshment, which he accepted, and ere he drank, he exclaimed, with an upward look of thankfulness, "may it strengthen me in Jesu's name!" On entering Schärding, he said aloud, "Oh, Lord Christ! how wondrous are thy ways! Who would have thought that I should be thus brought back to my old domicile!"

He remained in Schärding till the fourth day, during which time his friends were suffered to visit him. On one of them remarking, with more blunt sincerity than polish, "I fear, Mr. Leonhard, you will be burnt!" He replied, calmly, "Another passage would be pleasanter; yet, if it be God's will, I am ready. And yet I can scarcely believe they will kill me on this condemnation."

Once again a vigorous effort was made by Kayser's family to move Duke William to compassion, by means of the intercession of the council of Schauberg, but the only reply was, "that orders were already given to the governor of Schärding to bring Kayser to the stake!"

In the near prospect of this fearful death, Kayser made his will. It begins thus:—"In the name of the Lord, Amen! After that God of his mere goodness and mercy hath drawn me from this world's wretchedness to be partaker of His grace, and hath invited me, through His instrument,\* to yield up my spirit to-morrow for the sake of His truth, I desire to entreat you, my dearest brothers, to undertake the fulfilment of my last will, and to see the same executed to the best of your power. Item first of all—that you demean yourselves kindly and brotherly towards one another, obedient to the magistracy, and dutifully towards our mother, taking care, above all, that she be instructed in pure Gospel truth, for which prayer should be daily made to God. Item second—that you share and divide the property I leave behind, right brotherly, friendly, and equitably among

\* Meaning the Duke of Bavaria.



you, without disputing or cavilling, commending the poor to your conscientious consideration. Lastly, be assured, that God will nourish you temporally and eternally; be not, therefore, covetous of cursed lucre, but having food and raiment, be ye therewith content. Item third—that you live with your wives in all love and unity, cherishing them as your own bodies, bearing each other's burthens, remembering that our life is but as a shadow which passeth, and as a flower of the field—(Isaiah xl. 6)."

The governor of Schürding designed to execute the command of his sovereign respecting Kayser at the earliest dawn, and in deep silence, in the hope of thus precluding his friends from witnessing and recording his death. But the burghers of Schürding, who were no ways pleased with the whole proceeding, refused to open their gates for the purpose. They further notified to Kayser's friends what was in progress, and even hinted, that if they would petition for it, the execution should take place by the sword instead of fire. But they refused to petition respecting the *mode* of death, (probably considering such as a tacit recognition of the justice of condemnation to death in some form,) and said, "God would do all things well."

In the morning of the 16th, the executioners came to fetch the prisoner, and one of them said compassionately to him, "I am not fit to teach or advise you, who know much better how to behave than I can tell you; I must, however, execute the orders of my sovereign, whether I will or no!" "Good friend," replied Leonhard, mildly, "I need not your teaching! but do as you are bidden!" So saying, he stretched out his hands, and they bound them firmly. But one of the pieces of whipecord had got entangled, and the executioner began to curse with impatience. On which Kayser remonstrated with him, saying, "Dear brother, take your time, I shall not escape from you! I do not consider you as having any hand in my punishment. Christ my Lord hath willed it, and you are but His instrument!"

As he was being led through the streets, he looked upward with indescribable solemnity, and recited Latin psalms with so rapid an utterance, that one word seemed to overtake the other. A Popish priest sought to join and converse with him, but he rid himself of him, with the words, "You have nought to do here, priest!"

Leonhard's servant then drew near, weeping, to say adieu. "Of what consequence," said

his master, "is this poor body!" As he drew near the place of execution, he began to speak with great animation in German, and repeated oft, as if addressing some invisible listener, "Christ! Thou must suffer with me! Christ, Thou must support! Thou must bear me up, else I perish! I perish!"

By this time the procession had reached the bank of the Inn, where a vast crowd had assembled; on perceiving which, Kayser called aloud, "Behold the fields white to harvest! Reapers are needed there! Oh, pray the Lord of the harvest that He may send reapers into His harvest!"

He was then placed in a cart, and thus conveyed to an island in the river Inn, where the stake had already been prepared for him. On seeing which, he exclaimed, "All who have helped to bring me hither, I forgive with my whole heart! And I pray you, good people, join me in beseeching God to forgive my adversaries. But if I have offended any one, by either word or deed, or proved a stumbling-block to any by my preaching or practice, I heartily pray him and God to forgive me!" He then declared that he died in the Christian faith, and in charity with all mankind; and lastly, he prayed for all those who were still in the darkness of unbelief.

The governor, fearing a favourable impression on the people, would not suffer him to speak more, but hurried him off to the place of execution; on reaching which, he laid himself down in a little hollow, round which the faggots were piled. He then besought the multitude to sing the hymn beginning "Come, Holy Spirit, from above." The priest already mentioned again drew near, and admonished the martyr, if he had denied any article of faith, to retract now, and implore God's grace. Leonhard made no reply, but when asked if he desired to die as a true Christian, he answered "Yes," with a loud voice; on which the priest reminded him of his baptism and of the sufferings of Christ.

The fire had by this time kindled, and as the flames shot upward, Leonhard cried out, with a distinct and clear voice, "Jesus, I am thine! bless me by receiving me to thyself!" These were his last words, for the flames speedily put an end to his earthly existence, between eight and nine, on the morning of August 16th, 1527.

"Blessed are the dead who die in the Lord!" "Neither fear ye them who can only kill the body, and after that have no more that they can do!"

# European Intelligence.

## FRANCE.

ACTS OF RIGOUR AGAINST M. MICHELET AND OTHER PROFESSORS OF THE UNIVERSITY—  
QUARREL BETWEEN THE ARCHBISHOP OF PARIS AND THE BISHOP OF CHARTRES—  
OPINIONS OF THE PRIESTS AND LAITY ON THE AFFAIR—ROMANIST PREACHERS AT  
PARIS—CALUMNIES AGAINST THE PROTESTANTS IN THE SOUTH OF FRANCE—FRESH  
ATTEMPTS ON RELIGIOUS LIBERTY—NUMEROUS CONVERSIONS TO THE REFORMED CHURCH  
—BUDGET OF THE NATIONAL PROTESTANT WORSHIP.

ACTS OF RIGOUR AGAINST M. MICHELET, AND  
OTHER PROFESSORS OF THE UNIVERSITY.

—, France, April, 1851.

I have often spoken, in my former letters, of the persecutions of which the primary teachers have been the victims. The poor village schoolmasters have fallen by thousands under the blows of the papist clergy, who have denounced them as abettors of demagoguery, anarchy, and socialism. A simple disagreement between a schoolmaster and his curé is sufficient to deprive the former of his place, and of all means of existence.

Now, the clerical faction carry their demands and attacks higher. For, having trampled under foot the more humble functionaries of public instruction, they begin to direct the same persecutions against professors who occupy the most eminent rank. *M. Michelet, M. Jacques, M. Guépin, M. Rabinis*, and others, are being deprived, or at least suspended for an indefinite time.

The majority of your readers probably know the name of M. Michelet. He is a distinguished historian, a skilful orator, and a talented writer. Belonging by birth to the popular classes, he has risen by degrees, by his own merit, to the first places of the University. He was professor at the *College de France*—the most celebrated of our scientific institutions, and his lectures were listened to, each week, with deep interest, by hundreds of every age and condition. I do not mean to defend all the views of M. Michelet. This professor has religious and political opinions which I do not approve; and were I reviewing his writings, I should pass on them a severe judgment. But this is not the question. What we have to do with, is *liberty of thought* and independence of convictions. A sentence of suspension has been pronounced on M. Michelet. Why? Because he had incurred the resentment of the ultramontane party. The *Univers*, and other organs of this faction, have pursued him with gross abuse and lying calumnies; they have demanded the dismissal of this professor, who had so courageously unmasked the immoral regulations of the Jesuits and the perfidious manoeuvres of the priests; and the Minister of Public Instruction, docile to their injunctions, has in effect signed an order which forbids M. Michelet to remount the academic chair, without a fresh order. What must we conclude from this? A very simple thing—viz., that the professors of the University must obtain the good graces of the clergy upon pain of dismissal! If they cannot bend under this shameful yoke—if they claim the right of expressing freely their

thoughts—and especially if they dispute the veracity or sanctity of the papist system—well! so much the worse for them! They will atone for their acts of independence by the loss of their place. Neither the services they have rendered to national education, nor the talents they have displayed in the discharge of their duty, will protect them against the enmity of the priests. The University is the slave of the sacerdotal caste. That is the fact which has excited public opinion.

Some remarks on *M. Jacques*, who was professor of philosophy in a lyceum of Paris. I mentioned, in my letter of the month of January (see *Evangelical Christendom*, p. 37), an article of M. Amédée Jacques against revealed religion. This writer merits little sympathy; but is it a sufficient reason for pronouncing against him the most exorbitant penalty? M. Jacques has not only been dismissed from his University duties, but has been declared *incapable* and *unworthy* of being employed as professor even in a *free* school, or an institution which receives no support from the State! Thus M. Jacques has been in some degree branded with a mark of infamy; and the superior council of the University, which has adopted this astonishing resolution, maintains, notwithstanding, that it *respects* independence of convictions and sentiments! What mockery! You pass on a citizen a sentence of moral, legal, absolute indignity, and you say that you do not level a blow at liberty of opinion! It is evidently a subtlety inspired by the Jesuits; for liberty with these reverend fathers is only *their own liberty*, and the subjection and degradation of all their adversaries.

M. Guépin, professor of natural philosophy and chemistry in a college of Nantes, has been dismissed, because he published a book on the *philosophy of socialism*. This book may be good or bad, but what connexion is there between such a publication and lectures on the physical and natural sciences? Could not M. Guépin discharge properly his duties, although he had adopted some socialist opinions? M. Rabinis was professor of history at Bordeaux. He is a man universally honoured, of learning, and great facility of speaking. But, alas! he has been too truthful in his *historical* instruction; and as history, faithfully expounded, is not precisely favourable to the church of Rome, M. Rabinis has been suspended. Proceed, honest Jesuits, close without pity the mouths of all those who oppose you, destroy even their pen if you are able, but be assured that France will one day demand a rigorous account of these attempts.

# QUARREL BETWEEN THE ARCHBISHOP OF PARIS AND THE BISHOP OF CHARTRES.

I proceed to another matter, not less important. You recollect, doubtless, the analysis which I sent you of the pastoral letter in which the Romanist archbishop of Paris forbade the priests to interfere in political questions (*Evangelical Christendom*, pp. 68, 69.) The reverend prelate, who apprehends fresh and terrible social catastrophes, has sought to prevent the calamities which might fall on the ministers of his communion, by counselling his subordinates to pay discreet attention to the citizens of all parties. This paper has been generally received with approbation.

But, in the same ranks of the clergy, an opposer has appeared, who, in vehement terms, has reproached the archbishop of Paris with having fallen into *pernicious errors*, and obeyed the inspirations of the *spirit of falsehood*. This adversary was *M. Clauzel de Montals*, bishop of Chartres, and consequently, according to the canon laws of the church of Rome, under the jurisdiction of Archbishop *Sibour*, his metropolitan. Notwithstanding this, the bishop of Chartres has publicly taxed his superior hierarchy with not having known the regulations of the council of Trent, and with having sanctioned the revolutionaries of our age.

Some words on this *M. Clauzel de Montals*. He is an old man, rooted in the most ancient prejudices. As he sprang from one of the first families of the French nobility, he is ruled by aristocratic traditions. He inwardly favours the heir of the Bourbons, Henry V. He detests, from the bottom of his heart, revolutions; not only that of 1848, but also those of 1830 and 1789. France, in his opinion, was, during *fifteen hundred years*, tranquil and flourishing under monarchical authority; and it will only regain prosperity by the return of its *legitimate king*. *M. Clauzel de Montals* is a *jacobite* of our country and of our age. His character is impetuous and inflexible. He had already been censured by the Council of State, during the reign of Louis Philippe, for having abused the University.

At the present time his blows are aimed at an archbishop. He maintains, in his reply, that the priests are very capable of taking an active part in political affairs;—that the Cardinals *d'Ossat* and *Richelieu* discharged with rare success the duty of Ministers of State;—that the study of theology is excellent to form good civil legislators and eminent diplomatists;—that it would be in the members of the clergy treachery, a kind of cowardice and apostacy, to stand aside in the important conjunctions in which we are placed; that they ought to speak, write, act, and employ all their influence, in order to change our vicious forms of government, &c., &c. In a word, *M. Clauzel de Montals* has extolled the intervention of priests in political matters as highly as the Archbishop *Sibour* had condemned it.

When this fresh pastoral letter was published in the ultramontane journals there was very great offence, as you may suppose. Two Romanist prelates expressing opinions so opposite! The inferior attacking his metropolitan with so little

ceremony! A dispute so bitter, in a church which is incessantly boasting of its unity! The archbishop of Paris could not rest under the weight of this direct aggression; and, in truth, twenty-four hours afterwards he issued an order by which the pastoral letter was accused before the Provincial Council of Paris. "Considering" says *M. Sibour*, "that the bishop of Chartres, by his pastoral letter of March 12th, addressed to the clergy of his diocese, has attacked, in contempt of all hierarchical order, an act of our jurisdiction . . . . Considering, that if it be permitted to each bishop to interfere in the interior administration of other dioceses . . . . episcopal authority would be annihilated, the lines of obedience would be entirely dissolved, and, consequently, the government of the church rendered impossible. . . . . Considering that this blow, struck at our jurisdictional authority, and this forgetfulness of all respect for our metropolitan dignity, as well as the scandal which it occasions, we cannot keep silence. . . . We accuse before the Council of Paris," &c.

You see that this language is sufficiently bitter. Seldom do Protestant pastors address to one another such severe accusations. What, then, is Roman unity? A vain pretence, a pure fiction. The papist bishops are agreed:—yes; when they say nothing, write nothing, and carefully conceal their true sentiments. As soon as they dare express what they think, they are as divided as we are, on very important matters, and employ sometimes more bitter expressions. Urbanity is a quality unknown to the Pope and his subordinates. Read the briefs of the pontifical chair!

The impressions produced by this unexpected quarrel have been very various. The *Unions* and the ultramontane party, promising to maintain a respectful silence, have let it appear that they were on the side of the bishop of Chartres rather than on that of the archbishop of Paris. The clergy of the capital have, it is true, in due form, visited *M. Sibour*, and the dean of the cures has presented him, in the name of his colleagues, the homage of *sincere devotedness and entire confidence*. The archbishop replied, that this step, so delightful to his heart, "honoured the priests of Paris before God, the church, and the holy chair." He then exhorted them to continue strangers to the strifes and agitations of political parties. He then embraced the dean, and said that he regretted that he could not press each priest individually to his heart. This scene was very touching; some present even shed tears; but what does all this prove? The truth is, that, according to authentic reports, the majority, the great majority of the priests, partake of the sentiments of *M. Clauzel de Montals*. They have mingled in politics in the past, and be sure that they will continue to do so. The priests of Rome have never consented to remain peaceably shut up to the duties of the sanctuary. The Jesuits, especially, whose spirit and example exert so much power over the sacerdotal body, will not renounce, at any price, their interference in political debates; for there is their vital element, their motive for existence, the source of their authority, and Archbishop *Sibour* will be fortunate, if he be not excommunicated by these good fathers as a heretic and traitor.

As to the laity, the greater part have declared in favour of M. Sibour. The *Journal des Débats*, *l'Ordre*, *le Siècle*, *la Presse*, *le National*, &c. The most influential political publications, except the newspapers of the legitimist party, have strongly blamed the bishop of Chartres, and supported the principle that priests ought not to participate in secular affairs. But these praises even, far from softening the bad humour of the Jesuits and ultramontane prelates, have given them a reason for further slandering and abusing the archbishop. "This prelate," they say, "is approved by the indifferent, the worldly, and the atheist; then he is to blame, in a three-fold degree to blame." This quarrel is not terminated; let us patiently await its end.

Whilst the two dignitaries of Romanism were presenting the little edifying spectacle of their disputes, the churches of Paris were being frequented by numerous crowds. It is the period of Lent, and during this season of the year the world runs to the papist temples; for the Roman religion has contrived a convenient compromise between the passions of the flesh and the duties of devotion. It says to its flock, "Amuse yourselves well during the time of the Carnival; provide every possible means of amusement; go to the ball, the concert, and the theatre; give free course to your sensual inclinations; but,—but when Lent comes, mortify yourselves, confess, renounce your fêtes, come to church, and you will have full absolution from your sins." In this way the life of the papist faithful is divided into two contradictory parts,—the one for pleasure, the other for piety; the first consecrated to the frivolities of the world, the second to the austerities of religion. A singular system, truly!

#### SOME CELEBRATED PREACHERS

Have been sent to France, to deliver the accustomed sermons. I will mention, among others, Father Ventura and Father Lacordaire. The former of these two monks is a very enigmatical personage, or rather, his conduct is very well explained by selfish calculations. He has dwelt a long time at Rome, as general of the order of the Théatins. When Mazzini and his friends were at the head of the Government, Father Ventura affected liberal and democratic opinions. He energetically censured the appeal addressed by the exiled Pope to the bayonets of the European powers; he declared that if Pius IX. should return to Rome over the dead bodies of his subjects, the papacy would be forever dishonoured and undone. That was all well; but immediately on the return of the Pontiff, the Abbé Ventura changed his opinions and his language. He retired prudently to the south of France, to Montpellier, and there he spent a whole winter, dealing out invectives against Luther, Calvin, and the Protestants, desiring apparently to regain the favour of the Roman Inquisition. At the present time he is at Paris, declaiming unsparingly against philosophers, not excepting Descartes or the most esteemed thinkers of the seventeenth century. In his eyes, the crude *scholiasts* of the middle ages are the depositaries and accomplished models of learning, especially Thomas Aquinas. "The writings

of St. Thomas," he says, "are the most profound, extraordinary, and marvellous work which has come from the hand of man. St. Thomas knew everything, understood everything. No one has ever known that of which St. Thomas was ignorant. It is human reason raised to its highest power." This is truly a complete panegyric, but I doubt whether Father Ventura obtains many disciples in the city of Paris; the great difficulty would be to read to the end his heavy folios, containing subtle questions, expounded in bad Latin.

Father Lacordaire starts on a different track. He does not laud St. Thomas, whom he has probably never read; he leaves the scholiasts to sleep in their venerable dust. His object is to captivate his hearers, by making easy to them the conditions of salvation; and in order to attain his object, this rash and little orthodox monk is not afraid to put himself in flagrant opposition to Jesus Christ himself. Would you have supposed that a priest, a minister of Rome, a preacher, with a congregation of seven or eight thousand persons, would dare, notwithstanding the express declarations of the Lord, to maintain that the number of the elect is not small but great? The Abbé Lacordaire has recently preached a sermon from this text, "Many are called, but few are chosen." On this occasion, he pretended that it was a *simple opinion* controverted among doctors, and not a dogma. He tried to prove that the number of the elect is much greater than that of the reprobate. "Humanity," he said, "being generally composed of workmen and the poor, and consequently the elect (?!), it follows that the good surpasses the wicked. Further, the majority of infants, accounted innocent, die before the age of twelve years. Women, also, for the most part, are, by their devotedness and their virtues, the *soundest part of the world*; for, whether they maintain their virtue, or recover it as the sinner to whom much was forgiven.... Then the number destined to hell is not great. O Satan, where are thy victims? and what remains for thy heritage?" &c. Thus Father Lacordaire thinks that it is sufficient to be a workman, or a poor man, to be of the elect! He opens widely the gates of heaven to any who desire to enter there, and from the pulpit addresses flatteries to the female portion of his audience! I know not the opinion of the priests respecting such observations; but I know well that the laity, who have the Bible in their hands, will see the opposition to them of the clear teachings of this holy word.

#### CALUMNIES AGAINST THE PROTESTANTS IN THE SOUTH OF FRANCE.

Protestantism continues to be exposed to the most false and wicked inventions of its implacable adversaries. Lately, the *Echo du Midi*, a journal published at Montpellier, under the direction of the priests, contained an article on some scandalous circumstances, occurring, according to this jesuitical publication, at *Marsillargues*, a little town almost entirely peopled with Protestants. "The pastor," said the *Echo du Midi*, "raised at the end of his sermon the cry, *God save the democratic and social Republic!* The parishioners began to sing in the

temple the revolutionary song of the Marseillaise; they even danced indecently in the sacred edifice!" The details were distinctly given. It seemed impossible that statements of this kind should have been invented, and many journals of Paris copied the article from the *Echo du Midi*. But what part of these allegations was true? Nothing, absolutely nothing. The pastor did not utter the words democratic and social republic, no singing was heard in the temple, except that of the Psalms, and no tumult nor dance took place in the interior, nor at the door. The *Echo du Midi* has been compelled by law to disavow these odious accusations; but the ultramontane and legitimist journals of Paris, who repeated the calumny, have not thought fit to insert the disavowal. In this manner impostures are propagated, accusations produce their effect, and French protestantism pays in public opinion the penalty of faults it has not committed. The chief even of the State, M. Louis Buonaparte, seems to have imbibed these false and injurious prejudices, for he said lately, to honourable members of our communion, that the Protestants of the south of France were not *the friends of order* they should be.

Notice here the tactics and the artifice of the Jesuit faction. "Calumniate! calumniate!" cried out a character in comedy, "and whenever you shall be contradicted, something of the calumny will always remain." Such is precisely the course of our adversaries. They attack, they depict in the darkest colours the disciples of Luther and Calvin; they represent them especially as Socialists, who compromise the sacred foundations of religion, family, and property. These lying insinuations always meet with some individuals disposed to adopt them; each papist curé is, in his parish, the official propagator of these calumnies; and by these means, in spite of our most earnest denials, we are convicted before an ignorant population, or abused as accomplices of the most detestable doctrines! What can be done to escape this evil? We form only a feeble minority, and the voice of the Protestants is not heard in the midst of the terrible storms which roar over our unhappy country. Our only remedy is to be resigned and patient, in the hope that the truth will be sooner or later known.

#### FRESH ATTEMPTS ON RELIGIOUS LIBERTY.

Liberty of conscience and worship is constantly threatened, either by functionaries of low degree, who are ignorant of the terms of the law, or by the clergy, who fan, without cessation, the flame of religious persecution. I will merely mention two fresh facts.

A dissenting pastor, *M. Lenoir*, who studied at the theological school at Geneva, and received the highest testimonials from its professors, had celebrated the Protestant worship at *Saint-Hilaire*, in the district of *Ballac*. As he was going out from the meeting, he was seized, without any form of trial, by a gendarme, and dragged to the neighbouring prison as a vagabond or thief. *M. Lenoir* passed the night on a bundle of straw, and was able to reflect in his cell on what religious liberty is in France! I know not, at the moment I am writing, what has been the issue of this affair. It is probable that some influential

friends have interceded on behalf of this estimable pastor, and obtained his liberation. But one thing is certain, viz., that the prefects, the sub-prefects, the mayors, and the gendarmes interpret according to their inclinations the most sacred rights of conscience, and may put pastors into prison whenever it pleases them. The Government will not even in the slightest degree reprimand them; it will simply say, that such or such functionary has made a mistake, and the thing will be at an end.

In the department of *l'Eure*, a scene has taken place similar to that which happened at Montavault (*Evangelical Christendom*, p. 104, 105). The inhabitants of *Sainte Opportune*, near the city of Elbeuf, had repeatedly requested the consistory of Rouen to send them a pastor; and their request, after mature consideration, being found serious, *M. Paumier*, son of the venerable pastor at Rouen, was sent on this mission. He went to *Sainte Opportune* on the 28th of last March, and repaired at once to the mayor of the commune, in order to tell him the place and hour of worship. This magistrate, who apparently thinks that Protestants have no right to make proselytes, told the pastor that he would not suffer such a meeting in his village. *M. Paumier* represented to him, in vain, that the law had decided the question, and that the superior authority had given a verdict to the Protestants of Montavault. The fanatical and bigoted mayor refused to listen to these explanations. The pastor persisted in discharging his duty; the assembly over which he presided was disturbed by the interference of the public force. We learn that the consistory of Rouen immediately complained against this act of brutal violence, and addressed an energetic representation to the Minister of Worship. Let us hope that Government will do justice to the oppressed. But why does it not send to its subordinates explicit and precise instructions on the duty of respecting religious liberty? Will it always shrink through fear of displeasing the Romish clergy?

#### NUMEROUS CONVERSIONS TO THE REFORMED CHURCH.

Nevertheless, notwithstanding the ill-will of the civil power, protestantism makes delightful progress. Our evangelists and colporteurs pursue their work, sustained by their confidence in the force of truth and the blessing of God. A fresh commune, *Saint Michel*, near *Forcalquier*, in the department of *les Basses Alpes*, has for the most part embraced the Reformed faith. The circumstances of this religious movement are somewhat remarkable.

The village of *Saint Michel* was formerly protestant. It was converted to popery, as many others were, by the dragoons of Louis XIV. The ruins of an old Huguenot temple are still visible in this commune, and attest, in much eloquence, the former opinions of the inhabitants. It also appears that this population has preserved a certain spirit of independence. In 1819, the peasants of *Saint Michel* had some disputes with the bishop of the province. Their complaints being disregarded, weary of the tyranny of the Roman priesthood, they requested a Protestant

pastor. The consistory of *Marseilles*, with which they had entered into correspondence, exercised much prudence in this affair. They refrained from sending immediately a minister of the Gospel, but favoured the appointment of evangelists and other agents of an inferior order at Saint Michel.

The preaching of the truth produced good fruits. The respectable inhabitants, who had given the impulse of resistance to the bishop, when they saw the movement becoming serious, withdrew; but the humble, the poor, in greater number, persevered and demanded the establishment of Protestant worship among them in a regular and permanent manner. Our religious journals announce that *M. Rouaze*, minister of the Gospel, is going to reside at Saint Michel, and that the inhabitants contemplate the erection of a new temple on the ruins of the ancient one.

#### STATISTICS OF THE NATIONAL PROTESTANTISM OF FRANCE.

The annual sum allotted by the treasury of the State for our two communions, Lutheran and Reformed, amounts to 1,275,550 francs. There are in our country 507 pastors, who belong to the Calvinistic confession, and 249 Lutheran pastors; in all, 756 ordained ministers. About 84,000 francs are annually spent in the repair or erection of our religious edifices. Romanism receives from the budget a sum much more considerable, in proportion, than protestantism, for the expenses of its worship, and this needs not excite astonishment; for we have in the Reformed church neither cardinals, nor archbishops, nor bishops, largely paid. But we willingly abandon these advantages to the Papists, and only ask for two things—*liberty* and *equality* in religious communions. X. X. X.

#### VISIT TO THE NORTHERN CHURCHES.—No. II.

THE PROTESTANT'S WOOD—WALINCOURT—JUCHY-BEAUMONT—ITS HAMLETS: BERTRY, REUMONT—QUIEVY—SAULZOIR.

Rheims (Marne.) April 9, 1851.

If you and your readers, Mr. Editor, are not quite tired of our journeyings in the neighbourhood of St. Quentin, and are willing to accompany us in another excursion, we will at once set out. We must still go on foot, because the cross-roads are often very bad, and must provide ourselves with thick boots, stout gaiters, and a strong stick.

We bid adieu to the modest parsonage of Templeux, and immediately begin to ascend the hill overlooking the village. The sound of the flying shuttle no longer reaches us; but we still occasionally meet journey-men labourers bringing home their work, ploughs drawn by five strong horses breaking up the hard argillaceous soil of our fields, poor women and children picking up stones to sell at a penny the basketful, and a smuggler passing along with his dog, not endeavouring to conceal himself. We pass through the pretty wood of Hernelieu (Herni lucus), which crowns the summit of the hill, and where every Sabbath I used to wander after service, accompanied by not a few of my parishioners. All the green paths, all the shady corners of this wood, awaken pleasant memories in my mind. Here we used to sing a hymn on arriving, there another ere we departed; at this spot I have related the history of Luther; yonder, of Calvin or of Cromwell; here we read a chapter; there we prayed; down there, on the moss, at the foot of that old beech tree, amid the beautiful wild wood-flowers, we partook of a rustic repast with some of the neighbouring pastors and their families. Everything seems to me vocal in this wood. I delight to call it "*the Sabbath Wood*." In the village it is called "*THE PROTESTANT'S WOOD*," because it was to us a real "chapel of ease," where, in undisturbed peace, we could call to mind the memory of our ancestors, who fifty years before used to meet at midnight, in a wild hollow, not far distant, which to this day goes by the name of "*The Stony Box*."

Four leagues separate Templeux from WALIN-

COURT; we arrive at the latter place after passing through some villages, containing few, if any, Protestants. There we are received by a fine though decrepid old man; who, prematurely overtaken by the infirmities of old age, preserved the warm heart of youth. His trembling hand presses ours, and we are soon seated at his simple fireside. It is the pastor Larchevêque, one of the last pupils of the old school of Lausanne. He is one of the representatives of the old régime in the north; he is orthodox, and a warm advocate for the *republican constitution*, though his views have greatly modified (in a liberal sense) during the last few years. The parish where he has laboured for more than thirty years, and which contains between seven and eight hundred Protestants, dispersed through several communes, has always borne testimony to his private virtues, and to the Christian manner in which he has brought up his fine family. By right of seniority, he is President of the Consistory of Lille, but he has delegated the duties of his office to a junior colleague. In his flock, as elsewhere, we find, besides the great mass who are in a state of spiritual death, a little band of believers, who, under the guidance of two aged brothers, endeavour to keep separate from the world, and to feed on the Word of Life. The new church at Walincourt, built about ten years ago, is much more convenient and suitable than most of those we have seen in the departments of l'Aisne and la Somme.

Proceeding thence, we meet with some Protestants in the villages on the road to Juchy. We pass, on the left hand, Crèvecœur, a pretty village, which has been evangelised by the "*Société du Nord*," and where the good seed has brought forth good fruit. On our right lies the forest of the ancient lords of Walincourt, now the property of the commune. A rough, winding, difficult road leads first to Ligny, where we must stop a few minutes, then to Caudry; till at length, gaining the high road, we soon arrive at JUCHY-BEAUMONT, formerly a hamlet of

Walincourt, from which it was separated, on account of its growing importance, some years ago. At Juchy assemble the small congregations of Cambrai, Le Câteau, Bertry, Reumont, &c. The pastor, M. Leopold Levasseur, represents the modern school of ideas, as the pastor of Walincourt represents the old school: they are brethren in faith, though standing on very different and very distant steps of the ladder, as to their manner of comprehending the Gospel, doctrinally and practically. He is still a young man, energetic, full of life and vigour, and dreams of bringing Christianity to bear upon the problems of social life. In 1848, he commanded more than 8,000 votes, when standing for the representation of the Département du Nord in the National Assembly; he was defeated by a majority of only two or three thousand votes. He is charged with being rather high in politics; but you will have no difficulty, if you accept his invitation this evening, to ascertain for yourself, how much truth or falsehood there may be in the charge. During our repast, he informs us that he has given notice in the church that there will be service this evening, and that both you and I are expected to attend. Do not attempt to excuse yourself on the plea of your imperfect knowledge of French—every objection is overruled: you may speak as best you can, but speak you must; you may say as little as you please, but you must say something; you can tell them about the Evangelical Alliance, you will interest, you will do them good. You are still undecided as to what you will do; but a messenger comes to tell us that the church is already filled, that they are waiting for us, that we must go; and you ascend the pulpit amidst an assembly whose ardent curiosity does not interrupt their devotional frame. These blouses, these clattering wooden shoes, this simple unadorned building, lighted by candles, and fitted up with irregular benches,—marks not of simplicity only, but of poverty,—all seem to transport you to another epoch; you can scarcely imagine yourself in a Christian church in France, in the nineteenth century. Your thoughts turn involuntarily to past ages, to the congregations in the desert; and if M. Levasseur and I begin to sing the hymn of the Canicessards, Psalm lxxviii., we too almost share the illusion. After service, every one comes up to shake you by the hand, and ask you how you do. When the crowd has dispersed we return to the parsonage, provided with lanterns to avoid the dangers of losing ourselves or of falling down by the way. We find the wood blazing on the hearth, and the tea getting ready; newspapers and religious periodicals are there; some of the minister's friends, and some of the elders of the congregation accompany us. In a few minutes we have discussed a great variety of subjects; the wants of our churches in general is one that recurs most naturally in the conversation. And then we sing some of our beautiful hymns, ancient and modern; some of them are delightful, and we would willingly go on singing all night; but we must rise early in the morning, for the pastor has proposed to take us to breakfast with some of his parishioners a league off. We conclude this pleasant yet fatiguing day with thanksgivings to Him who has guided and kept us, and retire to the beds which hospitable

ingenuity has contrived to prepare for us in this house, inhabited only by two men. Rustic beds, camp beds, they are; but their occupants are sure to sleep well, because here no one seeks repose without first being well-tired.

In the morning, after seeking the blessing of God, we take a few tracts to distribute on the way, and set forth to visit the hamlets. The nearest, Bertry, is a short league distant; it contains about a hundred Protestants. Nowhere, perhaps, is so small a community split into so many sects; here we find members of the National church, Baptists, Independents, Irvingites; these last have a chapel, and some prophets officiating in red vestments, (which is very dangerous in France.) The members of the Establishment and the Baptists fraternise willingly, hold their meetings in the same place, generally indeed attend one another's services, and are inclined to unite in one flock. The Pontain family, one member of which is in the ministry, (an Independent minister at Boulogne) is the most distinguished in the church, and perhaps in the commune; it is at their house we are to stop. There everything speaks of peace, amidst wonderful activity. The young people, industrious, happy, and blessed in their work, support more than 600 workmen; and, notwithstanding the manifold occupations of so busy a life, they yield nothing in serenity of mind to the calm fine old men who surround and bless them. The six days of labour never make them forget the Lord's day; and after giving their time to business, they contrive also to labour for the advancement of the kingdom of God. Since we are at Bertry, we must of course hold service there; it is the constant rule in the churches of Picardy and Flanders; the congregation have been summoned before notice was given to the ministers, and we have only to take the pulpit. The Baptist minister is there, with all his flock; and he himself takes part in the service, by offering the concluding prayer.

I should have liked to have taken you to Reumont, and shown you the pretty new church, built on a plan designed by the pastor, and corrected by his father, who is one of our best architects. The congregation has borne almost the whole expense of this erection, but it is only fair to say that one of the members took upon himself almost half of the amount. Eighty Protestants reside in this village, which is not far from Câteau, and the greater number of them, if not truly converted, are at least seriously disposed. Here, as well as at Juchy and the other hamlets connected with it, church music is as much cultivated as at Templeux. But time is passing, and if we wish to sleep at Quievy, we must give up going to Reumont. The M<sup>r</sup>. Pontain have their carriage, and we set out in style, pass through Juchy, and in the course of an hour reach Quievy.

Quievy, which is very considerable, and contains a thousand Protestants, has experienced many blessed seasons of revival and spiritual fruitfulness. It has been visited by the Pastor Pyt, by the colporteur Ladam, and by several pastors still living, who were the means of the revival. The minister, M. Durell, a venerable relic of the school at Gosport, was counted in his day the most faithful and powerful preacher

of the north; and in many of the villages of Picardy you will find mothers telling you, as of a special privilege, that such and such of their children were baptised by M. Durell. His sermons were celebrated; and when the revival-teachers, who were dissenters, came to the neighbourhood, M. Durell extended to them the right hand of sympathy and fellowship, instead of joining with those who persecuted them. But now things are sadly changed. Age has stricken his excellent man; his energies, his faculties, his life, have suffered severe shocks, and his hearers are scattered. There are few communes where the Gospel has been more faithfully proclaimed than at Quievy; but there are few communes where worldliness and immorality are so much increased. *Corruptio optimaesima*. The good old man welcomes us joyously, and while the omelette and salad are preparing, while a messenger is sent to the village to announce the arrival of the ministers and twice in the evening, he takes us into his garden, shows us his trees, his shrubs, his flowers, his vegetables, his kid, his rabbits; he explains to us his system of justification *by faith in works*, and talks to us of M. Bogue and his ancient masters; and for a moment he is carried back to the days of his youth. At eight o'clock the church is filled, 600 hearers await us; for notwithstanding the decay of real piety, the Protestants make a point of not missing a service conducted by stranger ministers.

The next morning we pass le Saulzoir, a hamlet of Quievy. There, a few years ago, a large number of Protestants were led away by the doctrines of Irving; and sixty of them for a time became Roman Catholics, with the idea of purifying the church of Rome by entering it as prophets. But finding that their prophetic and apostolic gifts were not recognised, they have ended by returning to pure and simple protestantism, and no trace of all these movements now remains. In this church are some true believers.

M. Levasseur of Juchy, who has joined us, and decided on remaining with us for a few days, will be an invaluable guide, inasmuch as he knows all the churches between this place and Lille better than I do. He is well known everywhere as a politician, and in all the churches as a Christian and a preacher. His conversation shortens the four leagues which separate us from Valenciennes, and we enliven with singing a long, arid, and monotonous journey. We leave on the right some small churches, too distant for us to visit; Maubeuge and its little congregation, &c.

From Valenciennes, where we shall meet with a few Christians but no church, we will first go to visit the mines of Anzin.

\* \* *Erratum* in the former letter. It is the consistory of Paris, not of Pau, that nominated M. Vernes; he succeeds M. Grandpierre.

## RENUNCIATION OF POPERY BY A PRIEST IN PARIS.

(Translated for Evangelical Christendom.)

The following article has been communicated to us from a highly respectable quarter, and we willingly give that publicity to it in this country which our journal supplies. It is printed, in the original, in the form of a circular, to be sent to the Romish clergy in Paris. A similar use is also, we understand, to be made of it here. We cannot refrain from expressing the desire that its perusal may, through God's blessing, lead to many more renunciations of popery. M. Massiot, not content with giving this explanation of his motives to the clergy, has commenced a monthly publication, entitled, *Recueil Catholique*. We have not seen it; but it was intended that the first number should appear in the course of last month. Its design is to advocate the truths of the Gospel in opposition to popish errors, and especially to direct inquiring minds, who are feeling their way out of the darkness of the great apostacy into the light of God's word. May His blessing attend it.—

errors.

Gentlemen, and honoured Brethren,—I have armed with regret, but without surprise, for I expected it, that public opinion errs with respect to myself. False reports are circulated. My late proceeding towards my former ecclesiastical superiors has been interpreted to my detriment. I owe to my holy office, as also to yours—I owe to myself, as a man of honour, and, above all, to truth—to dissipate all mere semblance, and to do away with all pretext for spite and ill-will to rest upon. My letter, which is exclusively addressed to you, has no other end in view.

Report says: I have turned Protestant. No; I have never thought that any of the Protestant sects were in the way of truth, nor do I think so now. How could I, therefore, who was desirous of attaining unto truth, take up a position which I bold and declare to be false? No, again no; I am not a Protestant; and with all the energy of my convictions do I repudiate even the idea of becoming one.

Report says: I am allied to an English sect,

to an English party. Neither one nor the other. I have always thought, and am still of the same opinion, that schism is not merely a great misfortune, but a great crime; knowingly I could never commit it. Now, all that I have done, I did knowingly, after mature consideration, well aware of the step I was taking. So much for sectarianism.

With respect to party: in the religious point of view, there is no party; in Christ, there is neither Jew nor Gentile, Greek nor Barbarian, but only one Christ. In the political and national point of view, I love my country, as the Lord Jesus himself gave us the example. I have always considered my obligations as a citizen as numbering among my most important duties. With all my heart and all my soul I am a Frenchman; I believe I have shown this more than once; and assert, that I never did any one single act to compromise or stain that nationality which is my boast.

Report says: I acted from motives of interest



and angry vexation. From interest? I await my justification from God, and leave to mere facts the refutation of all calumny. From angry vexation? My behaviour, always respectful towards all, and especially towards my lord the archbishop of Paris, must certainly, and I trust will soon, do away with that hateful suspicion.

You ask me now to what church I belong? My answer is, to the one church, holy, apostolic, and catholic, to the which I always belonged, to the which you yourselves all belong. I have never ceased, nor can I ever cease to belong to the church, where, an infant, I received the holy baptism—where, young Levite, I was ordained a priest by the venerable bishop of Chartres. Oh, be not afraid that I have ever done anything, or ever will do anything to invalidate my own titles of Christian and of minister of Jesus Christ!

Do you yet ask me the objects and the motives of my proceeding? I answer frankly: I have fled from the wrath to come. I am determined to escape the judgment which soon will overtake all those who have forsaken the straight way of the Lord, and who will not repent. I have fled from among them, because:—

1. The heads of the Romish church have prohibited the free use of the Holy Scriptures, although Jesus Christ positively commanded all men diligently to search the Scriptures; \*—although Saint Paul says positively that all “Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction . . . . unto all good works;” †—although the apostles always addressed their Epistles, not to the clergy, but to the faithful themselves.

2. They have so disguised the spiritual mystery of the holy sacrament, making it a mere material fact, which changes its nature and its efficacy; and which, by an unheard-of violation of the universal laws, by a sacrilegious attenuation of the truth of God, the immutable Maker of those laws, constrains the faithful to belie his own senses and his straightforward reason, to believe; thus forcing faith to credit an imposture which they would fain attribute to God himself.

3. They have deprived the baptised of the use of that cup, which is alone the sign of the new testament; that cup which Jesus Christ commanded to give to all, and which the apostles, obedient to His precepts, administered unto all, as we see in St. Paul: “This cup is the new testament in my blood; this do ye, as oft as ye drink it, in remembrance of me. . . . As oft as ye drink it. . . . *Whosoever shall drink this cup of the Lord. . . . But let a man examine himself, and drink of that cup.*” ‡

4. When assembled in the oecumenical council of Constance, they condemned a priest to be burnt to death, for having upheld the divine right of the faithful to partake of the chalice. They all, in acknowledging the authority of that council, became responsible for the crime. Not one of them confessed it. The blood they shed cries for vengeance. They still stand charged with that

crime, and most certainly the day will come when the last drop of that blood will be required of them.

5. They have imprisoned Divine worship in a tongue unknown to the people, having no regard to the formal direction of the apostle: “I will pray with the spirit, and I will pray with the understanding. I will sing with the spirit, and I will sing with the understanding also. Else, when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving thanks, seeing he understandeth not what thou sayest? Yet in the church I had rather speak five words with my understanding, than by my voice I might teach others also, than ten thousand words in an unknown tongue;” § and in opposition to the custom of the primitive church.

6. In contempt of the inspired writings of the apostles, and of their doings in all the churches which they founded, they have decreed and made laws, vows contrary to nature, injurious to the holy state of matrimony, which God himself instituted, and which the Holy Ghost declares to be honourable in all. || Thus, of their own individual authority, for reasons easily understood, they have imposed upon the liberty of man a yoke which God never ordered, and which has been the cause of the most abominable disorders.

7. They have turned aside from its holy and legitimate aim the tribunal of penitence, given by God to His church for the deliverance of the afflicted. They have made it a profane means of fathoming the most delicate mysteries of the human heart, the most intimate secrets of the family. They have even defiled the sanctuary of God, and the minds of believers, by questions which the tongue of no man ought to dare to pronounce in the ear of the chaste.

8. They have, again and again, used carnal weapons, having recourse to fire and sword to maintain their authority upon earth. In the holy name of Jesus, who came to save and not to destroy—of Jesus, who condemned those that called down fire from heaven upon a guilty city—of Jesus, who commanded to let the tares and the wheat both grow together until the harvest—of Jesus, whose doctrine and whole life are a perfect model of meekness, patience, and charity; in this holy name they have killed, burnt, and tortured men by millions! Have they at last repented! Have they asked pardon for all the blood they have shed? No; even to this very day they boast of their deeds. Fear can hardly keep down the explosion of homicidal regrets and savage wishes! These crimes await the judgment which cannot linger much longer.

9. Contrary to the example of Jesus Christ, they have claimed for themselves, as priests, the exemption from duties which belong to every citizen; and from crimes against society the benefit of an exceptional jurisdiction, again contrary to the positive instructions of the apostles. ¶

10. By a series of arbitrary usages, and, quite recently too, by an official act, emanating from the supreme chief of the Romish church, they

\* John v. 39.

† 2 Tim. iii. 16, 17.

‡ 1 Cor. xi. 25—29; x. 21.

§ 1 Cor. xiv. 15—19. || Heb. xiii. 4.

¶ Rom. xiii. 1—7.

have, contrary to the universal practice of the primitive church, established, propagated, and singularly spread and favoured the worship of the Holy Virgin, until it has usurped the place, in every church, of that worship due only to Jesus Christ, who alone ascended to heaven to be the one mediator between God and men.\*

On all these points, therefore, the heads of the Romish church are in contradiction to the heads of the Catholic church. They have abandoned the ways of God. They have seduced His people. Among all Christian nations, instead of unity of faith and a knowledge of Jesus Christ, they have produced absolute incredulity, and those disorders and misfortunes which are its inevitable consequences. It is impossible that God, who does not change, who punished the old world, and who punished His chosen Israel, will not likewise punish, and that more severely, the still guiltier chiefs of His church. Already the signs of his anger have appeared. We, ourselves, in this nation, in this great capital, have been both the witnesses and the victims of His anger. Certainly, the day of judgment is at hand. The first stroke of the axe has fallen upon us; and God, in His mercy, has given us one hour for repentance. Have we repented? No, we have returned to the same practices, to the same fidelities, to the same disorders, and the same axe is again raised to strike. It is there, suspended above our heads. Your first pastor has trembled, and you have all heard the eloquent, yet sinister warning of his alarmed solicitude!

For a long time within my own soul I felt all these things. But then I could but sigh in secret, or, at the most, give vent to my feelings in salutary warnings. This I did. But then how could I change my position? I knew it

to be terrible, but inevitable. There was no refuge for me. Out of the Romish church, I beheld churches equally guilty, each one in its way, of some particular crime. In them, therefore, I could find no asylum. At last, through God's mercy, light came down to me from above. I now know that what to man is impossible, to God is possible, and that He, faithful to his counsels, does not judge without offering an asylum to those who desire to seek refuge against His judgments. Yes, I see that of a truth God appears again in His church to save the remnant of his people; that He will re-establish His church upon her ancient foundations, purified from her errors, constituted according to His word, prepared as the chaste bride of Jesus Christ against the day of His coming. I tell you, my brethren, that I recognise the hand of God, not that of man, now working these things in the midst of us; that He is preparing in the church, in the face of imminent judgments, an ark of salvation, where He will in His mercy receive both priest and believer who are willing to turn unto Him. It is utterly impossible within the limits of this letter to tell you how, and to explain to you the nature of these divine communications. I can but affirm the fact, and invite you, through God's mercy, in the name of the Almighty, at the sight of the terrible events which threaten all, to receive in a proper spirit this holy warning of a brother, the last perhaps that I shall ever be able to address to you.

Accept, gentlemen, and dear brethren, the assurance of my entire devotedness and affectionate respect.

L'ABBÉ C. MASSIOT,  
32, Rue de Penthièvre.

February, 1851.

## BELGIUM.

### MEETING TO FORM A BELGIAN BRANCH OF THE EVANGELICAL ALLIANCE.

Many circumstances have hitherto conspired to prevent the different churches of evangelical Christians in Brussels and other parts of Belgium from acting together in faith and love as an organised branch of the Alliance. Lovers of Christ, and therefore lovers of union among his disciples, as the pastors and members of those churches generally were, they nevertheless could not find their way to a common centre of ostensible fellowship. Their difficulties were not unknown to us, and we have deplored whatever of human infirmity was involved in them. We are now called upon to express our thankfulness to God that they are at length giving way, under the more abundant grace of his Holy Spirit. Our brethren themselves will learn from these few lines, which we prefix to the following letter, with what lively joy we have read this account of their recent proceedings—a joy which we are persuaded will be felt by all the friends of Christian concord, and especially by the members of the Evangelical Alliance, in various parts of the world, when they also shall read it in our pages. That institution, let us be assured, however much slighted, and, as we think, undervalued, in some quarters, is doing the work of the Lord in many lands, silently and with little observation it may be, but perhaps on that very account with the more certain marks of being a Divinely approved instrumentality.—EDWARDS.

(To Sir C. E. Eardley, Bart.)

Brussels, April 8th, 1851.

Dear and respected Brother,—I will address myself to you, in the account I am about to give of the interesting meeting, in connexion with the Evangelical Alliance, recently held here, as it

was principally in consequence of your stirring exhortation and kindly words of brotherly encouragement that it was convened.

Some friends of Christian union having assembled to consider the desirableness of forming

a Belgic branch of the Evangelical Alliance, it was unanimously resolved to call a public meeting for this purpose at Mr. Anet's chapel, Boulevard de l'Observatoire, Thursday, April 8. Count de Zuglen consented to occupy the chair, and the Rev. Ed. Panchaud read a report of the progress of the Evangelical Alliance in Belgium and elsewhere. Though the weather proved unfavourable, being both cold and rainy, friends assembled to the number of a hundred, among whom were pastors of four different denominations, Dr. Scheler, Messrs. Anet, Panchaud, Van Maesdyk, Durand, and Tate.

After singing and prayer, a speech from the chairman, distinguished by its fervent piety, and the secretary's detailed report, several brethren in succession addressed the meeting, advocating the principles of the Evangelical Alliance and the cause of Christian union. Without dwelling on the sentiments advanced by each speaker in particular, I will merely state that the impression produced was at once real and profound. The brethren spoke with energy and power; but also humbly and penitently, when they alluded to the part they had taken in promoting the dissension and strife which had troubled the peace of the Belgian church. No discordant sound was heard to mar our harmony, and when Mr. Gräffe, one of Mr. Anet's congregation, expressed the satisfaction and holy delight experienced by that flock in meeting brethren of different denominations and offering them some proof of Christian love, Mr. Panchaud replied by inviting all

churches confessing Jesus Christ as their Saviour God, to be present at the dedication of his chapel, Monday, April 21st, announcing the celebration of the Lord's Supper on the occasion, to which all brethren recommended by their pastors would be welcomed with cordial affection.

It will be the first time such a scene has been witnessed in Brussels—the redeemed of the Lord gathering round the symbols of his body and blood.

We shall now proceed to form a committee, whose business it shall be (by the help of God) to consider the various points now engaging the attention of the Evangelical Alliance in England, and I trust you will not be disappointed in anticipating our co-operation. If, in former times, I have been greatly discouraged in endeavouring to promote the cause of Christian union here, I have been amply repaid by the meeting which has just taken place. God grant it may bear rich and abundant fruit to the glory of Jesus Christ.

You will make an extract, dear Sir, from these lines, of what you think suitable for *Evangelical Christendom*. I have performed the same office referred to in this letter at Fontainebleau and l'Echu, of which the Belgian journals furnish a report. We would draw the attention of our provincial brethren to this important subject.

Accept, dear and esteemed brother, expressions of gratitude and affection from

Your brother in Jesus Christ,

RD. PANCHAUD.

## GERMANY.

### INFRINGEMENTS ON RELIGIOUS FREEDOM IN ANHALT-DESSAU AND PRUSSIA — SUNDAY CONSECRATION — SILESIA.

Möln, April, 1851.

The following notification has appeared in the public journals under date of February 13th, 1851:—"The Consistory Court has just issued the following declaration concerning such Lutherans as have gone over to the so-called Free Congregations.

"1. All such as go over to the so-called Free Congregations cease to be members of the Christian Evangelical church, and forfeit every right and privilege connected with such membership; such as, (a) participation of the sacred supper in the Lutheran church; (b) claims to publication of banns, or celebration of nuptials in the same; (c) offering of thanksgivings in the same; (d) ecclesiastical Christian burial; (e) eligibility to any ecclesiastical office in the Lutheran church, whether as trustee, elder, deacon, precentor, organist, bellows-blower (!), bell-ringer (!), &c., &c., and further enrolment, under any capacity, in evangelic orphan, or other benevolent institutions; (f) the right to demand or receive any testimonial, regarding either moral conduct or religious demeanour, from a Lutheran clergyman; (g) claim to any share in pecuniary benefits, arising from any Lutheran foundation or ecclesiastical institution; (h) the assisting at a Lutheran baptism, whether as sponsors or as accredited witnesses.

"2. In the announcement of an intended baptism in the Lutheran church, it is henceforth

required that the names and designation of the proposed sponsors shall be expressly notified.

"3. The return of a member of the so-called Free Congregations into the bosom of the Evangelical Lutheran church, can only be effected by obtaining the consent of the ducal consistory, at the request and under the testimonial of a Lutheran clergyman that he has, by means of pastoral intercourse with the penitent, tested his faith, and become convinced of the sincerity of his repentance.

"4. As the so-called Free Congregations have rejected the Christian confessions of faith, baptism and confirmation, as exercised by them, must be regarded as wholly invalid by the Lutheran church; and hence the participation in such ceremonies is prohibited to members of that church.

"5. The administration of oaths to members of the so-called Free Congregations cannot take place on the part of a Lutheran clergyman."

Now, without at all entering into the religious position of the so-called Free Congregations, under which general denomination, I have reason to believe, are included all gradations of dissent from the Established church,—from the boldest infidelity up to the conscientious repudiation of the symbolical books as of co-ordinate authority with the Bible—it is easy to see how deeply and intimately the dominant confession can, under this rescript, interpose its power to check every

attempt to sever from its pale; and to what vexatiously extensive tyranny consistorial guardianship may be carried.

It can scarcely excite wonder that, under such a state of things, the timid prefer hushing their scruples to rest (or at least "bowing the head in the house of Rimmon,"\* until better times shall arrive), while the bolder spirits, whose religious impulses are not strong enough to dare martyrdom, throw off all profession of Christianity, and take refuge in avowed scepticism from the teasing annoyances which meet the lukewarm Lutheran (although the lukewarm Christian encounters more!) in every phase of social life.

But the general terms of this Anhalt edict, which imply that its ecclesiastical thunderbolt is launched chiefly against supposed infidel associations, appear tame and pointless, when compared with that published on the 22nd of March, 1851, at Königsberg, which bids fair to annihilate the very semblance of freedom of conscience throughout the Prussian dominions; and that after, one short year since, the civil equality of all religious confessions having been guaranteed to the Prussian nation by a constitution solemnly sworn to by its king! The document, which, like most Prussian compositions, is verbose and bombastic, I am indisposed to burden you with; but may shortly state, that, besides enumerating all the cases of disability rehearsed in the Anhalt decree as affixing to members of the so-called Free Congregations, the Prussian act denounces them against *all sectaries*, without limitation, although the Free Congregations receive some extra anathemas. Moreover, while declaring that dissenters from the Lutheran confession shall not be married within their churches, it debars them from being married elsewhere! denouncing all other but Lutheran marriages, *concubinage*, and the offspring of such marriages, *bastards*!

As to the Free Congregations, their members are declared to have forfeited the Christian name; their baptisms, confirmations, &c., are pronounced null and void, their clergy unauthorised intruders into sacred things,† and, worse than all, they are debarred from receiving burial in any churchyard, even from their own ministers!

What will be the winding up of this excommunicatory act, in a country where no boy can be apprenticed, nor girl go even to service, without having been "sealed on the forehead with the mark" of ecclesiastical confirmation, it is difficult to foresee; but that *dissent*, and not religion, is the true object of attack, is demonstrated by the closing paragraph of the edict, which here follows verbatim:—

"In respect of the Anabaptists, they likewise are severed from the Lutheran church, and incompetent to the legal execution of any valid ecclesiastical official service. But as they, however, notwithstanding their many errors, decidedly hold fast the majority of the chief articles of the Christian faith, they claim to be distinguished from the followers of the Free Congre-

gations; and it is, therefore, our resolve to take another opportunity of declaring our intentions in regard of them, and the manner of their treatment, when the report of last year's synodal discussion of the question of 'ecclesiastical separation' is finally made up." . . . . Even *evangelical* dissenters, therefore, are to be left to the tender mercies of those who are their avowed opponents! I shall feel anxious as well as curious to know in how far Czerski, Post, and the churches connected with them, will be affected by this new turn in the ever-veering Prussian policy, while I much fear it must act injuriously.

#### SUNDAY CONSECRATION.

Among the many anomalies which characterise both State and Church affairs in the present day, no one, perhaps, is more calculated to excite surprise than the zeal contemporaneously evinced in Catholic and Protestant countries for the better consecration of the Sabbath. Without being justly taunted with seeing the Jesuit cloven-foot in everything, it may, perhaps, be well to ponder—before hailing whatever is in itself good, as desirable, come whence it may—the possible causes and ulterior design of this simultaneous crusade against Sunday desecration in France, Austria, and Prussia.

In the account given of M. de Montalembert's "Report on the Sabbath question," given by your excellent correspondent X. X. X., in his communication of last January,‡ its design and probable effect are forcibly brought before us; and, in like manner, a recently published decree of the Imperial Austrian Government, proposing to prevent, by the infliction of temporal pains and penalties, not the *desecration* but the *non-consecration* of the Sabbath day, may probably be found neither an inefficient nor remote introduction to *compulsory attendance* on the mass, as the only recognised consecration of the day of rest. This will, no doubt, seem a bugbear to many, who augur of the events of the latter half by those of the earlier part of the nineteenth century. But no one who has closely marked the signs of the times in these last years, and weighed them in the balance of historic experience, will doubt the possibility, that the incredibly strong re-action, which is fast re-harnessing the bewildered nations of continental Europe to the well-appointed chariot of military despotism, and threaten to make Rehoboam's foolish vaunt a stern reality in civil polity, may likewise (under the guidance of the same serpent wisdom, and aided by the ever-ready civil sword) reseat hierarchical power on the ecclesiastical throne, and enable it to re-enact all "the antic tricks" at which "angels have so often wept," and to wash out in blood the taunting scoffs and heart-withering jests, with which Rome and all her satellites have been whilom harassed. Assuredly there is no lack of good-will, nor zeal, nor bold daring, in the Romish party; and if any proof were wanting of the tenacity of life peculiar to popery, or the

\* 2 Kings, v. 18.

† In accordance with this, Dr. Rupp, at Königsberg, was lately fined seventy dollars for celebrating public worship.

‡ See *Evangelical Christendom* for February, p. 38.

wondrous resuscitations of which the supposed "dead beast" is capable, England at this moment furnishes enough to convince the most sceptical. Indeed, the hopes of the papal adherents are becoming daily more prominently expressed, and the general return of all Protestant nations to the yearning bosom of the true church is a common subject of joyful anticipation with continental Papists; nor is there small ground for dreading its realisation in countries where protestantism is an inheritance, not a conviction, and where human compositions, under whatever name, and human statutes are made the test and the rule of church fellowship, instead of simple adherence to God's revealed word.

It is with more satisfaction that we turn our eyes to the report (drawn up by royal command) of "The Prussian Evangelical Supreme Ecclesiastical Council," on the question of Sabbath observance.

This ecclesiastical opinion is invested with peculiar interest, as forming, as is believed, the ground of the Post-office regulations lately issued by the Minister of Trade and Commerce.

The more immediate law, however, which impelled the Prussian monarch to command an official ecclesiastical examination of the subject, was a meeting of clergy and laity, held on the 17th of July, 1850, at Gnadau (in the province of Saxony), which resulted in a petition to the king, praying "that he might be pleased to direct the home government to take suitable measures for enforcing a better observance of the Sunday."

The clerical report now given to his Majesty develops the history of what may justly be termed "the Sabbath movement," as it has been, for some time past, increasingly manifested, not only in Prussia Proper, but generally throughout Germany. It further refers back to former legal enactments on the subject of Sabbath consecration, as for example, the prohibition, in the early part of the present century, of public philosophical lectures being given on the Sunday forenoon in Berlin, and the generally expressed displeasure at a contemporaneous attempt to establish Sunday morning concerts.

The means now recommended to Government adoption are of a negative kind, not compelling to consecration, but prohibiting and punishing desecration.

Basing on this principle, the report suggests that "his Majesty may be pleased to command the administrative adoption of such measures as may secure the working classes in their Christian right of observing the Sabbath-day's rest, independent of the caprice, cupidity, or reckless immorality of their employers."

"2nd, That all courts of judicature or magistracy, from the highest to the lowest, may be impressed with the imperative necessity of a return to the strict observance of the Sunday, and the importance of their setting the example, by a conscientious abstinence from all official business on that day. And further, as a necessary sequence, the report calls for the authorita-

tively enforced cessation of public works on the day of sacred rest."

In conclusion, it remarks with lamentation on the fact, "that the Government-patronised educational and popular improvement institutions, though designed as a boon to the nation, should bear on their forehead the infidel stamp of a total non-observance of divine worship."

#### SILESIA.

The prime cardinal of Breslau, Deissenbrock, whose name was so often brought before the public in 1846-7, during the ferment excited by Ronge's world-famed letter regarding the holy coat of Treves, has lately been honoured by two presents from the sovereign pontiff; viz., a splinter of the *veritable* manger in which the new-born Saviour was laid in Bethlehem, and—a taper, which his Holiness himself carried in the last Candlemas procession!!! As either object, in itself worthless, derives its unspeakable value from the personality with which it is associated, we may see, in the union of these two gifts, and the fact of their being deemed worthy of juxta-position in the same category, the reality of that divine homage accorded actually (however it may be fashionable to deny it) by true Catholics, more especially such as live far from Rome, to the human head of their church.\* On the other hand, the gradual lessening of the papal prestige in Italy itself is becoming daily more apparent, and the popular demonstration recently made in Treviso, on occasion of the bishop's inauguration, must have been deeply mortifying to the hierarchy. It is true, the proximate cause of the bishop's unpopularity was his being nominated by the detested Austrian rulers, yet who that sees the slavish devotion evinced towards high clerical officials in Austria Proper, Bavaria, and Tyrol, could imagine, that, in Italy, high mass could be interrupted by political wrangling—that a newly inaugurated bishop must pass through lines of soldiers to gain unmolested access to the pulpit—that the solemn benediction spoken from the balcony of his palace should be received with covered heads, and be frequently broken in upon by cries of "Puzza da Tedesca," &c., &c., and that a military guard of honour should be found necessary to his safety, even within the episcopal precincts? Yet such was the scene presented at Treviso on the 27th of February last!

On the other hand efforts, unwearied and unceasing, are being made by the Jesuit order to lengthen the cords and strengthen the stakes of the papal sanctuary. Thus we, in Germany, hear on all hands of their inroads on new and hitherto unmolested territories. The south of Germany has, indeed, long groaned under the incubus (though its bulk was never before so undisguisedly exhibited), and in Bonn, no less than three Jesuits exert their oratorical powers at the present time "to confirm the wavering and strengthen the weak" in the true faith. But a "new thing has recently appeared in the earth," in the shape of Jesuit missions to Northern

\* The prime cardinal occupies a post of no trifling spiritual importance, since, by the last returns, appears that the Catholic population of the Breslau diocese numbers 1,454,028 laity, and 1255 clergy inclusive of ten military chaplains.

Germany likewise. Thus, in Osnabrück (in the dominions of the orthodoxly Protestant Ernest Augustus of Hanover), Jesuit preaching began on the 16th of last month, and that three times daily! It may be, that the Jesuits feel it desirable to make the most of their time, anticipating the probably speedy issue of a royal mandate to cease from proselyting efforts; but, be the cause what it may, the siege against protestantism is being carried on with unusual vigour, no less than sixteen confessionals having been newly erected, in which, at all canonical hours, prompt and plenary absolution awaits the penitents, who have but to ask and have. As yet, the results seem confined to the lower orders, no conversion of note having been trumpeted forth, (as it would most surely be, did it exist,) but, no doubt, the good fathers comfort themselves with the hope that England's example will not be lost upon Hanover, if they are but allowed "to bide their time."

On the subject of the popish anticipations, the language of the *Osservatore Romano* is sufficiently explicit. In a recent number of that accredited papal organ we read:—"The pro-

testantism of Geneva is in the last stage of dissolution. Its temples are deserted, and radicalism is carrying away, stone after stone, from the Protestant building. The followers of Calvin and Luther are hastening forward their mutual downfall by political and religious feuds, and the final blow will speedily be given by the erection of a Catholic church on the rased foundations of their once proud fortifications. London, Berlin, and Geneva formed, of yore, the destructive triangle of Protestant strategy. The allwise providence of God reserved for His high priest Pius IX. the glory of undermining and blowing up this triangle in the name of our Lord Jesus Christ!" This is, at least, plain speaking, and so far to be respected. Oh that Protestants would remember that union is strength, and lay to heart the inspired warning contained in Galatians v. 15.

T. B. K.

P.S.—I beg the correction of a typographical error in the April number, page 118, where "sham professors" appears instead of "quondam professors" of Lutheranism.

## BOHEMIA.

### APPEAL ON BEHALF OF THE PROTESTANT CHURCH OF THE AUGSBURG CONFESSION IN PRAGUE.\*

(To the Editor of *Evangelical Christendom*.)

Savoy, April 8th, 1851.

My dear Sir,—Knowing, as I do, the lively and active interest which you have taken, and are still taking, in the promotion of every work of faith and labour of love, both in your own favoured land, and in many parts of the Continent, I feel encouraged to send you the enclosed appeal from the ministers and elders of a Protestant congregation in Bohemia, which has long been in a very destitute condition, and is still very far from being able, by their own means, to accomplish the objects specified in the appeal, of which the principal is to provide suitable accommodation for their increasing numbers. I shall be most happy to receive contributions, the more so, as I understand that the present minister is peculiarly calculated to prove a blessing to the Protestants in Bohemia, by his ardent zeal for the honour of his Divine Master, and for the good of souls, and should also be highly obliged to you, if you would kindly allow donations to be remitted to you.

I am, with the sincerest wish for the increasing success of your valuable publication,

Yours very faithfully,

CH. F. A. STEINKOPFF.

"Honoured Friends and Benefactors,—Faith, hope, love, these three Christian graces, occupy a place in your generous hearts. But the greatest of these is love, for it is the noblest and most enduring fruit of our communion with God;

'God is love, and he that dwelleth in love, dwelleth in God, and God in him.' 'Love is the fulfilling of the law.' 'To do good and to communicate forget not, for with such sacrifices God is well pleased.' Constrained by this love, you will always feel disposed to lend your assistance, where help is really needed. Under the influence of this spirit of love, you will show yourselves at all times ready to support every benevolent institution, and every work of philanthropy, looking not only on your own things, but also on the things of others.

"This inspires the undersigned with courage to make you acquainted with our great and pressing wants, and to subjoin an earnest petition.

"Our Bohemian evangelical congregation of the Augsburg confession has existed in the imperial city of Prague since the year 1782, and held its first service on the 1st January, 1783, in the palace of Count Morzini. In the year 1784, a house was purchased in the new town, wherein a room was set apart for holding Divine service; but this apartment, on account of the smallness of its space, and from its not being sufficiently lofty, is very prejudicial to the health of those assembling there; several attempts were therefore made in former years to gain permission to purchase an old church, in order that we might have a more fitting and healthy place of worship, but this was never granted.

"In the present more liberally minded age,

\* We shall willingly comply with the request of our venerable friend, Dr. Steinkopff, to take charge of contributions for this Lutheran church; and the more so, from his own testimony to the Christian zeal and devotedness of its excellent pastor. They may be sent either to our publishers, Messrs. Partridge and Oakley, Paternoster Row, or to the Rev. Dr. Steane, Camberwell.—EDITORS.

in which an equality of rights is more generally kept in view, we are at length enabled to alter our sad condition. Indeed, all the evangelical congregations in Bohemia are in the possession of their own churches and places of worship, with the exception of our own in the royal capital, which, ever since its formation, has been compelled to put up with a miserable, unhealthy room for the performance of Divine worship. (Minute details are given in the accompanying pamphlet, as to the state of our congregation, under the title, 'Authentic information regarding the origin and present existence of the Bohemian Evangelical Church, Augsburg Confession, in Prague.')"

"Up to the present time we have patiently endured our uncomfortable position, but are now compelled by necessity to change our locality, to seek a more appropriate church, and, at the same time, an edifice which may be converted into a school-house, and a residence for a clergyman and schoolmaster. An excellent opportunity now presents itself for purchasing the St. Michael's church in the Old Town, with buildings attached, which might be easily used as a parsonage, schoolmaster's residence, and school-house. The price demanded is 60,000 florins (nearly £5,000); and however willing we may be to dispose of our present house belonging to the congregation, it would not realise more than 20,000 florins, so that a very large sum is required to make up the deficiency. It is well known that the great majority of our members are poor; we can therefore think of no other means for the attainment of our object, than by trusting to the blessing of God and appealing to the active love and benevolence of kind and generous friends.

"We, the undersigned, therefore, in the name

of the Evangelical church in Prague, earnestly beg:—

"That you will be pleased, by your benevolent contributions, to assist us either in purchasing the afore-mentioned church, with the buildings attached, or in building a new one on the garden ground of the house already the property of the congregation, that we at last have a house suitable for the worship of God, for the glory of His name, to the honour of our royal capital Prague, and of our whole country.

"If some are not in such circumstances as to be able to render pecuniary assistance, others, whom the goodness of God has placed in a more favourable position, and who remember the words of Christ, 'It is more blessed to give than to receive,' will be able richly to supply the deficiency. One contribution will follow another, till the altar of love is full; and, respected, generous friends and benefactors, God already sees the good which your benevolence will produce before it is accomplished; the eye of God will see it when it is realised; He will regard with good pleasure the church and school, devoted to His glory, and you, through whose instrumentality they were founded; His blessing will rest upon you, and His rich mercy be your eternal reward.

"JACOB BENESCH, *Minister.*

"MATTHIAS REBAK, *Representative.*

"JOSEPH MANOWSKY,  
FRANCIS LNUHARDT,  
WEUZEL SHENEKE,  
JOHN SHENEKE,  
MATTHIAS PRACHEL,  
JOHN NEDBAL,  
WEUZEL REBAK,

*Members  
of  
Committee."*

## AUSTRIA.

### STATISTICAL ACCOUNT OF THE REFORMED CHURCH, (HUNGARY EXCEPTED.)

In our number for September last (Vol. iv. p. 274), we were enabled, through the kindness of our correspondent, Dr. MARRIOTT, of Basle, to give an accurate statistical table of the Lutheran Churches in Austria, with the exception of Hungary. We are now still further indebted to him for a similar table of the Reformed Churches in that empire, and which is subjoined.

#### I.—SUPERINTENDENCY IN INNER AND LOWER AUSTRIA.

Churches.	Pastors.	Souls.	District.	Post Stations.
Vienna .....	Gottfried Franz, Counsellor of the Consistory, superintendent and first pastor; Hermann Theodor Ernst, second pastor .....	3000		
Triest.....	Dr. Erhard Carl Buschbeck .....	520		

#### II.—SUPERINTENDENCY IN BOHEMIA.

Kochell .....	Mathias Kubesch, superintendent ..	1559	Kaurzim .....	Böhm, Brod.
Libischa .....	Joseph Kubesch.....	1192	" .....	Melnik.
Liebenitz .....	Joseph Fleischer.....	963	" .....	Kollin.
Swratauch.....	Johann Schantruczek.....	1248	Chrudim.....	Hlinsko.
Krauna .....	Joseph Schediwy .....	4664	" .....	Chrudim.
Butschina .....	Anton Koschuth, senior .....	1003	" .....	Hohenmauth.
	Johann Jonata .....			

Churches.	Pastors.	Souls.	District.	Post Stations.
Teletzi .....	Wenzel Karafiat .....	2761	Chrudim .....	Politschka.
Borowa .....	Benjamin Koschuth .....	871	" .....	" .....
Prosetsch .....	Anton Kadletz .....	3024	" .....	Hohenmauth.
Hraditsch .....	Vincenz Juren .....	1143	" .....	Chrudim.
Cserna .....	Frans Filipy .....	1590	" .....	Leutomischel.
Slapowitz .....	Joseph Fischer .....	1742	" .....	" .....
Lesitz .....	Johann Repa .....	403	" .....	Hohenmauth.
Dwakatschowitz .....	Benjamin Opaczensky .....	933	" .....	Chrudim.
Krakowan .....	Johann Koschuth .....	977	" .....	Kolin.
Bukowka .....	Joseph Bory .....	450	" .....	Chrudim.
Chwalecitz .....	Carl Fleischer .....	1367	" .....	Czaslau.
Wellim .....	Johann Ruml .....	2156	Bidschow .....	Kolin.
Liebitze .....	Johann Jelen .....	1664	" .....	" .....
Hornstew .....	Johann Molnar .....	1346	" .....	Nimburg.
Wellenitz .....	Gerson Scholtess .....	1023	" .....	Königstütl.
Chleb .....	Stephan von Tardy .....	1197	" .....	Nimburg.
Liebstadt .....	Joseph Storch .....	772	" .....	Gitschin.
Wetno .....	Paul Spaniel .....	748	Bunzlau .....	Melnik.
Nebuschel .....	Moses von Tardy, senior .....	1730	" .....	" .....
Lima .....	Gerson Ssalatnay .....	826	" .....	Bunzlau.
Wiocka .....	Johann Schollin .....	1391	" .....	Brandeis.
Boschin .....	Samuel von Tardy, senior .....	962	" .....	Lautschin.
Motachowitz .....	Paul Nespor .....	1490	Czaslau .....	Czaslau.
Semitsch .....	Wenzel Lauda .....	2948	" .....	" .....
Sazan .....	Joseph Esterack .....	675	" .....	Iglau.
Chernilow .....	Joseph Chlumsky .....	1264	Königgrätz .....	Königgrätz.
Kloster .....	Joseph Wessely .....	3082	" .....	" .....
Krabchitz .....	Anton Fleischer .....	1119	Rakonitz .....	Budin.
Letachitz .....	Johann Kaspar .....	1284	" .....	" .....
Bobiehrad .....	Ignaz Juren .....	717	Beraun .....	Dnessek.
Morawetsch .....	Johann Ssalatny .....	825	Tabor .....	Tabor.
Prague .....	Friedrich Wilhelm Koschuth .....	551		

## III.—SUPERINTENDENCY IN MORAVIA.

Wannowitz .....	Samuel von Nagy, superintendent ..	2769	Brünn .....	Lettowitz.
Jugorowitz .....	Mathias Krzal .....	3140	Iglau .....	Iglau.
Niemetzky .....	Johann Chlumsky .....	2069	" .....	" .....
Neustadt .....	Joseph Maresch .....	2066	" .....	" .....
Willimowitz .....	Johann Woschkrda .....	884	" .....	Trebitsch.
Teltsch-Gross-Lbotta .....	Stephan Gartschick .....	1492	" .....	Schelletau.
Nuslan .....	Vacant .....	1910	Brünn .....	Pohrlitz.
Klobauk .....	Joseph Totuscheck, senior .....	2614	" .....	Brünn.
Prosetin .....	Joseph Schwanda .....	1266	" .....	Goldenbrunn.
Rowetschin .....	Benjamin Fleischer .....	1620	" .....	" .....
Wessely .....	Carl Molnar .....	1580	" .....	" .....
Wetlin .....	Carl Ozoczensky .....	3017	Hradisch .....	Hradisch.
Rauska .....	Paul Jelinek .....	1708	" .....	Ung. Hradisch.
Jawornik .....	Carl Kun, senior .....	1048	" .....	Hradisch.
Zadweritz .....	Joseph Opoczensky .....	1768	" .....	Wischau.
Lipthal .....	Peter Messtáros .....	2588	" .....	" .....
Wall-Gross-Lbotta .....	Joseph Gerscha .....	1681	Prerau .....	Brünn.
Prossinowitz .....	Joseph Kubyk .....	391	" .....	Wischau.
Mislitz .....	Frans Kun, curate .....		Znaim .....	Znaim.

## IV.—SUPERINTENDENCY IN GALICIA.

Josephaberg .....	Joseph Honeck .....	874	Sombor .....	Drohobicz.
Königaberg .....	Fabian Hronek .....	508	Rzeszow .....	Rzeszow.
András-Fálva .....	Moses Biro .....	500	Bukowina .....	Sereth.

## POPERY AND PROTESTANTISM.

POPISH RE-ACTION—DIFFICULTIES OF PROTESTANTISM—PAPAL AGGRESSION IN ENGLAND—  
CASE OF THE PROTESTANTS AT LAIBACH.

We wish to draw attention to the following communication. The references made in it to the recent papal proceedings in this country, as part of a general and concerted plan by which Rome, and especially the Jesuits, are plotting against the kingdom of Christ and the freedom of the nations—together with the account it gives of the re-action in Austria, and the difficulties protestantism



has to encounter there—are well calculated to interest our readers, and to strengthen in their minds the conviction that the Protestants of the Continent and the Protestants of England should stand together and help one another in these times of common danger. It is as important, in one point of view perhaps more important, that the real people of God in Germany, in France, in Switzerland, in Great Britain, should be united, and manifest an active sympathy in each other's welfare, as that the different denominations in these several countries should lay aside their mutual jealousies, and love one another for the truth's sake which is in them all. The providence of God is loudly calling them to united counsels, and to a combined defence of the Gospel, and of their Christian liberties. May the grace of God incline their hearts to answer to the call! Unprecedented facilities will be afforded them, in the course of the present year, for greatly increasing their personal knowledge of each other, and for enlarged intercommunication on all that relates to "the things of the kingdom," and we indulge the hope that these will be eagerly and extensively improved. Large-minded men, and men of loving hearts, men who enter into the sympathies of the Apostle, and know in their measure something of the nature of his anxieties, when he spoke of "the care of all the churches coming upon him daily," will, we trust, be drawn together for prayer and consultation and mutual help; and then, when afterwards they are dispersed again, and each goes to his own appointed sphere, they will all feel a deeper, livelier, more prayerful interest in each other, and realise more powerfully than ever that they are not isolated labourers but "fellow-helpers to the truth."

With regard to the Protestants at Laibach we may mention, that since we first introduced their case to the notice of our readers we have received about £50 for them. Part of this sum has been sent, and we are about to remit the rest. We shall wait a little longer, after this number gets into the hands of our readers, in the hope that the amount may be augmented; for we believe that the little flock for whom we plead are worthy of the assistance they seek.—EDITORS.

Laibach, March 6th, 1851.

Reverend Sir,—We wish to acknowledge your kindness in inserting the statement we made of the condition of our church affairs here in the November number of *Evangelical Christendom*, (vol. iv., p. 344.) Since the communication referred to, the hopes of the Pope and the Jesuits, to which we alluded, respecting the re-conversion of England to the Roman Catholic faith, have so far been realised as that a Cardinal has been sent into the country—an earnest of what is to follow. This restless, active body is unwearied, you see, in the prosecution of the aim it proposes; and should it not always succeed, which is, perhaps, to be expected, it still labours to sow discord and strife, as the likeliest method of forwarding its design; acting out the well-known popish axiom, that the end sanctifies the means.

If we attentively regard the political and social condition of nations till the present time, we perceive but too easily these demoniacal forms all around us, sowing divisions for the purpose of crushing every effort for good, even the noblest that might be devised; hindering the establishment of order and peace, the happy result of intelligence and knowledge, purity of morals, and reciprocal offices of love.

We Germans have had a woful experience in this matter, for the poison of demoralisation, introduced drop by drop, is working its baneful results, and obliging us to take a subordinate position in point of talent, moral qualities, and solidity of character.

The Reformation, it is true, prevented the total ruin of the nations into which it obtained an entrance; but the people soon fell into a state of apathetic indifference; while their enemies, guileful as serpents, insinuated themselves unobserved into every branch of the social system, and commenced that work of destruction by which they have been so richly repaid.

At length they dared to appear without disguise, and then we saw the Romish Bishop,

Drosde Fischering, stand forth boldly at Cologne, in Protestant Prussia, with the demand that mixed marriages should only be legalised on condition of a bond being given, securing the education of the children in the Roman Catholic faith. The discussions with Government, to which this demand gave rise, are very generally known. And if Protestants did then take the alarm and rouse themselves from their lethargy, the Catholics still felt strong and secure, even in a minority; and social and family dissensions (it may be confidently affirmed) from that time began to trouble the public peace in a less or greater degree. And it is equally well known, that every effort made by that insinuating, untiring body exerts a powerful influence on Austrian affairs; and with all the more success in consequence of receiving important assistance from persons of distinction, as well as from the Court, who would fain fasten on protestantism a charge of disloyalty, with a view to crush the spirit of freedom, which is just beginning to make itself felt. Protestantism in Austria, therefore, meets with every kind of opposition that can be devised to hinder its progress.

The year 1848, however, disappointed for a season the calculations of our industrious foes, who were driven like chaff before the wind, carrying nothing with them but the curse of mankind. The people, meanwhile, happy to breathe freely, gave themselves up to repose, and gathered no lesson from the transactions of the past. Just as the tiger, crouching in his hiding-place, watches his prey, these men wrapped themselves in sheep's clothing like the ministers of God, and going up and down amongst an inoffensive people, taught them to blame proceedings which, in reality, never could have taken place. This was the artifice they used to regain their former ascendancy, which they recovered with an entireness they could hardly themselves have expected. The elaborate constitution of March 4th, 1849, so glorious for

Austria, was only too quickly pronounced *impracticable*—a decision fraught with advantage to none but the high Romish clergy, who were not slow to perceive and hold it fast; while, notwithstanding 881 and 882 of the Fundamental Rights, all other Confessions, especially the Protestant, remained in precisely the same fettered condition as formerly. Memorials and petitions have hitherto produced no effect; and just as the magistrate inclines to the old or new *régime* are the complaints and grievances treated which arise in his district. The same case will be dealt with in one province on constitutional, and in another on *ante-March* bureaucratic principles—a mode of procedure termed “impartial dealing.” The highest ecclesiastical court of Austrian Protestants is a consistory at Vienna, whose president is, according to our old principles, a Papist, nominated by Government. This intrusion has been variously but vainly resisted, for the zeal such a president is likely to display, in seconding regulations or propositions for the benefit of protestantism, may be easily imagined. The ill effects resulting from an arrangement like this are self-evident, and the motive suggesting it is obvious; but as the glory of the sun cannot be eclipsed by the moon, so the Divine rays of the Spirit and of reason can as little be put out in darkness: and so, by the help of God, protestantism, as an emanation of the Spirit, in spite of all intrigues, shall, instead of being suppressed, only increase and prosper.

Would that governments generally had discernment enough to perceive that popular illumination is the surest and sole preventive of revolutions which prove fatal to the well-being of individuals as well as to the community at large.

The idea of the constitution will but so far be adopted, as it may be turned to account by the re-action; and whilst, last year, the 4th of March was at least ecclesiastically observed, in obedience to official command, as a day sacred to the constitution, still shackled, it is true, of 1849, it was this year considered unnecessary to keep up appearances at all; and this remarkable day passed over unnoticed—a striking proof of the instability of human performances, for the constitution has no symptom of life left in it now! Amid so much agitation, it is impossible to restore forfeited confidence.

Germany is bound with a chain which the Jesuits and their party have been careful to rivet so securely, that it shall not be easily broken; and the whole of Europe is affected by the re-action. England has hitherto formed the solitary exception, yet, even in England, many attempts have been made; but the uprightness of rulers, and the steady firmness of the people—protecting rights actually enjoyed, and not existing on paper alone—have secured the internal and external peace of the kingdom.

Ireland is to England what his heel was to Achilles—her vulnerable point, and has too often afforded her ample ground for deep anxiety; and we would gladly attribute the absence of self-dependence and self-respect amongst the lower orders to the lingering vestige of feudalism, by which the state policy exercised there is distinguished. The enemies of England gain a

decided advantage from this very defect, increased by a difference in faith, which suppresses intellectual effort, and renders the Irish the sport of Jesuits and rogues, while England, Protestant England, will always have a weak point as long as Jesuits are suffered to labour unchecked, setting themselves in direct opposition to all educational improvement.

Having recovered nearly the whole of the continent of Europe again to their toils, they were unwilling the only land of legitimate order and peace, of genuine freedom, which had sometimes proved serviceable to the re-action itself, should remain altogether unmoved by the commotions for which the present time is peculiar; and, as the only project likely to succeed, in the creation of a Cardinal in Protestant England aimed a blow at the foundation of her faith, which they justly supposed would vibrate through the country, by inducing divisions and strife in the families and houses of the people. Advancing with their usual penetration and craft, and satisfied with their present position as a commencement, they commit to egotism and feeling the prosecution of their nefarious design.

We have no intention of writing a history, for we are not equal to the task, but we would call on the advocates of true civilisation, of personal and intellectual freedom, on all anxious to promote the public well-being by *popular education*, to awake from the slumber into which they have fallen, notwithstanding the warning voices daily addressed to them, lest haply the awful announcement, “too late,” should ring in their ears to their eternal but unavailing regret.

If, before Luther's time, many talented and courageous men gave their ashes to the cause of clearer light, it was reserved for Luther to usher in the Reformation, which no sooner appeared than it was joined by other reformers, of different opinions, it is true, but all concurring in a settled determination to make religious liberty triumph, and verify the Scripture sentiment, “The Lord is that Spirit; and where the Spirit of the Lord is, there is liberty.” (2 Cor. iii. 17.) The grand aim of all who heartily embraced the principles of reform was the restoration of the Gospel of Christ to its original simplicity, and the universal enforcement of charity, in obedience to the Saviour's command. Sanctified affection only usurps the place of animal fondness, and, elevating our moral condition, raises us superior to the extremes of sorrow or joy, while it prompts us to engage in the work of improving the condition of others.

We, Protestants of the present day, separated in regard to outward observances, are yet of one mind, and should reciprocate offices of brotherly love, admonished by the apostolic injunction, “Let us do good unto all men, especially unto them who are of the household of faith,” (Gal. vi. 10), that impoverished fellow-believers may never be forced, by the state of their temporal affairs, to surrender their holiest principles. The fires of martyrdom, indeed, we have no longer reason to dread, though the inclination to light them is not altogether extinct. A thousand instances might easily be adduced in which opposition is the term of discipleship to the literally destitute Christian. To assist poor brethren,

then, particularly those whose numbers are sufficient to authorise their forming themselves into a church, is a duty incumbent on larger and more wealthy communions. Protestantism advocates intellectual progress, by which we hope to excite the spiritually degraded, or rather, enslaved professors of other creeds, to serious reflection, convincing our adversaries,—who, for the most part, are ignorant of what it is they oppose,—of the purity of our views, and the holy tendency of the Gospel of Christ, by the effect of our principles, manifested in a consistent life and conversation; though we do not belong to the “only church able to save,” or walk in the deluded presumption of Roman catholicism. Where many fellow-believers, emerging from the depths of a miserable degradation, constitute themselves an organised church working for the good of mankind, dark birds of prey hovering in every direction render urgent the need of assistance.

And we, Protestants of Laibach, with every disposition for effort, have no means of carrying it into effect; therefore, once more we appeal to the well-known generosity and pious benevolence of the English people, referring them each to the statement we made of our needy condition in the November number of *Evangelical Christendom*, and requesting you, Mr. Editor, to take charge of all contributions and transmit them, as

may be convenient, to Gustavus Heumann, merchant, at Laibach, president of our committee.

In anticipation of a favourable reply, we have commenced a neat Byzantine building, capable of accommodating 700 persons, *the first Protestant church in Carniola*, and hope, notwithstanding the low state of our funds, to see it completed and dedicated by the end of July; trusting that God will open the hearts of more affluent brethren, and so enable us to meet the engagements into which we have entered, and accomplish our further design of erecting a school-house and parsonage, besides making provision for the permanent establishment of a minister and master amongst us. It is no matter of surprise that the Romish clergy should regard our project with an unfriendly eye; they manifest their *Christian charity* by insulting allusions to protestantism in the sermon and exposition of Christian doctrine delivered at the “Klosterfrauen Kirche,” every Sunday afternoon. Such is the apprehension of Christianity entertained by this class of persons, to the disgust of the more respectable part of the Romish population itself. On behalf of the Protestant community we sign ourselves,

Your obedient servants,  
GUSTAVUS HEUMANN,  
FRANZ EDER.

## PROPOSED “FOREIGN PROTESTANT AID FUND.”

(To the Editor of *Evangelical Christendom*.)

Dear Sir,—As a lay member of the “Alliance,” I beg to second the suggestion of a “poor curate,” contained in your last, for the establishment of a “Foreign Protestant Aid Fund.” It has long been on my mind to urge upon you the formation of a committee in connexion with the “Evangelical Alliance,” whose object should be to raise and distribute a fund such as the one proposed. Ever since I became a reader of *Evangelical Christendom* I have felt that something more adequate to the claims which our poorer Protestant brethren of the continental churches have upon us, *ought* to be done than is done. Surely, to keep alive the flickering flame of evangelical protestantism, where it is surrounded and almost stifled by popish darkness, is an object worth aiming at, and worth something like

*systematic effort* to achieve. Such cases as Pastor Wehrenfennig and his humble but interesting *flock demand*, as they would *command* (if properly brought before them), the liberal aid of the churches of Britain.

Do, dear Sir, follow up the suggestion, and let us effect something more worthy of ourselves in this matter than we have hitherto done. I feel assured that five or ten thousand pounds per annum might be raised *with ease*. As to myself, I shall esteem it a privilege to contribute a donation of ten pounds, as well as an annual subscription, in the event of such a committee being constituted.

I am, dear Sir, yours sincerely,  
FREDERICK LOCKYER.  
Manchester, April 24th, 1851.

## Home and Miscellaneous Intelligence.

### EVANGELICAL ALLIANCE—BRITISH ORGANISATION.

PRIZE ESSAYS ON POPERY—EDINBURGH SUB-DIVISION—TORQUAY SUB-DIVISION—SANDFORD—ANNUAL CONVERSATION—ALLIANCE LECTURES—AMENDED AND ENLARGED PLAN FOR AUGUST CONFERENCE.

**PRIZE ESSAYS ON POPERY.**—At a meeting of the Committee of the Glasgow Sub-division, held on the 25th of March, the Report of the adjudicators of the prizes for Essays on Popery was received, and was as follows:—

“We, the undersigned, having been requested to act as adjudicators of prizes proposed for Essays on Popery by the Committee of the Evangelical Alliance, are unanimously of opinion,

“That the First Prize should be awarded to the Essay marked No. 6, having the motto,

Causa latet vis est notissima.—Ovid.

Οὐρανὸν ἰστέριζε καὶ ἐπὶ χθόνι βαίνει.—Homer.

“That the Second Prize should be awarded to the Essay marked No. 5, having the motto,

Ὁ ἀνθρώπος τῆς ἀμαρτίας, ὁ δὲὸς τῆς ἀπολαύσεως.  
2 Thessalonians ii. 3. R. G. B.

"And that the Third Prize should be awarded to the Essay marked No. 4, having the motto,

'Ελευθερίαν αὐτοῖς ἱπαγγελλόμενοι, αὐτοὶ δοῦλοι ὑπαρχόντες τῆς φθορᾶς. Επιστολὴ Πέτρου.—B. ii. 19.

For now the field is not far off where  
We must give the world a proof of deeds,  
Not words, and such as suits  
Another manner of dispute.—*Hudibras*.

(Signed) "RALPH WARDLAW.  
"W. CUNNINGHAM.  
"JOHN EADIE.

"March 21, 1851."

The sealed letters bearing the above mottoes were then opened by the Chairman and read, from which it appeared that the following gentlemen were the successful essayists, viz.:—

*First Prize Essay*.—The Rev. J. A. Wylie, 27, Montague-street, Edinburgh.

*Second Prize Essay*.—The Rev. Robert Gault, Killyleagh, County Down, Ireland.

*Third Prize Essay*.—The Rev. James Bryce, Free Church of Scotland, Aberdeen.

The secretaries were instructed to communicate the result of this adjudication to the writers of the Essays, and to the Committee of Council in London, recommending that the first of the Essays be published under the sanction of the Alliance.

The Committee of Council having received with much satisfaction the communication thus made to them, directed that the amount at their disposal, towards the prizes which had been awarded, should be remitted to the brethren in Scotland with as little delay as possible; and, considering that to the Scottish Divisional Committee it properly belongs to deal with the subject of Popery, as one of the topics of investigation taken up by the Alliance, they deemed it best to refer to that Committee the whole question of the course most desirable to be adopted, in reference to the publication of the first Essay, as recommended by the adjudicators, fully assured that, in whatever arrangements they might determine upon, the Council would cordially concur. The prizes were delivered to the successful competitors, at the last meeting of the Glasgow Sub-division, which took place on Monday evening, the 21st ult., and in which the Revs. Dr. Buchanan, Dr. Eadie, Dr. Hill, Dr. Smyth, and Dr. Wardlaw were engaged. The Essay by Mr. Wylie will be put to press immediately, and may be expected to appear in the course of a few weeks.

EDINBURGH SUB-DIVISION.—The members of the Evangelical Alliance held their monthly breakfast, April 4th, at 6, York Place. Dr. Andrew Thomson in the chair. The large committee-room was quite filled. The chairman, in the absence of Robt. Paul, Esq., gave an account of the Prize Essays by working men on Intemperance, in regard to which Dr. Hetherington, Mr. Paul, and himself, had recently acted as adjudicators, and the meeting seemed much interested by the statement. He also read a copy of a letter from Lord Palmerston's secretary, from which it appeared that the efforts made to diminish the disabilities of Protestants in papal countries had already been successful in the case of Dr. Gomez in Portugal, a circumstance

which might well encourage them to increased effort in the same direction. Wilbraham Taylor, Esq., and Capt. Valiant, were present at the breakfast, having visited Scotland from the Foreign Conference and Evangelisation Committee in London. The devotional exercises were conducted by the Rev. Dr. Jones, Messrs. Edwards, Arthur, and Clarkson. Sheriff Robertson also addressed the meeting.

TORQUAY SUB-DIVISION.—The usual monthly devotional meeting, which should have been held in the last week of March, was postponed till the evening of the 10th inst., from inability to procure a suitable room. On this occasion, the state of accounts for the preceding year was submitted to the meeting. The total receipts, including a donation of £10 from Sir Culling E. Eardley, on account of extra expenses in printing necessary documents, amount to £35 1s. 2d.; the total disbursements, including £10 remitted to the funds of the Executive Council in London, amount to £31 5s. 2d; leaving a balance in hand of £3 16s.

No written report was read, but the secretary verbally adverted to various particulars of local interest. During the past year, there have been eight public meetings held, where the utmost harmony had always been manifested, and by means of which the cause of Christian union has been promoted. The number of new members amounts to 101; and the total number registered is 256. This large increase of members seems to indicate a growing appreciation of the Alliance principle in this place. It had long been felt as a matter of regret, that whilst so many persons attended the public meetings, and expressed their satisfaction and delight with all they saw and heard, so few applications were made for admission to membership. This subject having been talked over at a meeting of Committee, the members present were generally of opinion that many individuals of piety, connected with the different communions in the town, were only waiting for some more express invitation to join the Alliance than they had ever yet received. It was therefore privately arranged to make an effort to obtain additional members. Two gentlemen of the Committee, who were connected with the Abbey-road Chapel, personally waited on a number of individuals who were known to them as church members, and stated their object. In no instance did they meet with a refusal. Most of the parties applied to owned that they had been desirous of becoming members of the Alliance; but did not very well know how to set about it. At the next meeting of Committee, nearly forty recommendations were tabled from that one chapel. Altogether, on that occasion, upwards of fifty new members were admitted, and resolutions were most harmoniously passed that similar steps should be taken in reference to the Baptist and the Wesleyan chapels. This was accordingly done, and at the following meeting of the Committee the additional admissions, from these and other sources, amounted to above forty. So that, both in reference to membership and to funds, the year which has just closed must be thankfully acknowledged to have been a prosperous one.

In the hope of imparting a fresh impulse to

the good cause in this place, a new arrangement has been made in the secretariat. Mr. George Colliver, who occupied the situation of registration secretary, having resigned, Courtenay Clarke, Esq., of the Devon and Cornwall Bank Branch here, kindly allowed himself to be nominated as Mr. Colliver's successor. And as it appeared desirable that the duties devolving on the Rev. David Pitcairn should be lessened, the Rev. Nicolas Harry was elected as corresponding secretary, and Mr. Pitcairn remains as minute secretary.

After some allusion had been made to the Annual Conference held at Liverpool last October, and to the assembling of the Executive Council in November, at Torquay; to the Conference in London next August, in connexion with the Great Industrial Exhibition, and to the Foreign Conference and Evangelisation Committee, the office-bearers for the ensuing year were appointed.

In the absence of Sir C. E. Eardley, the president, the chair was occupied by the Rev. David Pitcairn, who addressed the meeting at its commencement, and at its close; the Rev. Messrs. Carto, Harry, Cecil, and Coward, took part in the devotional exercises, and also delivered very suitable and impressive addresses. The Union Hall was not quite filled, but the audience seemed to be deeply interested in the proceedings of the evening.

**SANDFORD.**—On Tuesday evening, the 15th ult., a most numerously attended meeting of the members and friends of the Evangelical Alliance was held in the National School Room, Sandford, at which the Rev. Thomas Curme, rector, presided. After prayer having been offered by the Rev. T. Eden (Baptist), the Rev. J. Jordan, vicar of Enstone, read the 17th chapter of John, and expounded that intercessory prayer of Christ, dwelling particularly upon those words—“Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me.” Christ prayed for the unity of the church, the reverend gentleman remarked, in order that the world might be impressed with the genuineness of the Christian religion; and the main object the Alliance has in view is to promote the accomplishment of this prayer, “That they may be perfect in one.” At the conclusion of this speech, the Rev. J. Cooke (Wesleyan) prayed, and after a hymn being sung, the Rev. Thomas Bliss (Baptist) spoke in a touching and beautiful manner upon charity. He remarked, that love was the chord which John struck throughout his preaching and writing, and alluded to the statement made by Jerome upon this subject, i.e., that during John's later years he was not able to make a long discourse, but was then carried to the church, and was accustomed to say nothing but these words—“*Little children, love one another.*” Mr. Bliss ended his address by saying that Christ enforced this command, both by precept and example, and if it were obeyed all would be well. “If we love one another, God dwelleth in us, and his love is perfected in us.” The Rev. T. Cooke

then rose and spoke on the object of the Alliance, and remarked that all minor points of difference were there laid aside, and strenuously urged the necessity of prayer for the prosperity of this great, this noble institution. After the Rev. Thomas Curme had given out a hymn, the Rev. W. Cherry (Baptist) concluded the meeting by offering prayer.

We are thankful to be able to report that interest in the cause of the Evangelical Alliance appears to be extending, and it is earnestly to be hoped that other places will follow the example of Enstone and Sandford, and afford the advocates of Christian union opportunities, at the present important crisis, of bringing the claims of this holy cause more fully into view. Such an institution as the Evangelical Alliance cannot, we think, fail to promote the accomplishment of that oft-repeated prayer, “Thy kingdom come, thy will be done on earth as it is done in heaven.”

**ANNUAL CONVERSAZIONE.**—With a view to the promotion of Christian union—the great primary object which the Alliance professes to have in view—between its members and friends resident in London, and those who may come from the country to attend the approaching religious anniversaries, it is proposed to hold a *Social Meeting at Freemasons' Hall, on Thursday evening, the 15th of May.* As on former occasions, a portion of the time will be occupied in free fraternal conversation; after which, several brethren will engage in devotional exercises, and short addresses will be delivered.

**ALLIANCE LECTURES.**—The following are the subjects of a series of weekly lectures proposed to be delivered in London, during the period of the Great Exhibition, under the superintendence of the Committee of Council of the British Organisation:—

I. The Divine Inspiration of the Holy Scriptures, viewed in connexion with modern theories by which it is opposed.

II. The authority and sufficiency of the Holy Scriptures, together with the right and duty of private judgment in their interpretation, as subverted by the Popish and Tractarian rule of faith.

III. The unity of the Godhead, and the Trinity of persons therein, as taught in the Holy Scriptures, and the leading heresies by which the doctrine has been impugned.

IV. The scriptural doctrine of human depravity accordant with sound views of the philosophy of mind.

V. The one Priest and Mediator of the true Church, as degraded and blasphemed in the Priesthood and intercessions of the Papacy.

VI. The Protestant doctrine of Justification contrasted with the doctrine held by Romanists and Tractarians.

VII. The work of the Holy Spirit in connexion with the salvation of a sinner, and the general prosperity of religion.

VIII. The immortality of the soul and the resurrection of the body, scriptural verities unaffected by all the attacks to which they have been subjected.

IX. The eternity of future rewards and punishments, and the utter groundlessness of the teaching of the Romish church in relation to Purgatory.

X. Views of Papists and Protestants contrasted in regard to the Sabbath.

XI. The essential unity of the Christian church contrasted with the alleged unity of Rome.

XII. The scriptural doctrine of the sacraments contrasted with antichristian assumptions.

The lecturers already engaged are the Rev. J. Jordan, the Rev. J. Stoughton, the Rev. Dr. King, the Rev. Dr. Buchanan, the Rev. W. M. Bunting, the Rev. Dr. James Hamilton, the Rev. Dr. Steane, the Rev. Dr. Candlish, the Hon. and Rev. B. W. Noel, the Rev. T. R. Birks.

The lectures are intended to be delivered on Friday evenings, to commence each evening at seven o'clock *precisely*, in Freemasons' Hall,

Great Queen-street, Lincoln's-inn-fields. The first of them will be delivered (p.v.) on Friday evening, the 30th of May, by the Rev. John Jordan, Vicar of Enstone. Subject:—*The Divine Inspiration of the Holy Scriptures, viewed in connexion with modern theories by which it has been opposed.*

Admission will be by tickets—for the entire course, five shillings each—for a single lecture, one shilling each—to be obtained, after the 15th of May, at the office of the Organisation, 7, Adam-street, Adelphi; and of Messrs. Nisbet and Co., Berners-street; Seeleys, Fleet-street; Partridge and Oakley, Paternoster-row; Cotes, Cheapside; Williams, Moorgate-street; and Jackson, Islington-green.

#### AMENDED AND ENLARGED PLAN FOR THE AUGUST CONFERENCE.

The Annual Conference of the (British) Evangelical Alliance for the United Kingdom, is appointed to be held, as already announced, from the 19th of August, 1851, to the close of that month, or later. Many Christian brethren, of various countries, are expected to be present.

The Committee of the Alliance are anxious to render that occasion available for greater and wider purposes. The gathering of the nations in London, for the Great Exhibition of 1851, seems a call in providence for Christians to ascertain the state and prospects of evangelical religion in various lands of Christendom, with a view to increased mutual sympathy and helpfulness among all true believers in the Lord Jesus Christ.

To this end the Alliance proposes, in addition to the period required for its own domestic objects, as specified in the circular of 23rd of December, 1850, to devote several days to Free "National Conferences." Free, in the sense of frank, brotherly conversation, which may lead to as complete a knowledge as possible of the Christian state and statistics of each country. Free, also, in this further sense, that admission to the Conferences, and participation in the discussions, will be offered to Christian brethren of different nations, who are not members of the Alliance.

The Committee of the Alliance have accordingly appointed a special Committee for "National Conferences," upon whom will devolve the duty of making the preparations and arrangements necessary to render such Conferences effective, particularly by obtaining the presence of as large a number as possible of distinguished Christian men of various nations,—by providing for correct interpretation as may be found to be requisite,—by preparing a general outline of proceedings for

each day, and by securing a permanent record of such proceedings in the shape of suitable reports.

Communications have been already received which justify the anticipation that deputations may be expected from France, Belgium, Switzerland, Germany, and Italy.\* Brethren from the United States have undertaken that representatives shall be sent from thence, if desired. No doubt is entertained that from several other countries deputations may also be secured. One object is, to induce Christian Israelites from various lands to come over, and to give them one day for public conference with us. One day is proposed to be devoted to giving our brethren of other countries the opportunity of obtaining some general information as to the religious state of the British empire.

It is right to add, that when first the subject was mooted, the Evangelical Alliance offered to "the Foreign Conference and Evangelisation Committee for 1851," the direction of these "National Conferences." That Committee, however, considered that their strength was already fully taxed in providing preachers, missionaries, tract distributors, &c. in various languages, for the entire period of the six months of the Great Exhibition, besides promoting occasional lesser conferences of brethren, and also felt that the Evangelical Alliance, having older and more durable relations with foreign countries, could more effectually carry out these purposes. They, therefore, unanimously agreed to leave the work in question in the hands of the Alliance, expressing, at the same time, their cordial sympathy in the object.

In consequence of the additional work thus undertaken by the Alliance, it has become necessary to adjust afresh the arrangements for

\* We take occasion to state here the remarkable and gratifying fact, that we received, a few days ago, a public daily journal, printed in Genoa, containing the programme of the August Conference, preceded by an introductory paragraph, giving an account of the formation of the Evangelical Alliance in England, and of its subsequent extension into other countries; and calling attention to its object as designed to evince more powerfully and completely, by means of the agreement of its members in the common Christian faith, "a new kind of catholic brotherhood, in contradistinction to the old papal unity." The arrangements of the intended Conference are then set forth at length, and the invitation which the Council has issued to continental Protestants to attend it. We imagine that this is the first time such a document has ever been printed in the Italian language upon Italian soil. Let us thank God, and go on steadily and prayerfully with our work; for, assuredly, there is an influence gone forth from the Alliance more extensive, and, through His blessing, more potential than even its friends are aware of.—EDITORS.

Conference. They accordingly now stand as follows:—

The Council to meet (D.V.) on Tuesday, the 19th of August, being the anniversary of the Conference of 1846, at which the Evangelical Alliance was formed; and the Conference to open on Wednesday, the 20th.

On the Wednesday morning, the "annual address," adapted to the occasion, to be delivered, the "practical resolutions" read and enforced, and the annual Report of the British Organisation presented; and on the Wednesday evening, a meeting to be held for the mutual introduction of brethren.

Thursday morning, the 21st, to be devoted to a free and fraternal conversation on the subject of Christian union; and on Thursday evening, the Committees of Foreign Organisations having been previously invited to furnish the Council with reports of the state of the Alliance cause in their respective countries, such reports to be read, and each of them followed by a free and general conversation. At the sitting on the following morning, Friday, the 22nd, this reading of foreign reports, and intercommunication on the topics suggested by them, to be resumed and continued; and in the evening a public meeting to be held.

Saturday, the 23rd, to be given to the subject of *Infidelity*,—a paper to be read on its aspects as affecting our own country.

Monday, the 25th, to be given to the consideration of the state and prospects of evangelical religion in *Italy*.

Tuesday, the 26th, to be given to the consideration of the subject of *Popery*,—a paper to be read on its aggressions in the British empire.

Wednesday, the 27th, to be given to the consideration of the state and prospects of evangelical religion in *countries speaking the French language*.

The forenoon of Thursday, the 28th, to be given to the consideration of the subject of *Sabbath desecration*,—a paper to be read on the topic in its relation to this kingdom;—the evening to a *general conversazione*.

Friday, the 29th, to be given to the consideration of the state and prospects of evangelical religion in *Germany*.

Saturday, the 30th, to be employed in the same manner in regard to *the United States*.

The forenoon of Monday, September the 1st, to be devoted to the *religious statistics of our own country*; and the evening to a *public meeting*.

Tuesday, the 2nd, to be occupied with the state and prospects of the *Jewish nation*.

On Wednesday morning, the 3rd, a *public breakfast* to be held; after which, *religious liberty*, and more particularly the circumstances of British subjects abroad in relation to it, to be brought under consideration; and the evening to be given to a concluding and parting meeting, strictly devotional.

The engagements of each day will be preceded by devotional exercises, open to the public, commencing at ten o'clock, and occupying from an hour and a half to two hours; and all the meetings of the Conference, except the two general public meetings, will be held at the Freemasons' Hall.

The reading of papers on *foreign* Infidelity, Popery, and Sabbath desecration has been transferred from the days for which they were originally appointed to be prepared, to the days appropriated to *continental countries*.

It affords the Committee of Council great pleasure to be able to announce that Professor Martin, of Marischal College, Aberdeen, has kindly undertaken to prepare the paper on *British infidelity*; the Rev. Dr. Cunningham, Principal of the College of the Free Church, Edinburgh, the paper on *Popery*; and the Rev. John Jordan, Vicar of Enstone, that on *Sabbath desecration*.

The Committee, however, deem it incumbent upon them to state that they do not feel at liberty to rely on the general funds of the British Organisation for meeting the expense which must be incurred by the arrangements above stated, and would therefore submit to their friends, that the extent to which the objects proposed can be carried out, will depend on the amount of contributions placed at their disposal for this special purpose. As it will be necessary to correspond, without delay, with the Christian brethren abroad, whose presence may be desired, the Committee would urgently request that contributions may be forwarded to 7, Adam Street, Adelphi, London, as early as possible; if by post-office order, to be made payable to the Rev. Joseph P. Dobson.

## FOREIGN CONFERENCE AND EVANGELISATION COMMITTEE FOR 1851.

### CO-OPERATION IN THE PROVINCES—RULES AND REGULATIONS.

Reading and Committee Rooms,  
47, Leicester Square, April 21, 1851.

My dear Dr. Steane,—You have taken so much interest in the operations or rather preparations of this Committee, that I cannot help reporting progress to you towards the close of another month. I send you a slight sketch of my tour in the north, which I read to the Committee. Our colporteurs, French and German, are beginning to move amongst the masses, and are rather feeling their way for the moment. With regard to funds, we have only received £2000, and I do not think we can possibly accomplish our task with less than £4000; at the same time, I

confess, I am very sanguine of getting, at least, £1500 from the provinces.

It is proposed to hold a prayer meeting (D.V.) on the 30th instant, at Exeter Hall, at 10 o'clock, a.m., to implore God's blessing on this and kindred works.

Ever faithfully and affectionately yours in the Lord,

WILBRAHAM TAYLOR.

Agreeably to the wishes expressed by the Committee, I started for the north on Monday, 17th March, with a view to stirring up an interest in the work undertaken by the Foreign Co-

ference, amongst Christian brethren in the provinces.

At Birmingham, March 18th, great interest was felt, and it was agreed to issue a circular accompanying that of our Committee. I also engaged to attend a meeting in that town on my return.

At Manchester, March 19th, they were more difficultly to move. A committee was, however, formed, and a secretary appointed.

At Liverpool, March 21st, my message was well received; much interest manifested; a good committee formed; an active secretary appointed, also a treasurer and bankers.

At Chester, March 23rd, some interest was taken, but I am uncertain whether the gentlemen who consented to act on a committee have done so yet.

At Leeds, March 25th, a committee was appointed of all denominations; but I fear the left wing of Christ's army has met without the right wing.

At Hull, March 26th, a committee was formed, and proceeded at once to action, issuing a circular, &c.

At York, March 27th, a very influential committee was formed, but there was some mistake about the secretary, and consequently they are at a stand-still.

At Newcastle, March 29th, an excellent committee was formed, with a paid assistant-secretary and collector; also treasurer and bankers.

At Edinburgh, April 1st, the interest felt in the work was most enthusiastic. The most influential persons in the city readily joined the committee. A treasurer, secretary, assistant-secretary, and bankers were appointed; and a friend kindly undertook to canvass, if possible, Dundee, Aberdeen, and Perth, for the same object; his expenses being paid out of the money collected.

At Glasgow, April 4th, your secretary was equally well received; but, owing to the fast preceding the Lord's supper, he lost two days, and, even then, had great difficulty in meeting with all he wished to see. A very numerous and important committee was, however, formed there also.

At Bradford, April 8th, the work was taken up with zeal by all parties.

At Derby, April 9th, also, a committee was formed, and is likely to prove an efficient one.

At Cheltenham, a committee has also commenced operations, and several subscriptions have been received.

On most of the gentlemen who form these several committees I have had to call twice; on many, three times; and on some, six and even seven times, before I could obtain an interview.

As a striking proof of how very readily our objects approve themselves to the minds of Christians, I would mention that almost invariably, when no notice of my visit had been given, I was received with marked coldness, as though I was merely *another beggar come*; but as I opened out the subject and delivered my message, civility took the place of coldness, then cordiality and brotherhood; and in nearly every town I had the offer of a bed and a Christian welcome from one or more parties, of which I availed myself, except when it was more convenient to remain at the hotel.

Some were indifferent to the Exhibition; some approved; some abused; many feared and were alarmed; all agreed that we were specially called on to exhibit our Christianity. The idea that most met with approval was, that Bibles should be placed in every lodging where they could possibly be introduced. I was hurried home two days sooner than I expected, or I would have visited Sheffield and Huddersfield. The whole tour occupied twenty-two days. W. T.

#### RULES AND REGULATIONS OF THE FOREIGN CONFERENCE AND EVANGELISATION COMMITTEE FOR 1851.

##### READING ROOMS.

*Members.*—Persons become members from 1st of May to 1st of November, as follows, viz.:—

##### CLASS I.

*Without election, and without payment:*

1. Members of the Committee, including the honorary, and corresponding members.
2. Contributors of 10s. and upwards, up to 31st of March.
3. All our Preachers.

##### CLASS II.

*Without payment, but upon being elected by the Managing Committee:—*

1. Foreign ministers of the Gospel, and other foreign evangelical Christians.

##### CLASS III.

*Upon being elected by the Managing Committee, and with payment:—*

1. Contributors, after the 31st of March, to the Foreign Evangelisation Committee, of 10s. and upwards.
2. Laymen paying a reading-room subscription

of £1 and upwards; clergymen and ministers, of 10s. and upwards.

N.B. Elected members must be nominated by two persons who have become members previously; their names must be entered in the recommendation book, and also suspended in the reading room, on or before Tuesday in the week of their proposal; the Managing Committee meeting on Thursdays, and deciding on the persons proposed, by ballot.

The tickets of members are signed by the secretary, and are not transferable.

The Managing Committee reserve to themselves the right of cancelling the admission of any member to the reading room, if it shall appear to them desirable—and of returning to him his subscription, or the proportion of it.

*Visitors.*—One visitor at a time may be admitted by any member of the reading room, for not longer than one week, on entering the particulars in the visitors' book.

*Address Books.*—One book is kept for the foreigners, and another for the British, having



access to the rooms; in which shall be entered their addresses, both at home and in London, and the time of their arrival and departure.

**Refreshment Rooms.**—Admission is limited to members, and their friends accompanying them. The tariff is published separately.

**Hours.**—The premises are open daily, from 9 A. M. to 10 P. M., except on Sundays.

**Bibles.**—Copies of the Holy Scriptures, in various languages, are placed in the rooms, and may be purchased in the office on the ground-floor.

**Information.**—A table of the religious services, with other necessary information, is supplied; also, maps of the metropolis, railways, &c.

**Complaints.**—A book is kept, in which can be entered any suggestions or complaints.

**Removal of Papers, &c.**—No book, news-

paper, &c., can be allowed to be taken from the premises.

**Smoking.**—No smoking can be allowed in the reading rooms.

**Committee Meetings, &c.**—The Managing Committee will meet every Thursday, at two o'clock. A soirée, or conversazione, for reading the Scriptures, and fraternal intercourse, is proposed to be held every Tuesday evening, at seven o'clock; admission to which under certain regulations. Public Breakfasts are occasionally held also, under certain regulations.

**Alteration of Rules.**—The Committee will alter or amend the rules, if found necessary.

By order,

WILBRAHAM TAYLOR,

Honorary Secretary.

47, Leicester Square, London,  
March 27th, 1851.

## MADAGASCAR.

43, Finchley Road, St. John's Wood,  
27th March, 1851.

Dear Sir,—I offer no apology for handing you the following extract of a letter, received per the last overland mail from the Mauritius, for publication in *Evangelical Christendom*, feeling assured that it will be perused, by every section of the church of Christ, with deep and painful interest, and cannot fail in calling forth sympathy and prayers on behalf of this suffering and cruelly persecuted portion of the one "little flock," exposed to all the horrors of a barbarous persecution, in the midst of a savage land, without any human aid or protection. It may also serve to awaken our apprehensions to the attempts of the apostate church of Rome, ever on the watch, both at home and abroad, to seize upon every opportunity for making proselytes. Sad, indeed, will be the consequence, should the young prince of Madagascar be seduced and drawn away from the simplicity of the Gospel he has embraced, and so boldly maintained, in the midst of the fiery persecutions he has been called to endure. The letter is dated from the Mauritius, 24th December, 1850, and is as follows:—"You have heard of the partial opening of the port of Madagascar, which was effected by a Frenchman of the name of De Lastelle, (his wife is a native of that island); he has just left the Mauritius with his daughter, whom he sent to France for educa-

tion; he has taken a Romish priest with him, for the purpose, it is confidently said, of introducing him to the prince of Madagascar; if this be so, it will bring a cloud over the hopes of those who looked forward to his reign with the expectation that it would bring relief to Christ's little flock, whose number has not decreased, though harassed and distressed by the cruel hand of persecution. A native man came over with De Lastelle from Madagascar, who had been educated in one of our mission schools there. On coming on shore from the vessel, he informed the Rev. Mr. Le Brun that 170 Christians had been taken. Several had been burnt alive; ten thrown over a precipice; and the rest were reprieved for three weeks or months, I do not know which, and then they were either to give up their faith or die. The man promised to call again on Mr. Le Brun, to give him further information respecting them, but was not permitted to leave the ship again. The Queen of Madagascar keeps a guard of 200 men at the port of Tanatare, to watch the heads of the Europeans placed on poles along the beach (of which I sent you a drawing), and if one of them is missing, it is to be replaced by the head of one of the guard."

I am, dear Sir,

Yours, very sincerely,

A STEEDMAN.

Rev. Dr. Steane.

## Brief Notices of Books.

**Romanism: Eight Lectures for the Times. Delivered at the English Presbyterian Church, River Terrace, Islington.** By the Rev. J. WEIR. London: Cotes. Post 8vo. Pp. 286.

This is one of the many volumes to which the recent papal measures have given birth; and if its popularity be proportioned to its worth, it will have as extensive a circulation as the best among them.

The author is thoroughly familiar with his subject in its various phases, both as the result of diligent study, and of a long residence in Ireland. He writes, moreover, as one deeply impressed with the magnitude of the evil he encounters, and with the perilous consequences which must ensue, if it be not counteracted. Zeal is combined with learning, and argument is enforced by eloquent persuasion throughout the lectures. They have our hearty commendation.

## Original Papers.

### THE WANT OF CHRISTIAN UNION AN IMPEDIMENT TO THE SPREAD OF CHRISTIANITY, AND AN INVITATION TO PAPAL AGGRESSION.

BY HUGH BARCLAY, ESQ., SHERIFF SUBSTITUTE, PERTH.

It must occur to every thinking and devout mind, that there have hitherto existed some strong antagonists to the spread and prevalence of Christian principle and practice, even in countries long recognised as Christian. Strange, we may exclaim, that, after nineteen centuries have well-nigh run their course, so little of this world should be called Christian; and of the little which has assumed the badge of the cross, so little evidence has been given of its power and spirit!

Let us, then, ask ourselves, whether such a mournful result be not much attributable to the absence of union and co-operation amongst professing Christians? As in the time of our blessed Lord, so is it still. We are more solicitous to detect the mote in our brother's eye, than to pluck the beam from our own. We still make broad our phylacteries, and inscribe thereon—not "*Holiness unto the Lord*,"—but the peculiar Shibboleth of our party. "I am more righteous than thou." We pay tithes of mint, anise, and cummin, but neglect the weightier matters of the law, especially the law of Christ—the new commandment given by him—the law of perfect love, "which suffereth long, and is kind; envieth not, and is never puffed up."

In our several religious communities we have had too much of the spirit of the ancient Jew and Samaritan, who, though acknowledging a common origin, had no dealings the one with the other. There has been much of the diversity of tongues after the model of Shinar, compelling men to leave off building the city, and to separate themselves from each other; and little of the pentecostal diversity, where, without discord or confusion, every one was enabled to hear, in his own language, the wonderful works of his God, and the most wonderful of all his works—that of man's salvation.

The church has been vexed with sectional distinctions, each sect excelling, as it were, in the diverse coloured garment of the patriarch's son, though exciting the envy of the brethren. Little have we sought to sit compactly together at the feet of Jesus, under the ample folds of his seamless robe, at once the emblem of the purity and the unity of his church. We have exemplified the fable by vainly seeking rather to tempest away the peculiar mantle of our brother, than to win him by the sunny influence of love to come and sit together with us in our Father's house. We are too anxious, with micro-

scopic eye, to detect the minor points of difference between us, than with masculine mind to overlook the little points of disagreement, and with telescopic eye to look far into a coming eternity, where such matters will be unknown, and meantime to stand on one common platform of our common Christianity, "*Repentance towards God, and faith towards the Lord Jesus*."

Thus, indeed, has the church hitherto had much the characteristic of a house divided against itself, and her worst enemies have been those of her own household. Too much resemblance has it had to the feet of the image in the vision of the Babylonish king; and too little to the unity and simplicity of the stone cut from the mountain. Great care and labour have been bestowed on the construction of the sling and the bow; but too little heed to the unerring hand which, whilst men may sling the former and draw the latter at a venture, guides the stone and directs the arrow, for the overthrow of giant error, of sin and ignorance. The stone from the brook which smote his type of Philistia was smooth, not rough.

To the student of the Bible the effects of union, as the precursor and assurer of success, is clear and encouraging. The first temple was dedicated to the Lord, but it was only "when the trumpeters and the singers were as one, to make one sound, in praising and thanking the Lord," that the glory of the Lord filled the house. In New Testament times, when the living temple was to be set up to the Lord, it was when all Christians were "with one accord in one place," that the windows of heaven were opened, and the Holy Spirit was poured out. It was then that the multitude who believed, diversified as they were by language and colour, in matters of faith "were of one heart and of one soul."

We are not warranted to hope for success in our endeavours to evangelise the world, until we realise more of our Master's command and example, and "love one another as Christ loved us." Like the lines from the circumference of the circle, the nearer we approach Christ our centre, the nearer we draw to each other Christian. Thus might it again be said, in an advanced age of the church, what was so truly said of her in her youth, "*Behold how these Christians love each other*."

That truth is not confined to mechanics

which declares, "*union is strength.*" It is equally true in morals and in religion. The fable of the father putting the bundle of rods into the hands of his children, as emblematical of unity together, and weakness asunder, is every day exemplified in the Christian church. The preaching of the Gospel is doubtless the lever which is destined to move the moral and spiritual world. But Christian hands, instead of pulling in unison together, at the proper end, have been hanging on different portions of the arm, and so dividing their strength, and dissipating the power which, properly applied, might, with God's blessing, achieve the mighty object of the world's salvation.

Long has it been said that the "*field is the world,*" and the "*field is white for the harvest.*" But not only have the labourers been few, but, alas, how truly may it be still said, as it was of the prophets of Israel, "Thy prophets are like the foxes in the deserts. Ye have not gone up into the *gaps*, neither made up the *hedge* for the house of Israel to stand in the battle in the day of the Lord." Oh, that the same feeling which once pervaded the bosoms of the reapers in the field of Boaz had place in the hearts of the spiritual reapers in the Christian field,—when one shall salute the other with "The Lord be with *you*," and receive the hearty response, "And the Lord bless *you*." If, indeed, we cannot thus in love bid each other "God speed" on earth, how do we expect to realise the apocalyptic vision, when all the redeemed ones, from every nation, kindred, and tongue, form one vast assemblage in heaven; and with one soul, as with one voice, proclaim — "Alleluia! Alleluia! salvation, and glory, and honour, and power, unto the Lord our God."

Realising somewhat this lofty feeling, let us pray for each other, and unite with each other in every good and holy work. There may, so long as man is in his present state, be diversity of opinion, in minor matters, amongst Christians agreeing in the simple essentials of our holy faith. "*Many men, many minds,*" is an ancient and a true saying, and the advantages of such diversity may not be unappreciable. There were twelve tribes in Israel, but their nation and encampment was but one. Let not diversity or disparity be with us equivalent to discord or dissension. Let us not imitate the Jews, who, when their city was besieged, were in union only when the enemy were at their gates, and whenever he withdrew, had a worse enemy within the walls, in their own jealousies and discords, more effectually advancing the interest of the Roman general. If, meantime, we cannot *incorporate* with each other, let us at least *co-operate* together against our com-

mon enemy, and in advancing our common cause,—the triumphs of the cross. Let us look less at the points on which we differ, than on those in which we agree, admiring more the amethyst that gives value to the signet, than its mere setting—the workmanship of our own hands.

See, then, how we would have our Christian friends to pray for the interests of each other; whatever be the *material* ground in their banner, they *spiritually* inscribe the glorious symbol of the cross,—which to all is life, and light, and liberty. For our Episcopalian brethren, we may pray that they have Christ himself, and none but *He*, the true Bishop and Shepherd of their souls. In return, we ask from them that they supplicate on those who have separated themselves from their communion, that they enjoy a separation from sin and all its pollutions. What Christian could refuse to pray that the Established Churches of the land be established firmly in "the faith once given to the saints," and purified from all alloy of man's invention, however much veiled in antiquity? For the Churches called Free,—who would refuse a prayer that they may be free indeed, with that liberty with which the Saviour makes his children free? For the Baptist, the Pædobaptist cannot refuse the supplication that both may have the baptism of the Spirit. For the Congregationalists, all others may pray that they together may be found members of the general assembly of the first-born in heaven; and for the Society of Friends, other Christians may pray that they have "the Friend that sticketh closer than a brother." The churches of Christ may, like the cherubims, have their wings stretched upward, and yet joined each one to another, having their faces one to another, because all look unto the same and only mercy-seat,—thus helping and encouraging each other in their heavenward progress. Like Gideon, let us spread out our several fleeces, but may the sign sought be, that the dews of heaven rest not merely on our own portion, but on all the ground around. As with the first, may it not be with the second temple? "David could *not* build an house unto the name of the Lord his God, for *the wars* which were about him *on every side*," and Solomon resolved to build the house, "now that the Lord my God hath given me *rest on every side*, so that there is neither adversary nor evil occurrent." The temple of the Lord is not to be built as the city on the plains of Shinar, "with brick for stone and slime for mortar," but as the temple on Mount Zion, "built of stone made ready before it was brought thither, so that there was neither hammer, nor axe, nor tool of iron heard, while it was in building."

We live in momentous times. The pillars of the political world shake. Ancient dynasties, enshrined in mediæval mists, totter. Familiar actors on the stage of the world pass away as things of nought. He, who once set up and threw down potentates, and set his foot on the neck of kings, becomes himself a fugitive from his city. When restored by the force of foreign arms, taught not wisdom in the school of experience, he throws his withering firebrands on that green spot of the earth, which, with all her blemishes, has borne most resemblance to "the garden of the Lord." It is nearly two hundred years since "Giant Pope" was represented by John Bunyan as in a cave, and, "though alive, by reason of age, and also of the many shrewd brushes that he met with in his younger days, grown so crazy and stiff in his joints that he can now do little more than sit in his cave's mouth, grinning at pilgrims as they go by, and biting his nails because he cannot come at them; and saying, you will never mend till more of you be burned."

It is recorded of extreme old age that there are symptoms of the mental and physical of second childhood before the final exhaustion of nature. So the ancient Man of Sin appears to be cutting new teeth, and, like the chief bird of prey, renewing his youth. But, if it be asked what has encouraged the superannuated bedlamite to try his shrivelled hands on our fair island, may it not be answered, that we have courted his aggressions by our own unseemly contentions. Greatly overrating our disunion in *truth*, he has thought it fitting time to recommend his mighty *catholicity of error*. We have made unseemly rents in the partition walls of our churches, into which Antichrist has sought to introduce his wedge, to widen still more the breach, patching it with untempered mortar, and covering it over with the specious but delusive adhesive of Roman Cement. How ought we, then, to meet this insidious attack on our Christian liberties? We have often, in separate divisions, gone around the City of Error, and the sound of the Gospel trumpet has been sounded by every successive band. But the time has come for our seventh, and last, and united march. It is now time for the tribes of Israel to go up together and to raise one combined shout. Then may we expect the walls to fall down flat before us, and that which was once an obstacle may become a pavement for our feet, for "the Lord hath given us the city." New Jerusalem shall be built where once great Babylon stood. This is surely not a

season to raise the din of discord, or to reckon antiquity or precedence, where all should be the humility of the little child; or to boast of purity where all is impurity; nor ought we to endanger the success by unseemly contests for the post of honour, or special position or duty in the army of the Lord. Let us all regard it honour to be in the service of the Captain of Salvation—the Lord of Hosts—though it be to be but hewers of wood or drawers of water. Let every particular church and every individual Christian go straight up before them, under the one banner of our spiritual Joshua. "Grudge not one another, brethren, lest ye be condemned: Behold, the judge standeth at the door."

In God's natural kingdom His wisdom is seen in the beautiful combination of means and agency with the unity of end and purpose. The light which cheers us—the air we breathe—the bread we eat—the water we drink—are all resolvable into distinct elements; but are blended together as one for the great end of the support and enjoyment of life. So ought it to be if man moves into God's work in the moral and spiritual world. "Unity in diversity, and diversity in unity; such is the law of nature, and such, also, is the law of the church. Truth is like the light of the sun. Light comes from heaven one and always the same, and yet it assumes different colours on the earth, according to the objects on which it falls." Whilst there may be many minds on matters unessential to salvation, there ought to be but one mind—even the mind of Christ—in the essentials of our most holy faith. The object of worship is the same in every church, though its shrine may be somewhat differently fashioned; the portrait is ever the same, though its frame may be made to suit the tastes of different classes. Let our differences be blanded and cemented with Christian love, so as, like a beautiful piece of mosaic work, to unite us the closer, with an increase of beauty in the whole. Let the Christian church stand forth as the bow of the covenant—in the dark cloud which overhangs a sinful and doomed world may she shine forth the bright refulgence of the Sun of Righteousness—of various atoms blended into one harmonious whole—emblem of the happy end when the world becomes Christ's, and its every indweller a true Christian.

One land, one home, one friend, one faith, one law,  
Its ruler God, its practice righteousness,  
Its life peace,—for the one true faith we pray;  
There *is* but one in heaven, and there *shall* be  
But one on earth, the same which is in heaven.

# European Intelligence.

## FRANCE.

EXHIBITION OF HOLY RELICS AT PARIS—IDOLATRY OF THE POPE—DEBATES IN THE LEGISLATIVE ASSEMBLY ON THE FRENCH CARDINALS—LETTER OF PIUS IX. TO COUNT MOLÉ ON FREE EDUCATION—OPPOSITION TO THE OPENING OF PROTESTANT SCHOOLS—INCREASING PIETY AMONG THE PROTESTANTS—SPEECH OF M. GUIZOT AT THE ANNIVERSARY OF THE BIBLE SOCIETY AT PARIS—CENSUS OF THE POPULATION IN A RELIGIOUS POINT OF VIEW.

—, France, May, 1851.

Whilst England and the whole world have been engaged with the magnificent Exhibition at the Crystal Palace, do you know what kind of exhibition the Romanist priests have made at Paris? They have exposed to the adoration of the faithful

### THE TREASURY OF HOLY RELICS.

Namely:—1st. Five remarkable pieces of the true cross. 2nd. The holy crown of thorns. 3rd. Two nails which were used at the crucifixion.

The contrast is truly curious. On the one hand, the Protestants collect the *chefs-d'œuvre* of science, art, and industry; they call on all the people of the earth to collect together, in one place, the most perfect productions of human activity, and thus excite a fruitful emulation among the different branches of the human race: it is one of the grandest and most interesting spectacles which our world has ever witnessed. On the other hand, the Papists seek in a dusty cupboard some apocryphal *débris* of the past; they expose, in broad daylight, I know not what poor relics, to which they give pompous names, and ask the adorations of intelligent beings for these playthings of folly and imposture. By such contrasts judge the superiority of one religion over the other.

The ultramontane journals have published long articles on the *authenticity* of the relics exhibited by the Romanist clergy of the capital. I will not, of course, weary your readers with these details. The *five pieces of the true cross* were brought into France during the middle ages, by abbés, monks, or chevaliers, who had taken part in the crusades, and especially by the good king St. Louis. According to the ultramontanes, these five pieces had belonged, first of all, to the empress *Helena*, mother of the emperor *Constantine*, and they have passed through different hands into those of the archbishop of Paris. These fragments consist of *two kinds of wood*; but that does not in the least embarrass the benevolent commentators; for they seriously maintain—I know not on what authority—that the cross of the Saviour was composed of four different sorts of wood. A fine subject for dissertation, truly, in the nineteenth century.

As to the *holy crown of thorns*, France is indebted for it also to the king St. Louis. This devoted prince purchased it, A.D. 1239, of the Venetians, who had themselves bought it of the emperor Baudouin II., of Constantinople. But how could this emperor Baudouin II. attest that this crown was really that which was placed on

the head of the Redeemer? The papist writers do not explain it, and they would be much embarrassed to answer this question. Baudouin probably wanted to fill his empty coffers, and therefore wrought upon the credulity of the Venetians and the French, selling them a false relic. This is the most simple and plain explanation that can be given.

Then, as to the *two holy nails*, the one, according to a very respectable tradition, comes from the emperor Charlemagne, who had received it from a patriarch of Jerusalem, and the other was brought into France by a princess of Bavaria, who had obtained this precious gift from a king of Poland. The revolutionists of 1793 took away, without ceremony, the two holy nails, but they have been miraculously recovered since the return of the Bourbons. How, after such conclusive proofs, can you dispute the authenticity of the holy nails? The heretics alone are capable of such impiety!

You will ask, perhaps, whether the Parisians have been interested by the exhibition of these stupid relics? No, the great mass of the intelligent have not paid them the least attention. But in a city of more than a million of inhabitants, there are always thousands of ignorant and fanatical persons, who receive kindly the declarations of the priests, and carry rich offerings to the altars. This is sufficient! The papist clergy fill their purses, and the Jesuits laugh at the dupes they have made. The history of popery is full of such things.

### IDOLATRY OF THE POPE.

We pass to another subject, not altogether unconnected with the preceding. Every one knows the pompous terms employed by the ultramontanes to designate the pontiff of Rome; they call him *Very Holy Father*,—the *Universal Bishop*,—*His Holiness*,—*His Beatitude*,—the *Vicar of Jesus Christ on earth*, &c., &c. But an abbé,—*M. Jules Morel*,—has surpassed these servile denominations. He places the Pope by the side of God and Jesus Christ!

I copy, literally, the following lines, recently inserted in the *Univers*, the most influential and celebrated journal of the Jesuit party in France:—“This immortal man (the Pope) is called *Holy Father*, AS GOD! Do you understand now that this name is, after and with the name of God, above all names, that there is no other to save us in this life or in the future life, and that, at the name of the Pope, the knee of all the children of Adam should bend in heaven, on earth, and in hell?”

That is to say, that men should adore the

Pope as they adore Jesus Christ; for the Abbé Morel applies to the bishop of Rome the words that the apostle St. Paul has written in honour of Christ! It is no longer the Lord, it is the Pope who works our salvation in this world and in the next! The Pope bears the same name as God; he is almost equal to God!

Would you have imagined that a Romanist writer would dare to carry to such an extent his profane worship, and to avow so plainly his idolatry of the Pope? Would you have thought that a journal, which numbers among its subscribers the majority of the bishops and priests, would have the audacity to publish such an apotheosis of the papacy? What do honest Roman Catholics say to these Jesuit profanations?

The Abbé Jules Morel,—this worshipper of the pontifical idol,—is the same that on former occasions most completely defended the Inquisition. The two things perfectly agree; and the clerical advocate, who attests that the Pope is God, was worthy to celebrate the virtues of the monk Dominick, of Torquemada, and their imitators. Miserable and blind papists! They have put the creature in the place of the Creator, they invoke as a God a fallible and miserable being; they fall really into paganism, and turn into licentiousness all the pure and holy revelations of the Gospel! When will the time come in which they will open their eyes to the truth?

#### DEBATES IN THE LEGISLATIVE ASSEMBLY ON THE FRENCH CARDINALS.

A discussion, not very favourable to the dignity of the Roman church, took place, some weeks since, in our National Assembly; it related to the additional sums allowed to the French cardinals. A short explanation is necessary.

When the Roman pontiff thinks fit to appoint, among the papist bishops of our country, a cardinal, or a *prince of the church*, the new ecclesiastical dignitary receives from the budget of the State, 1st. The sum of 45,000 francs for the expenses of his installation. 2nd. An annual supplement of 5,000 francs, which, in addition to the 15,000 francs which are paid to him as bishop, make his yearly income, to sustain the *dignity of his rank*, 20,000 francs. Mons. Bourgat, and other representatives, thought that these pecuniary allowances were a little too heavy, at a time when our finances were deficient; and demanded that the new cardinals should be contented with the ordinary salary of the members of the episcopate. Hence a long and stormy debate has arisen.

The 45,000 francs demanded for the expenses of the installation have been particularly the subject of controversy. Why does a prince of the Roman church want 45,000 francs on entering on his new duties? What is done with this money? The answer is this:—

First of all, 11,600 francs are given to the Roman chancery for the expenses of parchment, wax, silk, ribbons, beads, &c., which accompany the diploma of the cardinal. Rome does nothing for nothing, and it appears that parchment is scarce in the city of the holy chair. How can you wish the honest members of the Roman chancery not to be recompensed for their trouble? The Pope does not appoint cardinals every day,

and the chancery has arranged the matter at the most equitable price.

Further, the members of the *propagation of the faith* receive 7,350 francs. Under what pretence? And what connexion is there between this society and the new cardinals? I know not. But be assured that if this question were asked at Rome, the propagators of the faith would offer good reasons in justification of this allowance of 7,350 francs.

In the third place, the secret chamberlain, to whose care is entrusted the "*barrette*," (the red square cap of the newly appointed cardinal,) demands the moderate sum of 3,750 francs. Do you think this is too much? And do you suppose that a red square cap could be taken care of at a more moderate price? You must not forget that the *camérier secret* is a notable personage; that he is the chamberlain of the Pope, and that his salary ought to be proportionate to his high duties.

Fourthly, 18,000 francs are allowed to the gentlemen and officers who carry the *barrette* to Paris; this sum is intended to cover the expenses of their journey and sojourn. It is easy to understand that the gentlemen of the Holy Father cannot travel as poor pilgrims, nor live as anchorites. They have brilliant equipages, a good table, splendid lodgings, and the small fee of 18,000 francs is fully spent.

I shall not further examine these expenses. It is a true *compte d'apothicaire*, as we say. The gardener even of the Pope seeks some gratuity, and the cardinals cannot remit a liard of the 45,000 francs demanded for their installation.

The majority of the legislative assembly rejected the proposition of M. Bourgat, and the organs of ultramontanist said that M. Bourgat and his friends were miscreants, impious, atheists, and violators of all divine and human laws! Rome distinctly declares that the 45,000 francs are the *sine quâ non* condition of the appointment of the princes of the church. No money, no cardinals! And as the cardinals conduce greatly to the prosperity of France, the budget will continue to pay the sums demanded! Such has been the issue of the debate; but I doubt whether public opinion sanctions the vote of the majority.

There are many people in our country who would rather save the money and dispense with the cardinals. On this subject I will propose one question—from what source has your Cardinal Wiseman drawn the 45,000 francs which were necessary for his red hat? I presume that the British Parliament did not pay them out of the funds of the State.

#### LETTER OF PIUS IX. TO COUNT MOLÉ ON FREE EDUCATION.

The Pope has recently addressed to *his very dear son*, Count Molé, a letter, in which he congratulates him on having founded a committee for the extension of *free education* in France. M. Molé was, some years since, prime minister of Louis Philippe. He has a great reputation for prudence and diplomatic skill; but, until the present time, he had not been considered a very fervent Romanist. The revolution of February produced on him, and on M. Thiers, and on many

other old disciples of Voltaire, a marvellous impression. M. Molé has been suddenly converted to the traditions of Popery, and is now exerting all his strength to extend the domination of the clergy.

In adopting the words *free education* he has employed what we call an *antiphrase*—i.e., a figure of rhetoric, analogous to that by which the Greeks gave to the furies the name of *Eumenides*. The object of the committee is not to establish free education; on the contrary, it consists in subjecting as much as possible all our schools, both great and small, to the monopoly of the priests. Thus, for example, our poor lay-instructors will be superseded by *Brothers of Christian Doctrines*; our classical colleges will be transformed, by degrees, into small seminaries; the Jesuits will take everywhere the direction of establishments devoted to the instruction of youth, and the University, founded by Napoleon, will be ruined or crushed. Admirable free education!

Pius IX. is perfectly satisfied with it, and has signified, to his *very dear son*, his unqualified approbation. "Your enterprise," says he to Count Molé, "has given us lively satisfaction; for our chief desire is to see everywhere men, who, animated with the pure spirit of the (Roman) Catholic religion, and heartily attached to the chair of Peter, devote their energies to repel or to destroy the errors by which not only Christians, but, to our great grief, *civil society* is attacked. . . . We confidently hope that, with the blessing of God, all those who are associated with this committee, having constantly before their eyes the worship of God, the honour of our religion, and the true interests of *civil society*, will consecrate, each one *under the direction of his bishop*, all their influence, all their devotedness, in order that in the different parts of France the young people may be trained to piety, virtue, &c."

The aim of the court of Rome is evident. The bishops must be the supreme masters of public instruction, and the laity must work under their direction. The Pope insists much on the identity of the interests of civil society with those of the pontifical chair; it is an artful dodge, to excite the zeal of those who would be wanting in fervour for Roman doctrines. "Act with us, and for us," cry out the agents of the papal chair, "where everything is falling! You will lose your houses, your property, your security, when we lose our privileges." Rome had employed these means against the Protestants, and it resumes in the nineteenth century the weapons of the sixteenth.

That which superabundantly proves that the friends of Rome are by no means disposed to favour the progress of free education, is their

#### OPPOSITION TO THE OPENING OF PROTESTANT SCHOOLS.

I must relate the termination of an affair of which I have already twice spoken. You recollect, perhaps, that the primary teacher, *Ferdinand Guilbot*, who had opened a school at La Gande, in the department of Le Var, was brutally sent away, under the pretext that there were no Protestants in this commune; and that, in consequence of this act of tyranny, he sent to the rector of the Academy an address signed by thirty-seven

heads of families, among whom thirteen declared themselves Protestants. It was hoped that this address would change the resolutions of the Academic Council. For by what right should the heads of families be deprived of the services of a teacher whom they love and respect, and whose moral character inspires them with full confidence respecting their children? But the rector of the academy of Le Var, Abbe Bonafoux, (for he is a priest,) has maintained his unjust decision, and has even adopted, by aid of the Academic Council, a new resolution, some points of which deserve to be mentioned.

"Whereas, Le Sieur Guilbot, by opening a Protestant school at La Gande, where there did not exist a *Protestant by origin, one born a Protestant, and recognised as such*, has introduced into this commune *commotions and divisions*:

"Whereas, the means which he has employed to gain proselytes among ignorant and rude people, are *contrary to the laws and public morals*:

"Whereas, the closing of his school is demanded *from every quarter*, and especially by the magistrates, as the only means of re-establishing in this commune *peace and tranquillity*:

"Resolved—That the school of Sieur Guilbot be closed immediately and for ever . . ."

It is useless to comment at length on so disgraceful a production. At no time has intolerance spoken in language more ridiculous and odious. What! have only Protestants *by birth* the right of having Protestant schools? What, then, becomes of liberty of conscience? Is it no longer lawful to change one's religion, and is Protestantism a crime? What, again! does the Abbé Bonafoux, rector of the academy of Le Var, attack the commotions and divisions which prevail at La Gande? Who provoked these commotions? Were not the new converts peaceable? Under this pretext the Apostles might have been lawfully pursued and put into prison! What does the accusation, of having employed means contrary to the laws and public morals to make proselytes, mean? Utter clearly your complaints. Why insist on these vague generalities, which have no positive meaning? Be precise; show without vagueness what M. Guilbot has done, and in what manner he has violated morality!

But I refrain. The Abbé Bonafoux, and those who resemble him, do not understand even the first point of the argument. They invoke liberty, and practise despotism. Their mouth proclaims *free education*, and their acts tend to the monopoly of the national instruction. Patience: the reign of the Jesuits and priests will not last for ever.

Amidst these vexations of Popery it is consoling to see the

#### INCREASING FAITH AND PIETY AMONG FRENCH PROTESTANTS.

Our late Christian festivals have been marked by redoubled fervour. At Nîmes, Paris, Montpellier, everywhere the temples were too small for the immense crowd that desired to hear the word of God. Religious services were

multiplied, and yet the congregations did not decrease. The communicants also were very numerous. The intelligence received from all our centres of Protestant population show, that the holy supper has never been celebrated by so great a number of believers. In a word, there is among our co-religionists a very sensible movement, an indisputable progress in the inner life, and the observance of public worship.

This fact is in all respects important. It shows that the Papists are strangely deceived when they represent protestantism as weak, languishing, and almost dead. No; protestantism is not dead, and will not die. It exists; it grows, both positively and negatively. As a *positive* doctrine, protestantism is nothing else than the religion of the Bible,—the religion of the Gospel,—the religion of God the Saviour,—the religion which saves the soul in truth and love: this religion cannot perish; it is holy,—it is eternal, since it is the expression of the thoughts and will of God. As a *negative* system, protestantism can never pass away; it is useful and necessary now, as well as in the time of Luther and Calvin. We ought still, and with the same energy, to *protest* against the errors of Popery, — to *protest* against tyranny over consciences, — to *protest* against the despotism of priests and the usurpations of the pontifical hierarchy; for Rome has remained essentially what she was three centuries ago. She has neither corrected her false traditions, nor her maxims of intolerance, nor her evil passions; and if she is more moderate in her actions, it is because she is restrained by public opinion, which no longer permits her to exercise the same cruelties.

The French Protestants fully feel the difficulties of their present position. They draw closer to each other, and attach more importance to the regular exercise of their worship, in order to convince the Papists that they are prepared to defend vigorously their rights. The constitution guarantees us *religious liberty and equality*: we will never renounce rights so precious and sacred; we will defend them against the demands of the Jesuits and priests; we will manifest, in a yet more striking manner, our invariable attachment to the faith of our fathers; and we hope that the public spirit in France will never sanction the renewal of ancient persecutions.

The Protestant religious societies of Paris held, at the close of April and the commencement of May, their annual general meetings. The reports read at the meetings show delightful progress, and every thing proclaims that the Bible work, religious tracts, missions, the evangelisation of our country, &c., are advancing. But I will return to these meetings when I shall have received more precise and complete details. For the present I will confine myself to the

SPEECH OF M. GUIZOT AT THE ANNIVERSARY OF THE PROTESTANT BIBLE SOCIETY.

The announcement that this illustrious statesman would be called upon to speak at this meeting, in his capacity as President, drew a vast concourse of hearers. M. Guizot is unquestionably one of our most eminent orators. His thoughts are lofty and powerful, his ex-

pressions energetic and striking, his voice deep and full, and his action commanding attention. And as for three years he has not been able to ascend the political tribune, the desire to hear him in another sphere of ideas and action was strongly excited.

M. Guizot did not make a long speech; but what he said was marked by that authority and reflection which deeply impressed his hearers. The orator said, first of all, that the Bible Society need not fear repetitions nor monotony, although they assembled every year for the same object, *for its work is both always the same and always new*. The Bible changes not, nor the means of disseminating it; but the whole world is open before the Bible Society, and the excellent effects which accompany the distribution of the Scriptures bring unceasingly fresh souls to the feet of Jesus Christ.

Then M. Guizot inquired, what is, *religiously speaking*, the leading problem of our age? The question lies, according to him, between the men who recognise a *supernatural order*, and those who do not; it lies between supernaturalism and rationalism. On the one side are the infidels, pantheists, sceptics of all sorts, and the pure rationalists; on the other side, Christians. It is true that certain rationalists admit the existence of a God; but what is this God? A vague abstraction; — a *statue*, an *image*, a *marble*, as M. Guizot said. But the human soul and society demand more, much more; they need the *living God*. The living God alone is capable of regenerating the world. Faith in the *supernatural order* — respect, submission to the supernatural order — must enter into great as well as simple minds; into the most elevated as well as the most humble regions. On this condition religion will exercise an efficacious and powerful influence, — otherwise it will not. And by what means must faith in the supernatural order be awakened? By the distribution of the Bible. "The holy books," said M. Guizot, "are the master, *par excellence*, to teach us this sublime truth, and to render to it its empire. They are the history of the supernatural order; the history of God, both in man and in the world."

This first part of the speech of M. Guizot deserves approbation, but the second part gives rise to some remarks. The orator proposed to show that the revival of faith needs not create any fear for the maintenance of religious liberty; and he cited the example of England, where the Romanists continue, notwithstanding the universal irritation produced by the papal aggression, to possess *liberty of worship*, for their chapels are open, and increase; — *liberty of their press*, for they publicly defend their faith and their actions; — *liberty of speech, and voting in the Parliament*, for they there boldly plead their cause. Thence the orator concluded that faith and piety will never bring in their train either injustice or violence; and that the different Christian communities will only contend for zeal and activity.

This is very well: but should not an important *distinction* be noticed here? If religious liberty subsist with the revival of faith among *Protestants*, would it be the same among *Romanists*? In London, Geneva, and Berlin, believers respect the conscience and the rights of their adversaries,



but is this the case in Rome, Madrid and Lisbon? And if the majority in France should again become papist, would the liberty of Protestants be still respected? Nobody will think so; and M. Guizot, it seems to me, has made a mistake, in confounding the very different maxims of Romanism and Protestantism.

#### CENSUS OF THE POPULATION.

The Government has recently ordered a census of all the population; and amongst the questions which will be addressed by the agents of the public authorities to the citizens, there are one or two which concern their religion. This is an entirely new proceeding, which it is not easy to explain. The civil power has hitherto made this

census every five years, without inquiring into the religious belief of the citizens. Why, then, is this change introduced? What matters to them the religious party to which Frenchmen belong?

This innovation conceals some secret purpose or snare. There are, in fact, some Romanists by birth, who are Protestants at heart, without having made a formal abjuration. They will be greatly embarrassed in replying to the question of Government. There are other Protestants who are isolated in provinces entirely Roman Catholic, and may have motives of prudence for concealing their religion. The civil power has obeyed a suggestion of the papist clergy: it would have acted more wisely, in letting alone a matter which does not concern it. X. X. X.

#### THE BISHOP OF LONDON AND THE PROTESTANT CLERGY OF FRANCE.

Paris, April 26, 1861.

My dear Dr. Steane,—You will oblige me and others by inserting in *Evangelical Christendom* a translation of a paper, entitled, "*Grande Exposition à Londres.—L'Eglise Anglicane.*" You will find it in the "*Archives du Christianisme*" of this day, which I send by post, along with these lines. The offer made to us having had large publicity in your country, you will at once see, without my entering into them, how important it is to the brethren on this side the Channel, that their views should be publicly known also; and that their motive for refusing a kind and fraternal invitation should not be misconstrued or misrepresented. The paper is written, I trust, in a Christian and fraternal spirit, and can give offence to no one.

Believe me, &c. &c.

FRÉDÉRIC MONOD, Pasteur.

The English Episcopal church, unwilling to remain behind other churches in that country, has adopted measures for providing Protestant foreigners with places of worship. Proposals to this effect have been made to some of our pastors. "Our visitors," says the Bishop of London, in a letter now lying before us, addressed to the Marquis of Cholmondeley, and dated the 4th of March, "our visitors appear amongst us as guests, for a limited time; they do not come to reside in the country. It seems to me, then, that without failing in our duty as members of the Anglican church, we might join in offering such of our guests as belong to Protestant churches acknowledging the grand doctrines of evangelical truth, the means of conducting the public worship of God according to their own peculiar forms, during their brief stay\* in this country; although such services could not be performed in our churches, and no member of our clergy might take an active part in them."

This paragraph from the letter of the Bishop of London, supported by the Bishop of Winchester, and approved by the Archbishop of Canterbury, distinctly states the nature of the offer made to us, with the restrictions by which it is accompanied.

We say, made to us, although we do not belong to any national church, properly so called; for it was not correctly asserted, when it appeared in print, that the only persons referred to were "foreigners, members of national churches;" the bishop himself extending the invitation to the members of any Protestant church confessing the fundamental truths of the Gospel; and those charged with the practical development of the theory requiring only, in regard

to ministers, regular ordination in an accredited church, even if a position of ecclesiastical independence have been afterwards taken up. Particular names illustrate this principle of action. We attach no importance to these distinctions, as is well known. Jesus Christ, His Spirit, His truth, His life, are our all; at the same time it is only right to present the offer of our Anglican brethren in its true light. As regards the invitation itself, one or two points in it gratified and affected us.

First, the manifestation of Christian brotherhood displayed in this attempt at union, made by some of the highest dignitaries of the church of England, and not confined to the letter of the Bishop of London, but expressed in still warmer terms in a letter, dated March 11th, which accompanied it, from "the Corresponding Committee" of the "Foreign Aid Society." We bless God, with the Committee, for the revival of "that spirit of charity" between the English episcopal church and the non-episcopal churches of the Continent, "which, for nearly two centuries, had been almost entirely suspended."

Secondly, the testimony borne to the distinctive and fundamental truths of the Gospel. To accept and avail himself of the offer here made, it is not sufficient for a minister to be a Protestant, and duly ordained, he must also acknowledge these doctrines; must be, in one word, an evangelical or orthodox Christian, as the bishop expresses it; believing and teaching, in the words of the Committee, "that the death of Christ is the atoning sacrifice for sin, that man is depraved, that Christ is God, that justification is through faith alone, and that the Holy Spirit regenerates and sanctifies all the elect people of

\* We do not understand why the bishop should twice insist, in a few lines, on the brevity of the stay which foreign brethren will make in his country.—Ed. *Archives*.

God." "Our invitation," we quote from a letter written by one of the principal and most zealous promoters of the scheme, "is addressed to all pastors lawfully ordained, and holding the truth as it is in Jesus. It is not addressed to Socinians or Arians."

Having thus witnessed, sincerely and cordially, to the intentions and feelings of the honoured brethren addressing us, it remains for us to state our conviction, that their invitation ought not and cannot be complied with, by any minister of Jesus Christ amongst us, sensible of the just and lofty claims of that ministry of the Gospel, into which he has been called by his Master to serve him, and build up his church. Our insuperable objection is found in that part of the bishop's letter which we have printed in italics, where our brethren tell us we may not officiate in an Anglican church, and no clergyman of the episcopal church may join with us officially in the worship of God. What is this but to tell us, that in the eyes of that church we are not true ministers, and our churches are not true churches of Jesus Christ? The bishop acknowledges, in so many words, that, "in different cities on the Continent, the consistories, or the ministers of Protestant churches have allowed English ecclesiastics to make use of *their places of worship*, for the celebration of Divine service, after the rites of the English church, and that he had himself officiated in *many churches*, both Lutheran and Reformed;" while, at the same time, he declares ministers from the Continent may not celebrate Divine service in English places of worship," and English ministers may not unite officially with us! What is this, we ask again, if it be not to assign an inferior rank to our churches and our ministers? It is one thing to believe that episcopacy is the best and most scriptural form of church government, and quite another to exclude *brethren in the faith* from its pulpits, as the Anglican church is now doing, just because they do not participate in this opinion, and consequently advocate a different ecclesiastical system.

Were it a question in which we were interested simply as individuals, we would, or at least we ought, to judge mildly, to prove ourselves meek and lowly of heart, like our blessed Lord. But it affects something above and beyond us, in regard to which all concession would be treachery, rather than humility; it affects the ministry of the eternal Word committed to us by Christ Jesus himself; and for this sacred and glorious ministry we dare not accept an inferior position to that occupied by a pastor or bishop, or archbishop of the Anglican or any other church, in the discharge of the same sacred functions.

If the publication of the Gospel to the Protestant foreigners visiting London during the present year depended on our accepting the invitation given, we should, in avowing our scruples, have to consider whether the peculiarity of the case would not justify an abandonment of the principle, and whether in consequence we ought not to avail ourselves of the school-rooms of the Anglican church, provided as special places of worship. But it is not so; the servants of God arriving in London will rather be perplexed by the number of the pulpits offered them on a perfect ecclesiastical equality, and the

multiplicity of the services required at their hands. But our English brethren reply, "It is not we who exclude—it is the law of the land; and an Act of Parliament must pass before you could legally celebrate a religious service in our churches different from the Anglican service, or in any other but the English language. We regret it should be so, but *the Act of Uniformity* decidedly refuses what you demand. Why, then, should you complain?"

Dear and esteemed brethren, we do not complain of you; far from it; we yield to your kind feeling and fraternal design the homage they deserve; you have done what you could; and gratefully we acknowledge and shall ever remember it; but we do complain of the law which binds you, of the ecclesiastical system, which will not suffer you to act as your heart dictates; and before this law and this system, which degrade our ministers and our church below your ministers and your church, we stand and tell you, with sincere regret, we cannot accept your offer. There can be no half-way brotherhood here; either treat us as exercising a ministry equal in value to your own, or allow us to wait in expectation of the time when the power of the Spirit working in our hearts shall have annihilated this ritual and human obstruction, and taught us to form evidently and manifestly, as we do form in profession and principle, but one church universal, redeemed by the same Saviour, serving the same God, and sanctified by the same Holy Spirit.

In the meantime, our brethren, by this one act, have advanced a step in the right direction. We rejoice to see them tacitly acknowledge that they are separated from us only by points of discipline, and ecclesiastical forms of government; while their regret at being unable to go farther, if not formally expressed, may be easily gathered from the tone of their letters. We would have them thoroughly understand the position we conscientiously feel it our duty to assume. Had the invitation been a private one, from one individual to another, to preach in a school-room or anywhere else, we would gladly have accepted it, as many amongst us, on more than one occasion, have already done. But it is, on the contrary, public and official,—the invitation, in fact, of church to church, and has been noticed by all the English journals. (*The Record* and the *Christian Times* have published the two letters in *extenso*.) The question is therefore no longer the same, and in adopting an attitude at once reserved and fraternal, we feel ourselves perfectly justified.

We desire the ministers of the Gospel, to whom the invitation has been sent, to weigh well the arguments we have just laid before them, and which we take a pleasure in repeating are in perfect harmony with feelings of respect and affection for our English brethren in their individual capacity. They highly value, they decidedly prefer their ecclesiastical system, and this is as it should be, for they are honest and Christian men; they will not sanction anything tending to lower their church in public esteem; and, we hope, indeed we are quite satisfied they will allow us the free exercise of the same conscientious and legitimate sensibility.

## TRANSLATION OF NEANDER'S EXPOSITION OF ST. JAMES INTO FRENCH.

(To the Editor of *Evangelical Christendom*.)

Marseilles, 7th of May, 1851.

Sir,—Presuming that the French language is more familiar to the greater part of your readers than the German, I take the liberty of informing the religious public of England, through your medium, that I have just published a free translation into French of a practical explanation of St. James's Epistle, by Professor Neander, whose loss the University of Berlin, Germany, and the Christian church in general, deplore.

Shortly before his death, he dictated to an amanuensis this small work, as also a commentary on the Epistle to the Philippians (already translated into French), and one on the First Epistle of St. John (which shall soon be

so). The point of view of these several works is practical.

For perspicuity's sake, I have divided the exposition of Neander into chapters—seventeen in number. I have also introduced it by a treatise on practical exegesis, published by the author himself in a German journal. In the hope that this publication will be favourably received in England, and may serve there, as in France, to promote the sound knowledge of the Holy Scriptures,

I have the honour to be, Sir,

JEAN MONOD,

Minister of the Gospel at Marseilles.

\* \* The work is to be got at Partridge and Oakley's, Paternoster-row.

## BELGIUM.

## CONDUCT OF THE ROMISH PRIESTS AT THE DYING BED OF A MURDERED MAN.

Heigne Junet, April, 1851.

Sir, and respected Brother,—I told you some months ago of the difficulties, but at the same time of the success, with which the work of evangelisation in this part of the country is attended. I will now, still claiming your Christian sympathy, relate, at some length, an occurrence which has created considerable excitement in our arrondissement.

The 6th of March, the day for enlisting, which is done by lot, a number of intoxicated and riotous young men returned to G—, having visited all the taverns in the neighbourhood. They passed on singing disgusting songs, and throwing stones, as they went, at the door of a young man, living on terms of criminal intimacy with a woman, the mother of six children, (the eldest, older than himself.) Heated with liquor, and exasperated with insult, he armed himself with two knives, and rushing out of the house, struck the first who presented himself to his fury. The wretched man, mortally wounded, sunk down, a few steps farther on, at the door of his sister's house; where they carried him into a room, in which, after a fortnight of suffering, he died.

This man, whose name was Joseph Lambert, the father of five children, was one of the first to come to the meetings. Impious, drunken, quarrelsome, he had, before this, long ceased to attend public worship. Meeting with him in the course of domiciliary visitation, I induced him to attend our little assemblies, and for two years his conduct was as correct as could be expected from a person of this kind; but after joining in a disorderly carousal, two years ago, he again forsook Divine service, and his life became a frightful course of blasphemy and vice, his language exciting the horror of his fellow-labourers (he was a collier), for he was incessantly cursing God and man. No orgies were so low, but he was ready to take part in them, and he was always among the first to come to blows in a fight. On the 6th of March, he hastily quitted labour and home, to meet death in the midst of

the wicked. I had often expostulated with him, pointing out the inevitable consequences of such a course of life, but he would listen to my remarks with scoffing incredulity, and then make them the subject of ridicule in conversation with his abandoned associates. His gentle, inoffensive wife, often pinched with want, and greeted with blows, the very slave of this despicable tyrant (one of the Socialists of the country), was never suffered to utter a word of complaint. Though extremely ignorant, she had discernment enough to discover the beneficent tendency of the Gospel of truth. "*I was happy when he went to church regularly,*" she told me.

It was the 7th of March when I heard what had happened to this unfortunate man, and at once determined, unless sent for, not to visit him. The same evening a person came for me at his request, and that of his wife, and I immediately went to him, attended by three of the deacons. "*Sin has laid you on this bed of suffering,*" were the words with which I addressed him, speaking of his situation with mild fidelity; I prevailed on him to seek pardon of God, and, as I watched him, those words of Scripture came across my mind, "*Every mouth shall be stopped before God.*" I learned that both the vicar and curate had been with Lambert during the day, but he was unwilling to hear them. The next day I called again, and found him scarcely able to articulate a word. I spoke of the state of his soul, and offered a prayer. His wife complained bitterly to me, and many others, of the priest, who, she said, was always tormenting her husband, adding, she could not turn him out of the house, as she was not at home, but at her sister's. I must not omit to state, that the vicar of R—'s most potent instrument in the conversion of heretics is a splendid promise of pecuniary assistance—"*You shall want nothing.*" I heard it myself, on one occasion. The doctor, a pre-eminently irreligious man, accustomed to indulge in with-  
cians at the expense of the Romish clergy and

faith, came to the aid of the priest, forbidding me and all Protestants access to the dying man's chamber—a privilege reserved exclusively for Romanists and their priests, who were unanimous in their endeavours to effect his conversion, not desisting till he had submitted to the ceremony of extreme unction and marriage. He was senseless as a corpse. A person who saw him at that time assured me he did not recognise him. The vicar went everywhere proclaiming *his decided conversion*; when, a few days before his death, the poor unhappy creature said, in a hardly audible voice, to some one who stood near, "*I am of the religion of those who provide for me.*" Such was his conversion. At the suggestion of the priests a collection was made from house to house throughout the commune, and produced 108 francs. The superintendent of the collieries made a deduction from the workmen's wages (without consulting them), to the amount of twenty-five francs. This man, notoriously profane, consented to be a witness to the marriage, &c., simply to gratify the priests. (It is well to observe, that the priest had re-married the man, considering the former ceremony invalid.) Impiety has in all ages proved the steady friend of superstition in the great warfare carrying on between the world and Gospel truth. The command of R—— passes for one of the most revolutionary and most independent of the papal yoke in our arrondissement; yet this is a specimen of what takes place here.

The day of the funeral the people collected in crowds; a mass was said; but the priest was not so disinterested as to relinquish his pay. It was expected the service would be gratuitously performed. "*He would not chant mass for nothing,*" he observed to one of his flock, "*neither would*

*the clerk!*" For some days it was a general remark in the commune, "*See what it is to have power; the priests can do anything!*" an argument of irresistible force with a large proportion of the population. But murmurs of all kinds are already heard, and the triumph has vanished in smoke.

The last days of Lambert's life his wife slept on a bed of straw, having given up her mattress to her husband. Affected at her forlorn condition, one of the members of our church, forgetting every feeling but that of charity, begged some straw for the poor woman, and lent her a mattress. Such are the sentiments the Gospel inspires in a heart that loves the Redeemer, and such is the Gospel which can alone bring consolation and peace to the soul sunk in sin. Protestants conduct themselves irreproachably on these occasions. I have been compelled to acknowledge that the good work is gaining ground, and gathering strength, and the word of the Lord being blessed to the salvation of many.

The attentive and intelligent reader will be able from this simple statement to form a definite idea of the influence of popery, and the means by which it seeks to accomplish its ends, in a country like this, crushed before the priest.

We cannot appeal to public opinion through the medium of a journal of any importance; our articles are always rejected.

Pray for your brethren in Babylon, and encourage them with your sympathy. Our cause is the common cause.

Believe me, Sir, and honoured brother,  
With profound respect, your devoted  
J. JACCARD,  
Minister of the Gospel.

### CONSECRATION OF REV. E. PANCHAUD'S CHAPEL.

Brussels, April 28th, 1861.

Dear Sir,—You kindly gave a place in *Evangelical Christendom* to my people's appeal for assistance in erecting a chapel. That appeal was not unsuccessful, and through your friendly interposition some contributions have been received. Allow me now, my esteemed brother, to occupy the pages of your excellent journal with the grateful acknowledgments of myself and my flock for the subscriptions and donations which have reached us through the medium of *Evangelical Christendom*, as well as through other channels, for this purpose.

I have the pleasure of announcing that the church, only proposed early in 1850, the first stone laid on the 1st of May in the same year, having been used for Divine service since the middle of January, was solemnly consecrated on Easter Monday, in the presence of a numerous assembly, many pastors of different denominations from the country, as well as resident here, taking part in the proceedings.

If I suffer myself to enter somewhat into detail, it is because our dedicatory service was a genuine family festival, such as the Evangelical Alliance loves to encourage and witness.

All Belgian pastors confessing the Saviour's divinity, and interested in the spread of the Gospel, received invitations, but circumstances,

over which they had no control, prevented many dear brethren attending, who wrote in the most affectionate terms, explaining the cause of their absence, and expressing their best wishes for the prosperity of our undertaking.

Messrs. Anet, Van Maesdyk, Tatc, Tiddy, and Dr. Scheler of Brussels, and Messrs. Jaccard, Poinot, Dupont, and Williamson, Belgic ministers of the Gospel, besides many elders and schoolmasters representing different country churches, testified by their presence the satisfaction with which they beheld a fresh place of worship rise up, where the pure and holy doctrines of the Gospel would alone be proclaimed. The chapel, capable of containing 400 persons, was at both services well filled. At the first, instead of a sermon delivered by one of our brethren, we invited Messrs. Anet, Dupont, Tiddy, and Marziols (the latter was detained at home through ill health), to occupy the pulpit successively, and address us suitably to the occasion. Prayer was offered by Messrs. Jaccard and Poinot. A choir performed three pieces from the Apocalypse, the music by Mr. Bost, sen., and the congregation united in singing a hymn I had composed for the occasion.

The evening service was still more delightful, from the very cause of our meeting—that brethren of different denominations might break

bread together. About a hundred gathered round the Lord's table, and prayed and sang with one accord the praises of the Lamb of God which taketh away the sin of the world. No such sweet fellowship had been enjoyed by the brethren here before; and never before had they manifested their unity to the world by assembling out of different flocks to commemorate their Saviour's death. We separated after two hours' delightful experience of the love of Christ and the communion of saints. One of our country brethren, who assisted at this Christian festival, could not forbear writing, on his return, to thank us for the spiritual benefit we had been the means of affording, and says, "*it was the happiest day of my life!*"

A meeting for the Evangelical Alliance was next morning held in the school-room belonging to the chapel. Our brethren from the country encouraged us to redouble our efforts in the pro-

secution of this sacred cause, by promising their support in the event of a Belgic branch being formed.

I will only add one word on the state of our funds. Having collected £750, we still require £260 to defray the moiety of the expenses incurred. A thousand pounds is the sum we are anxious to make up; the other thousand will remain as a debt; the interest for which we shall pay, instead of renting the chapel as we have previously done.

The sympathy and support we have met with in Belgium and in Brussels especially—even the public papers having noticed the opening of our chapel—will serve as a kind of guarantee to any brethren disposed to assist us, that their contributions will be well applied.

With much affection, believe me, dear Sir,

Your attached brother in Christ,

ED. PANCHAUD.

## GERMANY.

AUSTRIAN SOLDIERS ASKING FOR BIBLES—AUDACITY OF THE JESUITS—MADAME SPAZER—GENTILUOMO AND THE SERBIAN BISHOP—RENUNCIATION OF ROMANISM BY CHAPLAIN KÜPPIS—THE FEMALE JESUIT—STATISTICS OF THE PAPAL HIERARCHY.

### AUSTRIAN SOLDIERS ASKING FOR BIBLES.

Duchy of Lauenburg, May, 1851.

I have more than once alluded to the Austrian occupation of Northern Germany, as suggesting anxious forebodings, not merely to the politician, but to the most moderate and impartial advocates of national independence; and not always was even the Christian mind sufficiently impressed by the calming consideration that an Almighty Alchemist is ever at work, evolving permanent good from evanescent evil. Yet seldom has this consoling truth—coupled, too, with the humbling apostrophe, "Oh ye of little faith, wherefore did ye doubt?"—been brought home more vividly to my conviction than when, a few days since, I learned that no inconsiderable number of the Austrian soldiery have requested the Protestant landlord of an inn in the town where they are quartered, to procure Bibles for them! "We see plainly," say the poor fellows, "that our priests want to keep us in ignorance, and therefore seek to amuse us with a deal of *fiddle-faddle*; but, now that intercourse with Protestants has shown us what they really are, we will read their Bible, and judge for ourselves."

Here, then, is an all-sufficient reason, an ample explanation of the hitherto mysterious providential phenomenon of this avalanche of Roman Catholic soldiery on our Protestant district; and who knows whether it may not prove more than a counterbalance to the Jesuit zeal now compassing sea and land in pursuit of proselytes! At all events, it may surely be classed among the things for which the Christian heart is called upon to "thank God and take courage," even when the "locusts" of error and deception are ascending as a cloud from the bottomless pit.

### AUDACITY OF THE JESUITS.

I mentioned in my last the Jesuit inroad on

the Hanoverian territory.\* A letter now before me, from a correspondent in Osnabruck, thus depicts the almost incredible boldness of their priestly pretensions:—

"For some time past a Jesuit mission from Southern Germany has been edifying the faithful by discourses, *three times daily*, in the cathedral here. With the most unblushing effrontery these Jesuit fathers have propounded from the pulpit (to the satisfaction of Catholic, and indignation of Protestant hearers), the doctrine of the efficacy of priestly confession, and the uselessness of confessing to God; illustrating their blasphemous assertions by the following similitude:—'We Jesuits,' say they, 'are God's appointed proxies for the receiving of confession, just as kings, who must have taxes paid them in order to carry on their governments, employ subordinate agents to gather them. Now, were any of their subjects to take it into their heads to demur to this arrangement, and propose paying their taxes into the king's own hand, what would he reply? Of course, that he had something else to do than to receive taxes, and hence had appointed some of his servants to that special duty; and so, in like manner, will God rebuke every attempt to confess to him without priestly intervention.'"

This is plain speaking with a vengeance, and must, one would think, open the eyes of all but the most deplorably ignorant.

### MADAME SPAZER AND THE SERBIAN BISHOP.

But there are other occurrences recently in the papal camp, which are exciting the attention of friends and foes. The first I shall mention, and which throws a light more strong than advantageous on enforced clerical celibacy, has reached the public eye through the medium of the press; and I will here transcribe *la Chronique*

\* See *Evangelical Christendom* for May, page 149.

*Scandalouse*, without note or comment, from the *Breslau Zeitung* of March last:—

"The precognition of the case of the *ci-devant* Imperial Opera cantatrice, Madame Spazer-Gentiluomo, accused of having purloined 3,000 florins from a Serbian bishop, in an hour of unguarded dalliance, has resulted in referring the matter for trial at the assizes, which commence on the 4th of April. Doubtless, the frail fair-one relied for safety on the well-known secrecy of priests in matters of *the confessional*; but in this instance she seems to have erred in not duly appreciating the *practical* spirit of the prelate, weighed in whose balance—character against gold—the former flew up and kicked the beam! The *personale*, no less than the piquancy of this legal drama, will, doubtless, secure it a high place among *les causes célèbres*; and although the Attorney-general may favour its being tried with closed doors, some friendly chinks will doubtless be discovered, through which the *aroma*, at least, of the proceedings will penetrate."

On the very following day, however, this editorial expectation was annihilated; for the same paper announced, "The suit against Madame Spazer-Gentiluomo, which we yesterday stated as on the point of commencing, has been suddenly terminated; her acquittal having been pronounced by eleven of the jurors, in consequence of the *withdrawal of all charge* against the lady by his Grace, the Bishop M—, which, the public is given to understand, originated in a misapprehension."

It is probably well for public morals that this line of acquittal has been adopted, as even the most striking evidence of "the nakedness of the land" would have been too dearly bought at the price of immoral details.

#### RENUNCIATION OF POPEERY.

The second occurrence to which I alluded is of a more gratifying nature, and is thus given in a Vienna journal of the 10th ultimo:—

"The Roman Catholic chaplain, Johann Kuppis, resident in Ofen, has gone over to protestantism. The prince primate made every effort to retain the chaplain in the true church, and even wrote a strong letter to his father on the subject. But neither this, nor his citation to Gran, had any influence on the chaplain's determination, and the consequence has been, that he recusant has been formally excommunicated by the Gran consistory, and cast out as a dead and rotten branch from the Catholic church. At the same time it was officially notified to the chaplain, that his purposed matrimonial engagement would be null and void, while, to clench his latter denunciation, a decree has just emanated from the Cultus ministry, prohibiting as unlawful the celebration of the nuptial ceremony towards any *ci-devant* Roman priest, even after he has become a Protestant.

"It is scarcely to be expected," continues the Vienna journalist, "that the Austrian Protestant church will submit, without remonstrance, to his new encroachment on its rights, and petitions are therefore looked for, praying a repeal of this reprobate enactment—with what success, must depend on guiding political exigencies. But the anxieties of the Hungarian Protestants,

already highly stimulated by the so-called Haynan decree, cannot but receive a new access from these decisions of the Gran consistory and the civil government."

#### THE FEMALE JESUIT.

Mention has been made lately, in some of the English journals, of a publication entitled "The Female Jesuit," in which are disclosed the wily, and, for a time, successful machinations of a jesuitically trained girl, to sow domestic disharmony, in return for the experienced exercise of Protestant benevolence. It is rather a curious coincidence, well worthy of notice, in evidence of the inflexible nature and unvarying effects of Jesuit principles, that a game, essentially identical in all its distinctive features, has, of late years, been played in the kingdom of Hanover.

I am not sufficiently acquainted with the bearings of the English case, to know whether the accomplished evil has been *wholly* removed by the unmasking of its vile authoress; but, if so, her German congener can boast a deeper-seated and more abiding instrumentality. For, alas! some meshes of the poisoned web she contrived to cast around the family in whose compassionate bosom she was long cherished, still cling with embarrassing tenacity to individual members, leaving the distressing sense of mistrust and suspicion, even where the full force of previously entertained conviction has been shaken; and never, probably, will the now existing members of that Protestant household be able entirely to throw off the incubus inflicted on them by their Jesuit inmate. How fearfully strong must be the influence, how perverting the sophistry, by which a young girl can be induced steadily to pursue a course of deception, not only without any view to personal advantage, but actually in the belief that she is doing God an acceptable service.

As there is, however, unquestionably no such legitimate mode of displaying falsehood as by the promulgation of truth, it is some consolation to know that while Roman catholicism is indefatigably bent on introducing its ravening wolves into every fold, the Protestants of Germany are awakening from their supineness, and erecting that standard of Gospel truth which must prevail against every enemy.

#### STATISTICS OF THE PAPAL HIERARCHY.

In Leipzig a work has recently appeared, which excites a good deal of attention in this country, on account of its statistical revelations of the numerical strength of the papal staff. It is printed in Italian, bears the title of *Gerarchia della Santa Chiesa Catholica Apostolica Romana, al 1 Genuaio, 1851*, and its author is *Girolamo Petri*, a papal official in Rome. Its professed object is to give the most authentic and detailed statistics concerning all Roman Catholic institutions and dignitaries throughout the world, illustrated by views of the most remarkable localities. The following is a short summary. The Roman Catholic Church numbers, in all, 70 cardinalates, of which three only are now vacant. The oldest cardinal is archbishop Oppizoni of Banoni; the youngest, the prince archbishop v. Diessenbrock of Breslau. The number of archbishops throughout Europe is 104, forty-six of

whom fall to the share of Italy, and fifteen to France, while Russia rejoices in three only, and Prussia in two.

There are 427 bishops in Europe, and eighteen vicars apostolic (under the supreme guidance of the *congregatio de propaganda fide*;) the validity of the title of the twelve bishops recently appointed for England is, as is well known, now contested by the British parliament. Asia possesses forty-seven, and Africa fourteen bishops; America is favoured with eight, partly vicariats and partly bishoprics.

The sole patriarchs awarded to Europe are those of Lisbon and Venice, although several of the oriental patriarchs have their residence in Rome, where they hold various apostolic offices; and, although bearing the title extraordinary of patriarch, exercise none of its functions.

The patriarch of Jerusalem has resided there ever since 1847, in consequence of a special agreement between the Pope and the Sublime Porte. The sum total, therefore, of Roman Catholic archbishops and patriarchs is 136; that of bishops, 763; 104 of the former and 609 of the latter being employed in Europe.

Archbishoprics and bishoprics in *partibus infidelium*, are merely titular distinctions, and generally bestowed, 1st—On papal ambassadors at foreign courts. 2nd—On Roman prelates. 3rd—On coadjutors or suffragans in foreign countries. 4th—On the elder members of chapters, diplomatic plenipotentiaries, (who are frequently archbishops). The number of these latter in *partibus infidelium* is seventy-eight; that of bishops, 372; forty-one of the former and 284 of the latter are in Asia. T. B. K.

### THE INNER MISSION OF THE GERMAN EVANGELICAL CHURCH.

Frequent reference has been made in our pages to the revival of evangelical religion among the Protestants of Germany. Almost contemporaneously with the recent European revolutions, some of the most earnest-minded men in that country had their hearts powerfully moved by the Spirit of God to attempt to deepen and extend the influence of the Gospel among their countrymen. They sought to rekindle the fire of holy zeal and brotherly love on Christian altars, where it burnt dimly, or had well-nigh become extinct; and then to engage the awakened and united churches in a combined effort to evangelise the population. Two successive years they assembled at Wittenburg, and last year at Stuttgart; each meeting surpassing the preceding in numbers, in power, and especially in the practical character of its counsels and aims. To the last of these assemblies, a deputation was appointed by our Evangelical Alliance, to convey the assurances of the sympathy and strong affection with which Christian brethren in Britain were observing what was going on in Germany. Circumstances prevented our friends who were deputed from being present; but Sir CULLING EARDLEY wrote to Mr. BETHMAN HOLLWEG, the President of the Assembly, and in the course of his letter requested that information might be communicated of the proceedings of the assembly, and especially that we might be furnished with an account of the Home or Inner Mission. This letter will be found in our number for October of last year. (Vol. iv., p. 316.) It was cordially welcomed, and the contents of it were laid before the meeting; and in a brief acknowledgment the President promised to transmit the desired account of the Mission, as soon as a succinct narrative of its origin and proceedings could be prepared. We have now to report the reception of this document, accompanied with various reports and illustrative papers. It is too long to be given in a single number of *Evangelical Christendom*, but we lay the first part before our readers now, with the intention of giving the remainder next month. They must allow us to bespeak their attention to this most valuable communication. Certainly, we have never before had it in our power to bring before them so important a statement of the great work, as we venture to call it, which the Lord is carrying on in the chief cities and towns of Germany. We are sure, that if it be read in the same spirit of ardent and enlarged love to the souls of men for Christ's sake in which it is evidently written, and its various details pondered, it will be felt to give the promise of a wide-spread revival of evangelical godliness in the heart of continental Europe. May our brethren be abundantly enriched with the grace and wisdom necessary to direct and sustain this spiritual work, and the Lord of his rich mercy accept their zeal in his service, and crown it with a larger blessing than even their desires and prayers have dared to expect or to ask. The document, in its entirety, will, we trust, be reprinted from our pages, and published by itself.—EDITORS.

Our English friends, in their letter concerning the work of the "Inner Mission" in Germany, have put three distinct questions, which, we trust, will be sufficiently answered by the following detail.

I.—The first question includes "a short and faithful account of the origin of the Inner Mission, and of the measures taken to meet the distressing moral and religious state of the labouring classes in Germany."

\* We hold ourselves justified in making use of that term in English, finding it already adopted by our American brethren.

## ORIGIN OF THE INNER MISSION.

The revolution of the year 1848, beginning in March, had, in its rapid progress, thrown every part of Germany into anarchy and confusion, and soon attained its highest pitch in the autumn of that year. In journals and periodical papers, in popular meetings and clubs, in Parliaments and National Assemblies, in every way of public demonstration, those who called themselves "the people" had formally renounced their allegiance to the living God and our blessed Saviour. It was in the moment of that awful crisis, when rebellion raved throughout towns and villages; when communism openly raised its pernicious head among the labouring people in manufacturing districts, and more so in the large cities; when, in the upper parts of Silesia, famine and pestilence had thrown 20,000 families into starvation, death, and misery; when, in Frankfort upon Main, Lahnswald, and Lishnowsky, members of the National Assembly were butchered by a furious mob, and the Prussian Assembly at Berlin dictated its laws in defiance of every Divine and human ordinance; at that moment, when the whole nation seemed to be involved in the like doom of Divine wrath, then it was that about five hundred friends of the kingdom of God, from every quarter of Germany, assembled at Wittenberg, Luther's venerable seat, and the cradle of the Reformation.

The meeting had been called by fifty men of Christian character, laymen as well as clergymen, belonging to almost every part of our country. It was the chief object to be deliberated on by the assembly, they proposed a confederation of the different Protestant confessions and churches in Germany. And, what was indeed most urgent, they called upon their brethren to put forth, against the united powers of darkness, a loud and unanimous testimony of their faith in the Lord, crucified and raised from the dead, as the only fountain of salvation, as well for our miserably blinded people, as for the whole world of sinners. With one voice the friends assembled at Wittenberg acknowledged before God that there was but one way of rescue from the impending doom, by rallying back all and every one to the standard of living faith and repentance. This confession having been pronounced, the assembly was next called upon to prove, in fact and deed, the fruits of repentance, by joining in the great work of the Inner Mission. For whoever truly believes in Christ ought verbally and actively to enlist in the holy war against unbelief and antichristian error, and as a living member of the church, with all his power help to show to fallen brethren the one way of salvation.

The work was not quite an unknown nor an unprepared one among us. For more than a score of years past, a number of believers, single and united in Christian associations, had laboured for the purpose of bringing the Gospel, by every legitimate means not yet or but imperfectly employed in the established churches, to a people wholly estranged from God and spiritually destitute. Christian institutions and schools had been founded for the education of the young in the word and spirit of Christ; Bibles had been pressed, tracts distributed, female societies formed

for visiting and relieving the poor. Much had been done in this way, by many individually, or by associations for peculiar purposes. But the evangelical churches were far from acknowledging, and yet more from actively inculcating as a duty common to all Christians, the undertaking and promoting such spiritual labours. There was no sort of connexion, moreover, between all those different and peculiar efforts. Often enough they hindered one another, instead of affording mutual assistance. This had been long and deeply felt by many. It was the call to the work of the Inner Mission, that, like a long expected signal and watchword, roused the assembly of Wittenberg, and through its agency the German evangelical church, in most of its living and believing members, at once to see what was to be done, and to put their hands to the work. It called them to repent and confess what had hitherto been neglected; to declare the obligation of all believers to take their part in the great task of *bringing back the souls of the people to God*, and to acknowledge all such labours as being the work of the one living church of Christ, "from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." (Eph. iv. 16.)

It is the church as his own body, which in the spirit of charity and mercy inspired by its head is ready to serve each single soul, as well as the whole people, in every good and spiritual purpose tending to eternal salvation. In this spirit, then, and with every faculty that God bestows through his grace in Christ, the brethren were exhorted to go forth among the people, and help to bring home the Gospel truth to every class of men, with a new vigour, and in such a way, old or new, as is best adapted to the spiritual wants and condition of each of these classes: to those ignorant of God, to the fallen or lukewarm, to the tottering and unsteady, among rich and poor, refined or homely bred; and in charity to bring relief to those who have sunk into misery and destitution, both of soul and body. The necessity was urgently enforced, that those separate and individual labours already carried on, or in future to be undertaken, ought to be allied with each other more closely than before; and, without hindering any one in his particular endeavours, ought to form one powerful manifestation, before the eyes of the world, of that fulness of faith and charity with which the Lord inspires his own people. (John xvii. 23.) Such a united testimony would be a light shining in the darkness which unbelief, ignorance, and enmity to God were spreading over our nation.

To call forth such testimony, such communion and fraternity among true Christians, such an active manifestation of faith in Jesus, which may lead to the rescue of our people from perdition, spiritual and temporal, and from the hands of their deceivers, this it is and always will be, what the work of the Inner Mission intends. Christ Jesus alone is to be our head in this work; His word our law and leading star, the grace of God our only power, the glory of the Lord and the rallying of our people to their



Saviour the one great end, for which all hearts and hands are to unite in true repentance and faithful obedience to the Prince of Life.

The friends assembled at Wittenberg were determined, in this spirit, to return to their homes and congregations, to their offices and spheres of labour, and to bear witness, loudly and exultantly, that in the midst of this nation, fallen off from God, and turned to its own pernicious ways, in the overthrow of all ordinances, Divine and human, there yet remains a living church of Jesus, still putting her trust in her eternal Lord and King; and not existing for herself alone, but for the nation, to which she belongs by the ties of nature.

There was, among the hundreds that had met at Wittenberg, an entire unity of faith. They all vowed new fidelity and new obedience to the Lord, in the certain hope of his grace, and then parted, carrying with them, into their different towns and countries, a zeal kindled anew for the promotion of the kingdom of Christ.

In order to give a rallying point to the friends before they parted, and to all who should afterwards join in the work of charity to the soul, a *central committee*, for the Inner Mission of the German Evangelical church, was established. It consists of twelve men, named in the papers annexed. The seat of the central committee is to remain at Berlin and Hamburg. It is not identical with the committee for founding a confederation of the German churches, but these committees are nearly connected; the presidents and vice-presidents are the same in both. The central committee has adopted the principles of that confederation, and consequently adheres to the confessions of faith of the German Evangelical churches, transmitted from the times of the Reformation.

The central committee began its labours in the year 1849. Further details will be given, sub. n. 3. This will serve, we hope, to throw some light on the origin of the Inner Mission.

#### OPERATIONS OF THE INNER MISSION.

The second part of the question, regarding the "measures taken," will be answered by some few sketches of what has been done.

But we must previously observe, that we have not put down any formal binding statutes or laws. Our methods and ways are the result of what was necessarily indicated by the state of religion and religious matters in our country, and founded on the nature and character of our German Evangelical church. Thus it happened that, without any previous agreement, the measures adopted by us have almost universally been approved and put in practice by the friends of the Inner Mission.

Preaching the word we consider, according to the will of our Lord, as the principal and central point of all missionary labours. And inasmuch as preaching is not merely an individual concern, but a duty of the church, the office of the ordained ministers of the word is in every respect of the highest importance, for carrying on the work of the Inner Mission, provided that they be men of living faith. We regret to say, that this is far from being the general case with us in Germany. But, although wide tracts of the

country and even whole towns remain, in which a faithful minister is scarcely to be found, and, upon the whole, there is yet a large proportion of rationalistic, unbelieving, and unfit clergymen among us; nevertheless, the fact is undeniable, that since 1817 (the third centenary of the German reformation), up to this day, the number of faithful preachers has been increasing in a most extraordinary manner, and that at present there are thousands in Germany, preaching the word purely and faithfully according to the Scriptures. Twenty or twenty-five years ago, there were not, perhaps, ten faithful ministers to be found among 200. But now, perhaps, they form a third part of the total sum. There are still districts where, of 280 ministers, only 80 preach the pure word of life; but even there, through God's gracious will, the latter are always increasing, and besides, much spiritual salt has been preserved in the sanctuary of domestic piety, among Christian families. Never would there have been such a falling off among the people, nor such an urgent want of missionary labour, if unbelief had not spread so far among the clergy. It is the same with schoolmasters and teachers. The number of those that are leading the children to Jesus, may be smaller yet, in proportion, than that of faithful ministers. But these matters are not easily to be calculated. Prussia alone has 28,000 schoolmasters for the lower and middle classes of the people!

In those congregations where the minister is a faithful Christian man, he is considered as the very centre of the work of the Inner Mission, ordained as such by the Lord of the Church, and next to him the master of the public school. But where the minister is an unbeliever, he must himself become an object of the Mission. His flock ought to bear him on their hearts, and exercise spiritual charity towards him in forbearance, supplication, and profession of the truth, that he may be brought to the knowledge of it. But it ought always to be remembered, that the office he fills belongs to the Lord, who may, sooner or later, put another man into it, who is more according to His own heart.

This is to us a point of great importance, in regard to the principles of our church. The Inner Mission is as far from aiming at the establishment of a new church, or new community, as it is from wishing to see the churches overturned which God has founded, and to this day graciously upheld, in spite of all their infirmities and innumerable wounds. It is not a revolution in the church, nor a dissolution, that we are looking for, neither schism nor a sect. What we pray and hope for from the Lord, is a revival of the church of the Reformation, its thoroughly awakening from sleep and torpor; and we confidently believe that such a revival is possible, even in such parts, where no human eye, as yet, is able to trace its beginning. For we know that none other than the Lord himself has called forth this our work of the Inner Mission in his church, and for it. It is our hope and our aim that the church of the Reformation may become a work of regeneration, and "the people's" church, in the true and full sense of the term, in which all classes of the population may find peace and full pasture for their souls.

The living and believing members of each con-

gregation are, therefore, to rally around their believing minister, and every one is to show his sense of the duty incumbent on him by the priesthood common to all Christians, which is, by prayers, supplications, and active help, to co-operate to the coming of the Lord's kingdom. The unbelievers are to be won by the agency of love and faith in the living Christians, that they may also be restored as living members to the body of Christ. So much as regards the general outlines of our system.

It would be difficult expressly to enumerate all the various practical ends which our labourers have proposed to themselves. It will suffice to name some of them, confessed to be the most important by all. Among them are the following:—

1. *Sunday sanctification*.—The Lord's day is not kept with us as it is in England and Scotland. The profanation of the Sabbath has become a great national sin, and source of national guilt with us, in which all ranks and classes of society, more or less, participate. An immense task is herein laid upon us, especially in large cities, but also in many parts of the country, in manufacturing districts, &c. The religious and social importance of the Sabbath question has but lately been brought to be more generally appreciated; and this we may, to a great extent, attribute to the agency of the Inner Mission. Effectual measures have been adopted in this respect. Meetings have been called, sermons delivered on the subject, Sunday-evening services, and children's services have been lately introduced in several towns; literary compositions, called forth by public prizes, English Sabbath treatises translated, the periodical press employed, especially the papers for the Inner Mission, and lastly, an example has been set of religiously keeping the Sunday, by the friends of the Inner Mission.

2. *The renewal of family worship*, almost fallen into oblivion in most of our houses, but which now also begins to revive. We especially insist upon the servants being called to join in family prayer, in order to renew the tie of Christian communion between masters and serving-men. The measures adopted have been the same as those for sanctifying the Sunday.

3. *The renewal of Christian care for the poor and sick*, as a concern of the church of Christ, wherein all Christians, men and women, have to take their part as members of their respective congregations. (Here must also be mentioned the efforts employed to prevent and suppress mendicancy among children—an abuse, which, in many places, threatens the whole population with moral ruin; the establishment of savings' banks and savings' societies, and the efforts directed against peculiar vices, especially drunkenness.) Our public institutions for the poor have almost become institutions for pauperising the people, and have most essentially contributed to estrange the lower classes from the word and church of God, which, as the steward of the grace of Christ, ought also to serve tables, (Act vi. 2.) To this purpose, voluntary associations have been formed for the Christian care of the poor and diseased, and have proved very useful indeed. Larger towns are divided into districts, and, as the chief point to be observed, *personal visitation* of the poor is universally

acknowledged. The measures for the suppression of mendicancy have been closely connected with the care for the poor, and been crowned with great success, especially in the southern parts. In some large cities, city missionaries have lately been appointed, in imitation of English city missions.

4. *Christian education of children*, especially of the morally neglected, by institutions and societies formed for the purpose. In many places, Christian teachers have found a very hopeful sphere of labour for the Inner Mission, by undertaking the spiritual care of their pupils in their respective families. Christian schools of different kinds have been founded, also a kind of ragged schools or Sunday schools for the poor. The latter are not of the same exigency among us as in England, on account of the system of our public schools embracing every class of the people. But much is to be hoped from the public services for children, already mentioned, lately begun at Berlin, and other places.

5. The calling forth of a *Christian popular literature*, by publishing good and Christian writings, prayer-books, &c., for every class of the people, as the only remedy against that fearful depravation of the press, which has spread far and wide over our country. The formation of small Christian libraries, the establishment of small periodical papers, &c., have proved very useful.

6. *The renewed Christian care for whole classes of men, hitherto neglected and left to moral depravation*. Among these, a very numerous and important class in Germany are the wandering young tradesmen, in the midst of whom, atheism and socialism, making war against God and man, have formed a powerful propaganda for their pernicious doctrines, and from Switzerland and France (Paris, Lyons, &c.) are gradually infecting the whole continent of Europe with their venom. Associations have therefore been formed for spreading the Gospel among wandering tradesmen, but very much remains to be done.

7. The Alpha and Omega of all our measures is, *to multiply opportunities of hearing the word of God publicly preached*. Great blessings have been experienced from public *Bible-lessons*, in which the Bible is simply and practically explained, and from *Sunday-evening service*, above-mentioned, hitherto almost unknown in Germany.

We might easily double the number of the means employed. But this will suffice to give a notion of the manner how, and the ends for which the labour has been begun, and is going on in those several congregations which, or to speak more accurately, "the ministers and living members of which," have joined in the work of the Inner Mission.

But there yet remains one important view of the matter expressly to be pointed out, as intimately connected with the whole state of religion in Germany. Wherever the idea of the Inner Mission has been conceived in its full original meaning, there the tendency has been steadfastly adhered to, that all those separate efforts ought to be considered and treated as *branches of one system*, and limbs of one body, in different ways

co-operating to one great end, on one and the same foundation. It has, therefore, carefully been avoided, to form different and peculiar associations or committees for all those different and peculiar ends of our labour. The old and inveterate evil of the *division* of spiritual faculties and powers would, in such case, instantly be renewed, and this is not the only danger. Separately undertaken, each labour would, in its very origin, carry the germ of its decay. For how should time and means suffice for such a number of separate administrations? And what must also be considered, if carried on as one indivisible work, the Inner Mission will much easier coalesce with the body and organisation of the church itself, as is already the case in some places, *e. g.* in the Rhinelands and Westphalia. But the very nature of things loudly demands, that the evils to be cured should not only be attacked separately, and by single societies or congregations, but also in the whole extent of their dominion at once. We have, therefore, *more extensive measures* to name, transcending the narrow limits of parishes and congregations. Such are —

1. *The appointment of itinerant preachers.* They are to preach here and there, wherever they are most wanted, but never without the consent of the respective parish ministers. In several places the experiment has been made. Gospel preachers have been sent to places where the word was either unknown, or had not till then proved its power of raising and vivifying the dead. In three or four places, itinerant preaching has been carried on zealously, and under evident blessing. But various obstacles have for a while put a term to its further progress.

2. *The sending out of colporteurs*, with Bibles and New Testaments, tracts, and other Christian writings.

3. *The establishment of societies for diffusing and also for publishing Christian books throughout Germany.* Societies of this nature had, for some time, already been existing and active. Since the beginning of the Inner Mission they have increased in activity and usefulness.

4. A number of *periodical papers* are working in behalf of the interests of the Inner Mission, without always expressly declaring that intention by their title.

5. For the rescue and Christian education of neglected and depraved youth, a great number of *houses of refuge* have been founded, most of them destined for the benefit of more than one congregation. Almost all are at the same time agricultural institutions. Of these, only in the last year, 1850, more than thirty-four new ones have been established; since 1848, above fifty. Not a few have been active for several years before, and the number is always increasing. The great principle of the Christian education of the people is by them set in action, in all its energy and salutary influence. Somewhat differently, but with the same tendency and by similar means, other societies are taking care of neglected children, by procuring a refuge for them with Christian families.

The *foundation and anniversaries* of such establishments, for the most part celebrated in summer, are fit occasions for *popular Christian*

*festivals.* Many thousands of Christian friends meet in the open field for solemn thanksgiving and rejoicing in the Lord, a fact loudly testifying to all the world, that the German Evangelical church is still living and “renewing her strength,” by the blessing which the Lord our God is laying on the work of the Inner Mission. All such establishments being merely founded on faith, and not possessing any larger funds, they are consequently entrusted only to the free-will and charitable love of thousands, who, by serving the cause of the Lord, on their part experience his vivifying mercy.

6. With several of the houses of refuge for children have been connected other institutions, for the purpose of *informing and training such young Christian men* as are afterwards to labour in the missionary work as colporteurs, teachers, prison-wardens, visitors of the poor, nurses of the sick, city missionaries, and the like. We use to call them “institutions for brethren,” (*bruder-austalten*). Some of them had already been existing, but have now, in consequence of the increasing demand for “brethren,” doubled their activity. The training of Christian school-masters has also been begun by some.

7. Other establishments are destined to form *female Christian nurses, teachers*, and other “sisters” (sometimes called “*deaconesses*”); and in connexion with these, or independently,

8. *Christian infirmaries* have been founded, hospitals for children also.

9. Great attention has been paid to the important work of *Christian care for prisoners.* The number of culprits and detained is increasing among us, from year to year, in a most appalling manner. Our prisons in Germany are, as far as regards the exterior, generally in a good and laudable order; but, in most prisons, the officers, as well as the administrative authorities, are void of a Christian spirit. Some of the prison ministers have lately redoubled their zeal, and laboured with partial success. Among several German Governments the question, how prisons may be thoroughly regenerated, has of late been much discussed, and in some places care has been taken to appoint pious men as gaolers; a fact which, before the beginning of the Inner Mission, scarcely anybody would have believed to be possible.

10. *The care for dismissed culprits* is inseparable from that for the imprisoned. Associations for this purpose were not unfrequent for some time since, but most of them founded merely on principles of humanity, and therefore carried on without energy or success. By the agency of the Inner Mission these labours have passed into the hands of Christian men, and new efforts have been entered upon to fulfil this arduous task.

11. Ultimately, we must point to all those frequent public *meetings, conferences, and congresses*, held in all parts of our country, and sometimes frequented by hundreds, or several hundreds of clergymen and members of the church, at other times by *thousands*, many of them arriving from considerable distances. In wide districts, even in whole parts of Germany, the minds of the people have been stirred on such occasions in a hopeful and salutary way. We

shall return to this matter in the course of our detail.

All the above-mentioned labours are *private and voluntary efforts of Christian friends*, without any official character annexed to them. But what must be pointed out as most hopeful prognostics of a happier state of spiritual matters among us for the future, is the fact, that in several parts of Germany the *highest authorities* of the church have loudly and publicly acknowledged and recommended this our work of the Inner Mission, urgently exhorting the clergy and congregations committed to their care to further, with all their might, the missionary labours. This is certainly to be considered as an important official testimony to what hitherto appeared only as a private concern, bearing witness before all people, that to labour for the Inner Mission is to edify the church founded on the Gospel. Such a declaration, from some of the highest dignitaries of the Evangelical church, is the more important at the present conjuncture of time and circumstances, since the church of Rome has strengthened her hands, and is carrying on, with all her might, similar efforts, under the patronage of her

bishops, among the adherents of the Roman creed in Germany. As such, who patronise our cause, we may, among others, name the supreme authorities of the evangelical churches in the kingdoms of Bavaria and Wurtemberg, in the Grand Duchy of Baden, the provincial synods of the Prussian Rhinelands and Westphalia, the general-superintendents of the Prussian provinces of Westphalia, East Prussia, Saxony and Silesia. Nor have the most distinguished and zealous teachers of divinity at our German universities been backward to support our cause, and take their part in it. Such men as Hengstenberg, Ullmann, Nitzsch, Tholuck, Dörner, T. Müller, Hofmann, Ochler, Hundeshagen, R. Rothe, Schmidt, Lücke, Ehrenfeuchter, Pelt, Lehnerdt, and others, have loudly and vigorously borne witness to the work of the Inner Mission. This makes us hope that a happy alliance will be formed between theological science and every branch of Christian practice; and that the rising generation of clergymen, instructed by the care of these illustrious men, will bring to their flocks the word of the Gospel, together with the zeal for every effort, tending to the rescue of souls, among our people.

(To be continued.)

## HUNGARY.

### PRESENT STATE OF PROTESTANTISM.

In our January number, 1850 (vol. iv. p. 26), we inserted an article from Dr. MERLE D'ARBOIS on the spiritual necessities of our fellow Protestants in Hungary, accompanied with an appeal for pecuniary assistance. The same statement was published among the Protestants of Continental Europe, and also in America. It awakened an extensive sympathy on their behalf, and contributions to a considerable amount were generously sent to their aid. Grateful reference was made to them in a letter to Dr. MERLE, an extract from which he kindly sent us in a longer communication, which will be found in our number for November of the same year (vol. iv. p. 384). The following paper, forwarded to us by his direction, contains a more formal acknowledgment, accompanied with a cash account of the monies received, and the payments made, as the consequence of his appeal. It will be seen that these Hungarian Protestants are still in circumstances to need the friendly countenance and support of their fellow Christians. When it is borne in mind that nearly all their ministers have been educated in rationalistic colleges in other parts of the Continent, and are deeply imbued with the infidel and neologian sentiments which they thus imbibed, we are persuaded that the importance will be felt of their having a THEOLOGICAL FACULTY of their own, by whom pious young men, as they are raised up among them, may be trained in sound scriptural learning, and in evangelical truth. We believe that the excellent men, whose godly efforts in the different branches of education are commended to our Christian notice, are worthy of confidence; and that should they be encouraged to add a School of Theology to the other departments of their institution, their supporters may rely on the training being such as, with the Divine blessing, would prepare a faithful and zealous ministry. The difficulties, however, which they have to encounter must, as we may easily conceive, be very formidable; and we trust that the learned Professor of Geneva, to whom they are already so much indebted for awakening attention to their necessities, as well as other ministers and private Christians, will continue to afford them their valuable counsel and assistance. For our parts, we willingly advocate their cause, and earnestly commend it to British Christians. If our readers feel as we do, they will regard it as one of the most urgent duties of the present day to strengthen the Protestant interest in all parts of the European continent, and especially in Roman Catholic countries. It is high time that Protestantism should become aggressive. Popery is invading Protestant England; the best return she can make is to send her Protestantism to invade Popish Austria and Popish Italy. Not our wishes only, but our judgment also, goes in this direction. We are looking forward with intense interest to the coming August Conference, when so many Continental Protestants—Pastors, Professors, and men of station and influence—from all parts of Europe will be gathered in London, to lay before us the state and prospects of evangelical Christianity in their respective countries; and we must before-

band confess to the disappointment we shall feel, if such a conflux of eminent Christian men, and such intercommunications as will take place among them, do not result in some great and permanent measures for the propagation of the Gospel among the millions of European Roman Catholics. In the meantime we shall continue to point out to our readers, as in the present case, channels in which their prayers, their sympathies, and their substantial aid may flow; and if they will make us the medium of their bounty, we will gladly take charge of it, and transmit it, as we did before, to these necessitous and deserving fellow Protestants of Hungary. Contributions may be sent either to our publishers, Messrs. PARTRIDGE and OAKLEY, 34, Paternoster-row, or to the Rev. Dr. STRASS, Camberwell.—EDITORS.

(To the Editors of *Evangelical Christendom*.)

Gentlemen,—Your journal having been the means of conveying assistance to the Hungarians, I am directed by Dr. Merle d'Aubigné to pass on to you the communication enclosed. Will you let it appear in *Evangelical Christendom*, and in case of any fresh contributions being received, send them to the treasurer of the Evangelical Society, à l'Oratoire, Geneva.

Believe me, Gentlemen,

Respectfully yours,

O. JUILIER.

Many Christian hearts were deeply affected by the account of the Hungarian Protestants' important evangelical institution, laid before them some two years ago. Assistance was rendered these brethren, and it only seems right that they who gave them the cup of cold water in the name of the Lord, because his disciples, should be informed of their present condition. This cannot better be done than by extracting from a letter written by a Hungarian brother in French, dated February 10th, 1851.

"The gracious hand of the Lord has led us thus far. The perplexed state of affairs, and the disruption of ecclesiastical and political bonds during the past year, have been a sad interruption to our intercourse, beloved brethren, with each other. All the necessities of life have risen extravagantly in price; but praise and thanksgiving to our God for his tender regard! Great difficulties have been met, and by his help overcome. Our institutions continue, receiving evident marks of Divine approbation; they have even extended and assumed a new and important aspect. We have hope in the Lord that he will still be with us, opening a path to our feet. Pray that we may be kept faithful.

"No section of the Protestant church is so deplorably situated, in regard to Christian education, as that of Austria and Hungary. The spirit of faith seems to have abandoned the scientific schools established amongst us; of which Protestant Austria contains only one, the gymnasium of Teschen. While the non-German population (Sclavonian, &c.), devoting themselves almost exclusively to the cultivation of their native languages, have suffered classical studies, once carried to a respectable length, to be greatly neglected. And in these schools, destitute of the Word of God, and deficient in necessary human instruction, are educated the ministers of the Hungarian Protestant church. What must the legitimate consequences of such a melancholy state of things certainly be? Ignorance, infidelity, impiety, almost universal degeneracy, among ministers and churches. Pastors and flocks wandering in the wilderness are devoured, in turn, by the numerous enemies watching them there.

"The dead man cannot communicate life to himself. No amendment originating in the church is to be looked for. Government offered assistance a short time ago, proposing to salary six professors of the Protestant school of Oedenbourg; to receive in return the right of electing these six professors, of nominating the director of the school, and annulling the election of the remaining six professors if not possessed of their confidence. Had this scheme been realised, the Hungarian Protestant church had here found her grave; and yet the present church authorities would, without fail, have accepted it, had not the people, admonished by long and deep experience, protested. This danger is for the moment averted, but the greatest peril, arising out of the absence of a Christian spirit and the want of a sound education, still threatens us with destruction, if we do not employ efficacious means to remedy this deadly evil.

"Sensible of these requirements, the church of which we are the principal officers determined some years ago to arrest, if possible, the impending ruin, and re-animate the expiring Protestant church of Hungary, by evangelical efforts, accompanied by the power of the Spirit of God. Six years of toil and supplication have passed away; the Word of God, intact and genuine, has been distributed in our schools, amongst the aged and the young, and by the grace of Him who is "the yea and amen," the scattered seed shall not return unto him void. Stranger youths and children assembled in this peaceful parish, to the number of more than two hundred, from all parts of this vast empire, carry with them, on their return home, the precious jewel of the Word of Life. Fresh boarders, pupils for the training school, and *hospitants* (the name we give the young people not residing in the institution), are committed to our spiritual oversight, and thus we hope to spread the knowledge of the Divine life, and the consolations of the Gospel throughout this terribly disorganised and pre-eminently wretched land." (Our readers will recollect that the Hungarian institution, conducted by the brethren whose last letter they are now reading, is composed of three establishments. 1st. An elementary school, for the children of the people; 2nd. A training school for masters; 3rd. A school for the superior classes. We leave our brethren again to speak of the two last establishments themselves.)

"In the autumn of 1849, we received twelve new pupils into our training school. Two Protestant ministers of Carinthia pressed us, in the spring of 1850, to admit the two sons of some poor Carinthian parents, giving us a melancholy description of their deficiency in regard to elementary schools. There is no school of a higher

order for Protestants at all in Austria; and they can no longer be satisfied to send their children to Catholic schools, where they are exposed to grievous annoyances and serious temptations. These young Carinthians manifest great assiduity and conscientiousness in the discharge of their duties. They are mild and religious, and through their instrumentality we cherish the hope of seeing the knowledge of Christ revived and deepened in the hearts of their poor Protestant countrymen.

"With regard to the school for a classical education, it has undergone considerable modifications, in consequence of a change in political relations. Hungary being now placed on a footing with the rest of the empire, we are subject to the same ministerial edicts respecting the schools; and we are happy to be so, for it is a project embracing the principle of fundamental as well as formal improvement. Our school we have converted into a lower gymnasium, regulating it according to the order prescribed by the minister. This new position increases the importance of our work, but renders it at the same time more difficult. We are anxious, in the more perfect development of our school, to preserve in it the Spirit of Christ. Yet our work is by no means complete; children cannot remain with us after fourteen years of age, and at that critical period of life enter fresh schools, where all the lessons we have endeavoured to inculcate will probably be obliterated. We must then exert ourselves to the utmost to be able to offer a finished education, and so arrange our school as that it shall include an upper gymnasium."

A letter from the brethren in Hungary, written six months ago, intimates a design of adding a *school of theology* to the former establishments; all ministers of the Hungarian Protestant church (it contains four millions of members) being educated out of the country, at rationalistic academies, "Our institution," then wrote the Director, "should be a city set on a hill, whence the light of the Gospel should illumine the darkness of infidelity and superstition. We have determined to render our institution capable of preparing faithful ministers for the Protestant church of Hungary and Austria." The last letter received from our friends does not allude to the project; perhaps they considered its accomplishment as still too remote. We recur again to the February letter, and quote its conclusion:—

"You see, dear brethren, the Lord has placed an important trust in our hands; it is not our use, but his own. What he has already effected, has shamed the unbelief and discouraging fears of many amongst us. Our hope is in God. It is now a time when all is remoulding in Hungary; we meet with no opposition; Government being aware that the old schools are incapable of adopting the new regulations. Such is the miserable state of degradation to which infidelity has led. Let us to profit by the fresh opportunity the Lord has afforded us of promoting his glory. We are in active operation, but needing 30,000 rials; a large sum, no doubt, but then we remember the prophet's words to the Israelitish king: 'The Lord is able to give thee much

more than this.' Your kindness has procured us five thousand florins, remitted by Professor Merle d'Aubigné, but, dear brethren, we require much more. Help us with your brotherly gifts, your prayers, and your counsels. We often raise our tearful eyes to heaven, yet not despondingly, as long as we are enriched by the love of the brethren and the consolations of the grace of God. You cannot picture to yourselves the delight and emotion with which translations of your letters are listened to; men and women gather round us, and many tears are shed. Do not forget that we labour, that we ask assistance, not for ourselves, but for the millions of our countrymen who are without hope, because without God in the world."

(Signed by six of the Directors and Professors of the Institution.)

The above letters were addressed to Dr. Merle d'Aubigné. The present moment is not, perhaps, a very favourable one for the voice of our Hungarian brethren being heard; donations have, however, been received from Protestant France and French Switzerland, where much distress now prevails. The Evangelical Societies of Paris and Geneva, and other religious societies, are in debt to a larger or smaller amount. Christians must come to their aid, and come promptly and liberally. Brethren who consider it a primary duty to support Christian institutions in their immediate neighbourhood, might also put something by, of the good things God has given them, for this institution and these distant brethren. The churches of Greece, in the early ages, not only cared for those about them; *their liberality, as the Apostle terms it, came even unto Jerusalem.*

#### *The Hungarian Protestants' Account.*

March 31st, 1851.

##### RECEIPTS.

##### Contributions received from

Geneva . . . . .	fr.2427 75
Canton de Vaud . . . . .	1572 6
Neuchâtel . . . . .	100 0
France . . . . .	3008 70
Vaudois Valleys . . . . .	1200 0
Holland . . . . .	577 40
England . . . . .	1239 55
Scotland . . . . .	1900 5
Ireland . . . . .	6 50
America . . . . .	2618 15
	<hr/>
	15,548 15

##### PAYMENTS.

First remittance, in March, 1850, through Bâle	fr.7550 0
Second remittance, in June, 1850, through La Chaux de Fonds . . . . .	3832 80
Balance placed at the disposal of the Committee in March, 1851 . . . . .	4165 35
	<hr/>
	15,548 15

Found correct by the Financial Committee.  
The Treasurer of the Evangelical Society of Geneva,  
(Signed in original) VIREUSSEUX COLLADONE.

## TUSCANY.

## APPREHENSION AND IMPRISONMENT OF COUNT GUICCIARDINI.

Our readers we have no doubt, as well as ourselves, have been aware, for some time past, of the revival of a fierce intolerance in the State of Tuscany. The public prints have reported the arbitrary interference of the Government with the worship of the Swiss and English Protestants. In reference to the latter, a correspondence has been published, which passed between the Tuscan Minister and the British representative at that Court. The concluding document in the series is a letter from Lord PALMERSTON, which, we take a sincere pleasure in saying, does great honour to his lordship for the manly rebuke which it ministers to the busy and bigoted intolerance of the Government of the Grand Duke. His lordship instructs Mr. SHEIL in the following terms:—"You will also say, that though the papers enclosed in Mr. SCARLETT's despatch are satisfactory to her Majesty's Government, as showing that the British residents at Florence have strictly complied with the conditions on which permission was given for the establishment of a Protestant chapel, yet her Majesty's Government cannot disguise the painful impression which they have received from the intolerant spirit which is manifested in the DUKE OF CASIGLIANO's communication, and which affords so remarkable a contrast with the liberal and enlightened system which prevails in the United Kingdom, in regard to the exercise of religious belief." We trust that this contrast between the intolerance of Roman Catholic countries and the religious liberty conceded to Roman Catholics in England, will be increasingly held up, and more prominently than ever, in the face of Christendom. But our immediate design is to notice the case of COUNT GUICCIARDINI. This eminent Christian—a descendant of the illustrious historian whose name he bears, and the representative of one of the oldest families of the Florentine nobility—had sometime ago practically renounced Romanism, and attended Protestant worship. He was sleeplessly watched by the Jesuits; and, after being driven from Italian worship to take refuge in the Swiss, and from the Swiss to find a shelter in the English, he was compelled also to abandon that. Under these circumstances he was hastening his departure to this country, whither he had already intended to come to attend the Conference of the Evangelical Alliance in August. We knew that his movements were watched, as are also those of many others, and that any reference to them might endanger his safety. Some want of caution, we fear, in other quarters, has, however, made them known, and the consequence has been his arrest and imprisonment. The particulars are given in the following communication. There can be no motive for refraining to say that the Committee of the Evangelical Alliance took immediate steps to bring the subject under the notice of the highest authorities of this country, and of the representatives of some of the continental powers in London. SIR C. E. FARDLEY, Dr. STREANE, and a few other gentlemen, have had interviews with the statesmen and diplomatists referred to, and received from some of them the most cordial assurances of their detestation of these arbitrary proceedings, and that their friendly offices shall be employed in favour of our persecuted brethren. We need scarcely commend them to the sympathy and prayers of British Christians.—EDITH.

—, Tuscany, May 10.

Count G— is at last in prison! A new edict has been lately published, giving most arbitrary power to the police. When considering whether he would appeal to the tribunals as to the legality of the *precetto*, he was advised that the police *now* would override all law, and that if he gained his cause to-day, under the new edict he might be arrested to-morrow. He determined, therefore, to leave F— next week, and was to be here on his way to Geneva. On Wednesday evening he met six persons at the house of one of the converts; a spy, in an opposite house, gave information to the *gens-d'armes*; eight demanded entrance, seized the whole party, and carried them to the *berghello*—(the common prison.) Such terror and such tyranny prevail, his family received no notice of his apprehension; they sent the next morning to an Englishman to know what had become of him, who, on inquiry, ascertained where he was. This Englishman was at first refused admission to the prison, but finally did get in, and found the Count had been, with

his six companions—of whom he only personally knew one—confined in a noisome room, as it would seem to show him all the rage they could. A friend of ours saw him yesterday, and said he was able to bear all, *almost happily*: a division of the prisoners was made the next day, and the Count was placed with two others. Every one was searched; but it is hoped his confession, just about to be published, which he had about him, was not taken—this, however, is not clear: of course, he can only be seen in the presence of a gaoler, and those who go to him must not compromise themselves or him. Nothing can yet be ascertained from the Minister of the Interior, but that he may be released in a few days; or he may undergo a process. He has kept so entirely free from political affairs that it is thought no process will be attempted: but Rome and Naples seem so to have united the powers here, that no one can tell what they will do next. \* \* \* \* Dangers are thickening every day around this poor people, and we can only pray for them. Immediate sympathy was shown by the Bible readers for

the families of those arrested, and they were all visited, and those that needed provided with help for the moment. Another arrest was made the next day, through the same spy it is believed.

It is very heart-sickening. You shall hear again soon. \* \* \* Much prayer is offered; we had prayer here last night, and are to meet again to-night. \*

## Asiatic Intelligence.

### THE HOLY LAND.

(To the Rev. Dr. Steane.)

Jerusalem, April 23rd, 1851.

Esteemed Sir, and beloved Brother in Christ,—I cannot refrain from sending you an affectionate and respectful greeting from this place; for, united in love to the heavenly Zion, we ought prayerfully to remember each other in the earthly Jerusalem. You will be surprised, my brother, to find by these lines I am passing the Easter holidays there. I had long cherished an intense desire to visit the hallowed land where our Lord and Saviour lived and suffered, died and rose again; and Pastor Fliedner, of Kaiserwerth on the Rhine, arriving with four Protestant deaconesses, devoted to the good work of nursing the sick and teaching the young, I determined to accompany them; and on the 17th of April, after a favourable journey, we reached our destination. How joyfully we climbed Mount Zion, on Good Friday, to hear a really evangelical discourse from the Rev. — Nicolayson; and in the afternoon, a very impressive sermon from dear Bishop Gobat, in our own native tongue. I then first understood the importance of the Protestant episcopal establishment in Jerusalem; for the more gloomy the present condition of Eastern Christians, the stronger and brighter shines the Protestant church on Mount Zion, like a light in a dark place; not on account of purity of doctrine alone, but of works also, through which many thanksgivings shall redound to the glory of God. The bishop's school is admirable, and doubtless not a few young hearts will there be taught to love their Maker. A German, of the name of Palmer, instructs the boys; and Mrs. Herschon, the wife of the superintendent of the "Home for Proselytes," tends the girls with all a mother's care. The "Home for Proselytes" just mentioned is an excellent institution. It affords an asylum at the present time to five Jewish converts, one of whom was baptised by Dr. Gobat last Good Friday. They will be taught some trade; and all promise well. It is, indeed, an arduous undertaking to work

for Israel, and our brethren in Jerusalem have sadly realised the fact; yet we must confess, the Lord has not suffered them to labour altogether in vain. And love manifested to these poor, outcast, scattered tribes, will hasten their submission to the Lord Jesus Christ. I witnessed a remarkable exemplification of this commiserating active love, in the Protestant hospital, where nearly thirty Israelites receive the closest attention. The arrangements of this hospital, under the superintendence of the excellent Dr. McGowan, are very complete. It is hoped that an *hospice* will soon be opened for Protestant travellers, the King of Prussia having appropriated a handsome and commodious house to this purpose. Our deaconesses also will be able shortly to establish an infirmary, on a small scale, not confined exclusively to Jews, but open to all the necessitous; our dear friends will necessarily meet with difficulties in making a commencement; but the Lord will assist them, and many prayers will daily rise for them at the throne of grace. Let me beg you, too, dear brother, to include in your supplications a petition for these brethren and sisters at Jerusalem. Prayer is the weapon by which Christians are to subdue the world. Oh, happy day, when the crescent shall wane before the overpowering splendour of the cross of Christ! It is painful to see the Turk exalted, and the follower of Jesus oppressed; my burdened heart often gave expression to the feelings by which it was agitated in those words of the psalmist, "Oh, that the salvation of Israel were come out of Zion, and the Lord would bring back the captivity of his people!" He will certainly arise, and again show his children his glory. May He increase in us faith, hope, charity! May you, too, respected brother, grow in love, remembering, when you pray,

Your attached

THEODOR PLITT,  
Minister at Bonn, on the Rhine.

## African Intelligence.

### MADAGASCAR.

#### FURTHER PARTICULARS OF THE PERSECUTION.

43, Finchley Road, St. John's Wood,  
16th May, 1851.

My dear Dr. Steane,—Since my last to you (see p. 160), on the subject of the poor suffering believers at Madagascar, I have received the enclosed, which I beg to hand you for publica-

tion in the next number of your *Evangelical Christendom*.

The letter is written by one of the Malagasy refugees, who visited this country some time since, and is now residing at Mahilla, one of the islands of Johanna, and will be found not only to con-

\* While this sheet is passing through the press, we have heard the news that Count Gulciardini is liberated. His six companions are still in prison.—Eps.



firm the former statements, but to give a far more frightful and melancholy description of the cruel sufferings, and fiery persecutions to which these unbefriended people are exposed, than any account that has hitherto reached this country; while, at the same time, it exhibits a power and constancy of faith, equal to anything we read of in the early history of the Christian church.

The publication of this letter cannot fail to excite a deep and painful interest on behalf of this little portion of Christ's flock in the midst of the wilderness without a shepherd, and to call forth the prayers of God's people on their behalf—that an effectual door may be speedily opened for their rescue.

I am, my dear Dr. Steane,

Yours, very sincerely,

ANDREW STEEDMAN.

Mahilla, August 29, 1850.

To our dear Pastor in the Lord,—We are still here, as we cannot go to Ambongo and Hose-bé, owing to their unsettled state. Believers and unbelievers in Madagascar are still labouring under great sufferings, arising from the vindictive spirit of Rainchars (the Queen's prime minister) and the increasing of the feudal service, so as to cause many of the Horas (inhabitants of Turenne) to fly, and disperse into the Sackalave countries (the enemy's country). A few of them have reached Mahilla; they are those who were captured in approaching the Sackalave at Ambongo (a large village on the western side of Madagascar), and were sold as slaves to the Arabs who brought them here.

They have since been ransomed by the sovereign of this place, daughter of Ramaneteka, who was cousin to the late King Radama, and they are the people of Tannanareiro (capital of Madagascar,) and the villages Alasora, Tinoaroro, Ambokidialrimo, and Tikaoua. It is now four months since they fled. The following is the latest news brought by them from Madagascar:—

Rakotosahema (young prince, heir to the throne,) had ordered his male followers to go in search of the Ampamosary (sorcerers and malefactors). Rakatosalahy, one of the lower class, having disobeyed, was beaten by Ramaka, which raised in him a spirit of revenge, in consequence of which he seized an opportunity, when Ramaka and his friends were worshipping in a remote place, to inform against them, and they were all detected in the very act of praying in the house they had erected for that purpose. The crowd that accompanied the Tsialaingia (constable of high grade), seeing the great number of Christians, were struck with surprise, as in this meeting there were 2000. The constable then set to work in seeking for the ringleaders, and the builders of the chapel, and also to trace out those who had already been warned by the sovereign against embracing the Gospel, from those who had lately become Christians. Their trial soon ensued, in the presence of the whole population assembled for that purpose, and the Queen herself imposed the form of oath to be taken by those who were willing to accuse themselves, and repent of their misdeeds, by saying, 'If ever I again pray, I shall take Ravanabona

for wife," the oath generally taken by the Malagasys in order to be saved, and at all times dictated by the sovereign herself. Ramongo, the nephew of the Queen, was encouraged by the young prince, his cousin, to refuse the oath, in these words:—"Do not accuse yourself, or repent, or take the oath, for he that will put an end to your life will put an end to mine also." Therefore, when called upon, he refused, which brought the whole of his relatives (which are also those of the Queen) around him to entreat him to obey, by pointing out to him the great danger he would run by a refusal, and that he was seeking his own destruction, and would be separated from his family, or be banished to a distant land. But all was in vain, he still persisted in his refusal. Then they retired, and told the sovereign he *had* complied, by swearing in the strongest terms that he would never again pray. However, he was reduced to the rank of a private soldier.

Four nobles, who were Christians, were burned to death,—Andriantsiano, of Tanjoinbato; Ramitaka, nephew of Andriantsiano; Andriampain, and his wife. Fourteen were killed by being thrown down a fearful precipice, called Ampamarima; a great number being securely bound were let down this precipice a certain distance, to frighten them, so as to induce them to take the oath, and all who did so were saved, but those who persisted were dashed to pieces. Ramanabona astonished the spectators; on being placed at the edge of the precipice, he entreated a little time to pray, "as on that account," said he, "I am to be killed." It being granted, he prayed most fervently; after which, he addressed his executioners, and spoke in the strongest terms. "My body," said he, "you will cast down this precipice, but my soul you cannot, as it will go up to heaven to God. Therefore it is gratifying to me to die in the service of my Maker." Thus are the servants of the Lord destroyed.

Rafaralakiandianzy, uncle of Josia Adrianalana, had been raised to the rank of the eighth honour, and sent as governor to Ambolitriana, to the south of Fanjavavino, bordering the west of Madagascar. He was numbered with those who were sentenced to be burned, but was pardoned, owing to his absence prior to the destruction of the Christians. The sovereign said, "Let him be, since he is not here; he has purchased his life by his timely appointment; but if he does not fulfil his duties properly, he shall be ordered to the capital; there he will be obliged to acknowledge his guilt before me." The accusation against Rafaralakiandianzy, prior to his appointment, was his interfering with a master while administering the tangena to his slave, a female, whose sufferings were great, owing to her not vomiting the poison. He entreated the master in the following words—"Do not give her any more poison, as she may die, but allow me to purchase her, which will give you money, and I will not suffer her to remain here, but will send her to a distant habitation." The man, after making some objections, consented, and the nobleman sent her to his slaves in the forest, with strict orders that she was to be well attended to, for she was almost dead.

The following persons who had obtained eleventh honours were degraded, on account of their attachment to the Gospel:—Ramongo, Rainova, Andrianatorz, Andriantsinalia, and Ratsitambiky. Andriantsimalia, of the tenth honours of the black race, saved his life by the most abject submission; the Queen said, "It is well you have done this, or I should have killed you. Future honours you will have none, and I will make you carry the unaket."

Four of the Christians were then imprisoned for life. Ratsinavaindy and his brother are of the Christian people, and have twice been detected with three others, slaves by misfortune, not by birth. The Queen said to them, "Do you not find your slavery burdensome enough, without seeking to add to it by praying? You shall never be free." The rest of the Christians were not put to death, but were forced to pay the usual kasina money presented to the sovereign, in token of submission. With regard to Mahilla, the pupils are few, arising from the fear of the Mahomedan law. Two young men only appear desirous of learning; they regularly attend the meeting, which is composed of a chief from Cape Ambre, and a colonel, both Malagasy refugees, together with a few others, who read tolerably well; but the Spirit has not as yet entered their hearts, and it is the Lord only who

can enable them to know the truth, in order to be saved.

Andiranhiana is tolerably well at present, considering that he does not enjoy the best of health. As for me, I continue to be in good health, and have been so ever since you last heard from me. Salutation to Mr. Le Brun, and to our beloved friends of the whole congregation. We shall never cease to pray for all, that the Almighty may bless them, and your works of faith, and increase your strength. In our turn, we ask of you not to forget us in your humble prayers. Also, we beg of you to entreat the blessing of the Lord upon the few Malagasy who have arrived here, and upon our persecuted friends in Madagascar, that He would fortify them with His Holy Spirit, that they may support the loss of honours by the continued love of Christ Jehovah, the kind Redeemer, who is always at hand to console in the day of suffering.

We are waiting your orders; if there are pupils, and you should want us at the Mauritius, let us know, and we will obey. As for ourselves, we give this place the preference to live in, which is better for us as we are advancing in years.

That blessings may attend you continually is the ardent wish of

JOSEFA RASOANIALKA.  
JOSEA ANDRIANITAINA.

## American Intelligence.

### UNITED STATES.

#### AUGUST CONFERENCE—EVANGELICAL ALLIANCE—STATE OF RELIGION—SLAVERY.

Missionary House, Pemberton Square,  
Boston, April 12, 1851.

My dear Sir,—Your letter of the 8th of March, on the sheet containing the "Resolutions des Comités de Paris et de Genève," came safely to hand. It strikes me as very desirable that you should have a large and interesting meeting of the Alliance in London this summer; and that the United States should be well and fully represented in it. I am frequently in New York, and will confer with Dr. Baird and others on the subject, and see what can be done toward furthering this object. What the result may be, I cannot say.

The Alliance, as an organisation, has never succeeded in this country, and probably will not, for reasons which I mentioned to you in a letter, some two or three years since. And yet, the principles and spirit of that blessed meeting in the summer of 1846, have diffused themselves very widely among the evangelical denominations of this country. My present position and relations to the churches, in different parts of the land, enable me, I think, to say this with a good deal of confidence. There is decidedly less of the disputatious, sectarian spirit, and more harmony, kind feeling, brotherly love, and cordial co-operation among Christians of different names, than has ever before been known among us. At least, so it seems to me, and I think not without good reason. A general organisation, on the plan of the Alliance, is attended with greater geographical difficulties here, than in England, France

or Switzerland, or any other European country, and yet, standing, as all our churches do, on the same platform of equal rights and privileges, there are fewer disturbing causes among them; and animosities, where they exist, are perhaps less bitter than in most other countries. Legislation with us has erected no barriers to Christian love and fellowship. We need simply an increase of the spirit and power of the Gospel, together with a better understanding of each other's real views and feelings. And I cannot but hope there is an advance among us, in both these particulars.

The general state of religion in the non-slaveholding States is, on the whole, encouraging. At the present time, evangelical churches are blessed with the quickening and converting influence of the Divine Spirit, to a greater extent than at any previous time for the last ten or twelve years. The greatest obstacle which true religion has to contend with, at present, is found in the sweeping tide of our worldly prosperity. This has probably no parallel in the history of any nation; but I tremble for the results.

As to slavery, to which you allude, you must not suppose there is any diminution of hostility to it in the northern States; on the contrary, I believe it was never viewed with feelings of deeper detestation, by the great mass of the people of the north, than at this moment. This abhorrence has been greatly increased by the passage and the operations of that infamous "Fugitive Slave Law." The simple fact is, that

the slave power in this country has reached its culminating point. This it knows and feels, and hence its unparalleled efforts to sustain itself. No sensible man in the free States has any doubt that slavery is *doomed*. It must go down. Unsatisfactory as were some of the doings of our late Congress, one thing at least was demonstrated, and that is, *freedom is in the ascendant*. It has the numbers, intelligence, wealth, and power of the nation on its side, and it will work its way through whatever difficulties may oppose its progress. The tide comes in slowly, and sometimes the waves seem to be retreating, but it is only to gather strength, and reach a higher point at the next swell. At the present moment, our old political parties are breaking up, and the elements are forming themselves anew. We are constantly on the look-out for the next turn of things, the next development of public sentiment—wondering what will come next. In the working of our institutions, this subject is envied with difficulties which a foreigner cannot well appreciate. But the Lord reigns—and I believe that, as a nation, we shall outlive the storm, and reach at length the haven of universal liberty. I hope our English brethren will be *as patient with us as they can*—we have the worst of it—and I know they cannot be so anxious for the removal of this dreadful curse as are the ministers

and churches and people of the Free States of this Union. I was sorry to see, not long since, some articles in the *Banner and Morning Advertiser* of London, touching the ministers and churches of this country. Many of the statements were grossly false and libellous.

Mr. George Thompson's visit to the United States will be productive of no good. Our people are generally very *jealous of foreign interference*, and then he linked himself, on his first arrival, with a mere fragment of a clique, who are anti-Sabbath, anti-ministry, anti-Bible, anti-civil government, anti-almost everything—and who would ruin almost any cause which they espouse, if they could. They have no influence here, at least for good. Their representations respecting the sentiments and feelings of the ministers and churches of the free States are not true. By joining himself to them, he at once lost the confidence of all the better portion of the community, though there is no excuse for the ill-treatment which, on several occasions, he received.

Pardon this long communication, I did not intend to say so much. My labours here are very arduous, and leave me but little time for any thing else.

Very sincerely, your friend and brother,  
S. L. POMROY.

Sir Culling E. Eardley, Bart.

## Home and Miscellaneous Intelligence.

### EVANGELICAL ALLIANCE—BRITISH ORGANISATION.

EXECUTIVE COUNCIL—SIMULTANEOUS PRAYER—ORGANISATION OF THE BELGIC BRANCH—DEPUTATIONS TO GERMANY—DECEASE OF S. BUDGEIT, ESQ.—ADMISSION TO THE CONFERENCE—RESULTS OF CONFERENCES, AND INCREASE OF MEMBERSHIP—COMMITTEE OF COUNCIL—COUNT GUICCIARDINI—CASE OF MR. ESSER—CONVERSAZIONE—EDINBURGH SUB-DIVISION.

EXECUTIVE COUNCIL. — Meetings of the Executive Council were held on the 8th, 9th, and 14th of May, attended by the Revs. Dr. Blackwood, T. R. Brooke, W. M. Bunting, R. Eckett, J. Glanville, C. J. Glyn, R. H. Herschell, Dr. Hoby, J. A. James, J. McLean, G. Osborne, R. Redpath, Dr. Steane, and the Official Secretary; the Right Hon. the Earl of Cavan, Sir C. E. Eardley, Bart., Admiral Harcourt, J. Bignold, Esq., R. Dell, Esq., T. Farmer, Esq., J. Finch, Esq., J. Henderson, Esq., H. Holland, Esq., R. A. McFie, Esq., G. J. Morris, Esq., T. Sercombe, Esq., T. R. Wheatley, Esq., and Wilbraham Taylor, Esq. The Rev. Dr. James Thomson, Rev. Dr. Townsend, Prebendary of Durham, and two friends, Rev. N. Roussel, and Signor Saffi, one of the late triumvirate of Rome, were also present as visitors. The meetings were presided over by Sir C. E. Eardley, John Henderson, Esq., and the Earl of Cavan. The Rev. Dr. Blackwood, Rev. G. Osborne, Rev. J. McLean, Rev. C. J. Glyn, and Rev. J. A. James conducted the devotional exercises, and resolutions were unanimously adopted, referring, among other subjects, to *simultaneous prayer on the 20th of August,—the organisation of a Belgic Branch of the Alliance,—a deputation to Elberfeld in September, and a previous visit*

*to Germany by Dr. Steane and others,—the decease of Samuel Budgett, Esq.,—and admission of visitors to the Annual Conference.*

SIMULTANEOUS PRAYER.—Rev. C. J. Glyn moved, and Rev. J. McLean seconded, "That, in accordance with the suggestion of their brethren of the Evangelical Alliance at Geneva, the Council affectionately and earnestly recommend meetings of the friends of Christian union, to be convened on the 20th of August next, in all localities, at home and abroad, where the influence of the Alliance is felt, for the purpose of solemnly imploring the presence and blessing of God's Holy Spirit to be specially and abundantly vouchsafed to the Conference which, on that day, will assemble in London, that those of whom it shall consist may feel 'how good and how pleasant a thing it is for brethren to dwell together in unity,' and may be guided aright in all their deliberations; and that such results may accrue from their gathering together as shall become sources of extensive and lasting gratitude and joy, not only in this country, but in every other, whose representatives may be present on the occasion, or where information of its proceedings may circulate."

ORGANISATION OF THE BELGIC BRANCH.—Moved by Rev. Dr. Steane, and seconded by

the Rev. T. R. Brooke—"That this Council have received with unfeigned satisfaction and grateful pleasure the communication made by the Rev. E. Panchaud, announcing the formation of a Belgic Branch of the Alliance, under circumstances which call for special thanksgiving to the God of peace and love. They rejoice in the harmony which prevailed in the meetings, and express their earnest hope that so auspicious a commencement may lead to a long course of brotherly concord and multiplied instances of Christian co-operation." Another letter having been received from M. Panchaud during the sittings of the Council, communicating particulars connected with the formation of the Brussels Committee, a set of the publications of the Alliance was directed to be forwarded for their use.

**DEPUTATIONS TO GERMANY.**—The urgent request having been intimated of Mr. Bethman Hollweg, that a deputation from the Evangelical Alliance should attend the next Assembly of the German Alliance, appointed to be convened at Elberfeld, H. Holland, Esq., moved, and Rev. C. J. Glyn seconded.—"That the Council favourably entertain the question of sending an effective deputation to the Elberfeld Assembly of the German Alliance in September next, and refer it to the Committee to mature the plan, and provide the means of carrying it into effect. They also authorise the Committee to make it generally known, among the members of the Organisation who may be disposed to accompany the deputation, that they can be furnished with the needful introductions, which will admit them to the meetings of the German Conference." The Council having further learned that the Rev Dr. Steane had it in contemplation shortly to visit Germany, they resolved that he be respectfully requested to represent the British Organisation, and to avail himself of all opportunities afforded him of promoting the objects of the Alliance, especially in the way of acquiring information in regard to the German "Inner Mission;" and that Rev. R. Redpath be associated with him, should the expense of such an arrangement be specially provided for.

**DECEASE OF S. BUDGETT, ESQ.**—Rev. W. M. Bunting moved, and Rev. T. R. Brooke seconded,—"That the Council have received with sorrow, but with submission, tidings of the removal by death of Samuel Budgett, Esq., of Kingswood, near Bristol, a member of the Council, and one of the most constant and generous friends of the Alliance; and that, while offering their respectful condolences to his bereaved family, they desire to glorify God in his Christian virtues and usefulness, and also in the perfect victory which he gained, through our Lord Jesus Christ, over the pains and fears of death."

**ADMISSION TO THE CONFERENCE.**—At the meeting of the Council held at Torquay, in November last, provision was made for admitting to the sittings of the Conference persons from abroad, not formally identified with the Alliance; but no rule was adopted in regard to persons of the same class belonging to our own country. It has, therefore, now been resolved, "That British Christians, not members of the Alliance, but wishing to attend the meetings of the next

Conference, be admissible, as visitors, on being introduced by members."

**RESULTS OF CONFERENCES AND INCREASE OF MEMBERSHIP.**—Besides the topics embraced by the foregoing resolutions, the Council were occupied in anxiously considering what would be the results most desirable to be secured, from the conferences on the state and prospects of evangelical religion in different countries; and what steps could be adopted, with the greatest probability of success, for extending the influence of the Alliance, and gathering additional members into the British Organisation; and to these subjects the Committee are instructed to give their early and best attention, with the view, in reference to the first, of arranging for an extensive visitation of the provinces by foreign brethren, immediately after the Conference, and also preparing recommendations to be submitted to the Council at their next meeting; and, in reference to the second, stirring up the members themselves to renewed and increased effort, and furnishing them with means and facilities for putting the claims of the Alliance before the minds of their fellow-Christians. It was strongly felt, that the scheme which has been struck out, and towards carrying which into effect, servants of God from almost every quarter of the globe will, it is hoped, contribute, ought not to end in mere conference, but should be made to issue in some extensive and lasting advantage, while the question as to what precisely should be the nature of that advantage—whether, for instance, a combined movement, on a large scale, for continental evangelisation—was seen to be encompassed with difficulties. It was also strongly felt, that the circumstances of the present times call, with very special emphasis, upon Christians of every section of the church, to manifest their essential unity, and that such manifestation of unity ought to be set forth afresh, as the great "primary object" of the Alliance, together with some of the blessed results which have accrued from the endeavours of the Alliance to promote it; and the utmost possible opportunity afforded to those, of whom there are so many in all denominations, who breathe its spirit and speak its language, to yield to it their personal adhesion.

**COMMITTEE OF COUNCIL.**—Meetings of the Committee on "National Conferences," and the Committee of Council, were held on the 21st ult., at Belvedere, the residence of Sir C. E. Eardley. In addition to the *members* who attended them, a number of brethren in Christ were present, as visitors, from Holland, Belgium, France, Italy, and Germany; and prayer was offered in succession, in English, by Rev. Dr. Steane; in French, by M. Durand, of Brussels; in Italian, by Dr. Achilli; in Dutch, by Mr. Van de Velde; and in German, by Mr. Grossman, of Leipsic. United praise was also presented—first, in a portion of Dr. Watts's version of the 72nd Psalm, and then in the hymn "Grand Dieu, nous te benissons."

**COUNT GUICCIARDINI.**—The case of Count Guicciardini, of whose arrest and imprisonment, along with five or six others, at Florence, on exclusively religious grounds, intelligence had recently arrived, having been introduced for

consideration, the following resolution was unanimously adopted, viz.—“That this meeting has received, with the deepest concern, intelligence from Florence of the imprisonment of Count Guicciardini, when about to visit England with a view to attend the proposed Conference of the Evangelical Alliance, and would express their fervent sympathy with him and his fellow-prisoners under this grievous act of oppression, and the uncertainty as to the issue of his imprisonment.” It was also felt to be highly desirable that Sir C. E. Eardley and a few of his friends should seek an interview with Lord Palmerston, to request his advice and services, official or otherwise, at the Court of Florence, with a view to effecting the liberation of the Count and his companions.

**CASE OF MR. ESSER.**—Communications were also made to the Committee by Mr. Van de Velde, in regard to the state and prospects of religious liberty in Holland, and especially with reference to the circumstances of jeopardy in which Mr. Esser has been placed, by his answer to Mr. Herschell's invitation to the gathering of Christians of all nations, recorded in a former number of this journal (April, p. 126), whereupon it was resolved:—“That this Committee, having heard from Mr. Van de Velde that an attempt is being made, by certain political writers in Holland, to bring Mr. Esser into trouble with his Government, in consequence of having written the letter published in *Evangelical Christendom* in April, take occasion to express their Christian sympathy with him, and would encourage him and his brethren, both in Java and Holland, to confide in the faithfulness and love of God, not doubting that He will order all things at once to their advantage and His glory.” A copy of this resolution was directed to be forwarded to the Rev. O. G. Hildring, of Hemmen, and also a letter, founded upon it and including it, written to Mr. Esser.

**CONVERSAZIONE.**—The annual *réunion* of members and friends of the Alliance from London and the country took place at Freemasons' Hall, on Thursday evening, the 15th instant, and was an exceedingly interesting as well as a very numerously attended meeting. The Right Hon. the Earl of Cavan presided. Devotional exercises were conducted by the Rev. J. Fisher, Rev. A. S. Thelwall, Rev. J. C. Leppington, Rev. T. Binney, and Rev. Dr. Steane; and addresses were delivered by the Rev. T. R. Birks, Rev. J. Sherman, Rev. Prebendary Townsend, Rev. J. A. James, and Rev. Dr. Blackwood.

\* \* Dr. Townsend has since written, both to

Sir C. E. Eardley and to the Official Secretary, signifying his wish to be enrolled as a member of the Alliance.

**EDINBURGH SUB-DIVISION.**—The quarterly meeting was held on the 6th ult., in the Queen-street Hall, when above a hundred members were present at their usual early breakfast—the Rev. Dr. Cunningham, principal of the Free Church College, in the chair. The devotional services were conducted by the Rev. Jonathan Watson, Rev. Dr. M'Crie, Rev. William Lothian of St. Andrew, the chairman, and the Rev. W. S. Blackwood of Portobello. Mr. Clarkson, Superintendent of the City Mission, read a most interesting paper on the condition of the poorer districts of Edinburgh, and on the extent of missionary agency employed to meet the spiritual destitution of sixty thousand souls living in them. He referred to the increased efforts which had been made, of late years, to penetrate the mass of our native heathenism, and to the greater cordiality of co-operation; and he pointed to the desirableness of a re-division of the missionary districts, in order that the missionaries of the various denominations might expend their valuable labour to the greatest mutual advantage. The chairman then pressed upon the meeting the duty of warmly acting upon the principles so feelingly advocated by Mr. Clarkson, remarking that they were all necessarily occupied from day to day, more or less, with secondary and denominational concerns, but that in bringing the Gospel of Jesus Christ to bear upon the condition of the poor and ignorant living at our own doors, they were of one mind. In this question of *supreme* importance they were united, and such meetings as the present ought to stimulate them to prosecute the work with love and energy. Other gentlemen addressed the meeting. In the course of the proceedings the following resolution was unanimously adopted, on the motion of Dr. Greville, seconded by the Rev. Dr. M'Crie:—“That this meeting strongly recommend to the members of the Alliance, and those who, though not members, yet are friendly to Christian union—and, generally, to all persons desirous to obtain information in regard to the state of evangelical Christianity and its professors throughout Europe—to subscribe to the magazine conducted under the auspices of the Alliance, named *Evangelical Christendom*, which not only records the proceedings of the Alliance, both in this and foreign countries, but contains religious intelligence from all parts of Europe, not otherwise open to the public.”

## THE AUGUST CONFERENCE.

### REPLY TO THE INVITATION FROM NEUCHÂTEL.

We have received with joy and gratitude your letter of the 23rd Dec., 1850, and also the circular which accompanied it. Thanks be unto the Lord, who inspires more and more all portions of his church with the desire for brotherly union. However imperfect may have been our preparatory efforts to attain it, we nevertheless know that the Spirit of God alone can produce it, and we feel the vivifying breath of that Spirit

acting thus in the work of the Evangelical Alliance.

Before the formation of the Alliance, we had already made some efforts amongst ourselves to attain the end it proposes. The assemblies of La Tourne, instituted by our dissenting brethren, bring together every year many brethren of different denominations. The Evangelical Alliance, we think, at least has contributed to extend

these meetings. It has been the cause, moreover, of two special meetings being held, the remembrance of which is still a blessing to all those who had the happiness to be present at them. Some brethren, who had never before met together in the same place of worship, there found occasion to hold out the hand of fellowship, to be edified in common, and to pray together to the one God, the Father of all. May it please the Lord that such meetings may again take place, and become the occasion of fresh blessings for us all.

We have now to communicate to you the resolutions adopted by our Committee respecting your circular.

The work of the Alliance is too restricted with us for it to be worth the trouble of sending you a report on this subject. With respect to the religious statistics of our country, we handed that work over to our brethren of Vaud, who appeared

disposed to render it for the whole of French Switzerland. We shall be ready to furnish them with information.

We are not yet aware if we shall be able to have a representative at the meetings which are to be held on August 20th, and following days. Should we have any, you shall be apprised of it.

At the time of the opening of the meetings in London, we shall have also, please God, a meeting of the Alliance, to be held in the locality of our canton, and in concert with the brethren of the neighbouring ones.

May God bless, dear and honoured brethren, all that is being done now amongst you for the advancement of his kingdom. Receive the assurance of our fraternal affection.

CHARLES BOVET.

GUINCHÉ, *Pasteur à Bondry.*

ADOLPHE DE POURTALER.

### FOREIGN CONFERENCE AND EVANGELISATION COMMITTEE FOR 1851.

Foreign Conference Reading Rooms,  
Leicester Square, May 21, 1851.

Dear Dr. Steane,—This is about the time you will be looking for some report from this Committee, to lay before the readers of *Christendom*, of our proceedings, and of the progress we have made towards carrying out the much-desired objects for which our Christian friends have so liberally contributed their money. Without further preface, then, I will tell you of our services in the various languages.

Monsieur Napoléon Roussel preaches every Sunday in the lower-room at Exeter Hall, at eleven and at half-past seven. He also preaches every Friday evening, at seven, in the Rev. H. H. Beamish's chapel, in Conduit-street, Hanover-square.

Monsieur Roger de Nanteuil is also preaching every Wednesday evening, at seven, in Orange-street chapel, Leicester-square; and I am in hopes of his beginning, next Sunday, an afternoon service in Baker-street chapel.

The Rev. J. Steinitz has two German services in St. Pancras Free Church every Sunday, at nine and at three o'clock. He has met with the most marked kindness from the rector, the Rev. Thomas Dale.

The Rev. David Hirsch, from Liverpool, has also a German service in Trinity chapel, Conduit-street, every Sunday afternoon, at half-past three o'clock.

The Rev. Mr. Calderon, with the Rev. Dr. James Thomson, hold a Spanish service every Sabbath morning, at half-past ten o'clock, in a room which we lend for that purpose in this house.

We are about (D.V.) to commence a kind of Conference or *Conversational* service, every Saturday, in Saville-row, at half-past ten, A.M., for the Jews in co-operation with the various Jewish Societies in London.

From the above, you will see that we are not in what we should consider full operation; but the fact is, that, up to this week, it has been ascertained, from several quarters, that there have been no more foreigners in London than

usual, if even so many. The aggregate of our six congregations, last Sabbath, did not amount to more than 420, an increase of about 120 upon the Sabbath before.

Our missionary work is going on satisfactorily. Our nine colporteurs, with eight London city missionaries, and five foreign Jews, have been meeting every morning in this office, at a quarter to ten, for prayer, making a party, altogether, of twenty-four. This little service begins with a chapter from the Bible in English; after which, four or five short prayers are offered for guidance and help of the Spirit, which, being in as many different languages, are entered into by all. Signor Paoli, our Italian colporteur, who obeyed our summons, and escaped from his country with so much difficulty, can understand nothing but his native tongue. The conversations some of these men have had with bands of socialists and republicans, have been strikingly interesting on the subject of the Bible, which all hands are now engaged in getting introduced, by way of loan, into the lodging-houses and hotels frequented by foreigners. We are indebted to the British and Foreign Bible Society for a very munificent loan grant.

Our reading rooms are frequented by a few of our continental brethren, who, by their regular attendance, show that they appreciate the convenience they afford them. I would here mention the kindness of Sir Culling Eardley towards them, who sent me several blank invitations to his seat at Belvedere, Erith, requesting me to insert the names of the gentlemen who had been introduced as members of our reading rooms. They spent the day there, and were most agreeably impressed with the specimen of true British hospitality which they met with. I hope that many of our friends will follow Sir Culling's good example.

One little incident I must tell you:—Sunday before last, we sent a man to distribute notices of our French services among the French people at a Roman Catholic meeting in Hanover-square. He was set upon and driven away. I sent to the police, who told me he was transgressing none of their regulations; consequently we sent more

notices last Sunday. The Jesuit father who preached, asserted that "Rome was not intolerant nor exclusive—quite the contrary, she attracted and set free." My friend, who heard this, was delighted at the change which must necessarily have taken place since the days of John Huss and of the Huguenots, and in this happy frame of mind stepped out into the streets. There all was uproar and tumult; 500 of his fellow-hearers had pounced like furies upon my poor bill-distributor—they collared him—they pinioned him—a priest even placed both his closed fists into his face with impotent rage; and how far these professors of tolerance would have proceeded, was not ascertained, as a policeman happily came and rescued him, minus a few torn handbills.

I have written to Mr. Mayne, the commissioner of police, to know how far we are acting legally, and whether a person who is assaulted may reckon on the protection of the police, or

expect himself to be marched off to the nearest station, as was threatened; and have received a satisfactory answer.

We expect to increase our staff of ministers, in a few days, by the arrival of Mons. Armand de Lille, and other pasteurs. Our receipts at the bankers, up to this day, amount to £2,700 and upwards. The number of Bibles and Testaments which we have either sent out, or promised on loan till October next, is 900.

These results of our labours thus far give us much cause for thankfulness to Him, who has opened the door of usefulness to us; at the same time, they bear so small a ratio to the necessities of the times, that we have need of feeling very humbled that more has not been done.

Believe me, my dear Dr. Steane,

Very faithfully yours,

WILBRAHAM TAYLOR,

Hon. Sec.

### MONIES RECEIVED FOR VARIOUS RELIGIOUS AND BENEVOLENT SOCIETIES AND OBJECTS, FROM JANUARY TO JUNE, 1851.

<i>For distributing the First Epistle of Peter in Paris.</i>		Mrs. Admiral Douglas, by Dr. Steane ..	£1	0	0
Miss H. de Boinville.....	£0	Miss L. Douglas, do. ....	1	0	0
A Friend, by Dr. Steane .....	1	A Friend, do. ....	0	10	0
<i>Deaconesses' Institution, Paris.</i>		Mrs. and Miss Richardson, for D. Espine's			
A Friend.....	0	Model School .....	2	0	0
	3	Mrs. Stevenson, Kingston-on-Thames ...	0	10	0
<i>Pastor Pressensé, Paris.</i>		<i>A. P.'s Appeal, Berns.</i>			
Mrs. Lowder .....	0	A Yorkshire Clergyman .....	0	15	0
	12	<i>Pastor Oncken's Appeal, Hamburg.</i>			
<i>Pastor Puaux, Amiens.</i>		A Clergyman's Widow .....	0	10	0
E. B. ....	1	A Friend, per H. D. ....	1	0	0
Admiral Douglas, Leamington.....	0	<i>Pastor Post.</i>			
	10	Mrs. Anderson, East Ham .....	2	10	0
<i>Pastor Fysch, Lyons.</i>		G. Pearse, Esq., Sticklepath .....	1	0	0
A Clergyman's Widow .....	0	A Friend, by Dr. Steane .....	0	10	0
	10	<i>Pastor Czerki.</i>			
<i>Reformed Society, Toulouse.</i>		C., Cambridge .....	1	0	0
Miss Fletcher, Manchester .....	2	A Yorkshire Clergyman .....	0	5	0
Mrs. Hamond, Swaffham.....	0	G. Pearse, Esq., Sticklepath .....	1	0	0
	7	J. S. J. ....	1	10	0
<i>Belgian Evangelical Society.</i>		<i>Pastor Kossuth's Church, Prague.</i>			
R. R. ....	10	Anonymous .....	0	7	6
J. S. J., Cheltenham .....	1	E. B. ....	1	10	0
Dr. Ash .....	3	Philanthropos .....	0	14	0
	0	<i>Protestants of Hungary.</i>			
<i>Church at Charleroi.</i>		Mrs. Anderson, East Ham .....	2	10	0
Mrs. Anderson, East Ham .....	2	J. S. J., Cheltenham .....	2	0	0
	10	<i>Church at Laibach.</i>			
<i>Mission at Louvain.</i>		Collected by W. S., Edinburgh .....	3	0	0
Philanthropos.....	1	R. ....	0	10	0
	0	T. H. Graham, Esq., Carlisle .....	2	0	0
<i>Pastor Anet—Church at Lize de Seraing, Belgium.</i>		M., per Dr. Steane .....	1	0	0
C. D. E., Bristol .....	5	A Friend, per Dr. Steane .....	0	2	6
	0	Mrs. Dyne .....	0	10	0
<i>Sufferers at Liege.</i>		E. B. ....	2	0	0
Mrs. Anderson, East Ham .....	2	A Friend .....	0	5	0
	10	R. A. Macfie, Esq., by Dr. Steane.....	5	0	0
<i>Felix Neff's Schools.</i>		M. D. ....	1	0	0
Collected by the Rev. W. Batcheller, Taunton	2	Rev. F. Valpy .....	0	5	0
J. M. ....	1	<i>Belgian Protestant Churches.</i>			
Miss Hope, Hastings .....	1	M. D. ....	2	0	0
Miss Orr, per Rev. W. Vesey, Dublin ..	0	<i>Church at Gröbming.</i>			
Rev. W. Mudge, Pertenhall.....	1	Mrs. Dyns .....	0	10	0
Rev. W. Vesey, Dublin .....	0				
Lady Williams .....	0				
Miss E. Badham, West Clifton .....	11				
Penyquick Free Church Sunday School,					
per J. Cowan, Esq. ....	0				
B. J. ....	0				
Children's Working Society.....	0				
	18				

Rev. T. W. Meller, Woodbridge..... £0 10 0  
A Thank-offering ..... 0 17 0

*Italian Refugees.*

Mr. and Lady W. Portescue, Dublin, per  
Lady H. Fowler ..... 0 10 0  
Mrs. Wright, Strabane ..... 0 5 0  
Rev. W. Meller, Woodbridge ..... 0 10 0  
Collected by Dr. J. Thomson ..... 1 0 6  
T. H. Graham, Esq., Carlisle ..... 1 0 0  
Mrs. Graham, Carlisle ..... 2 0 0  
Miss Griffith, Wrexham ..... 1 0 0  
Mrs. Semple, Cheltenham ..... 2 0 0  
Miss Walters, Newcastle Emlyn ..... 0 14 0  
Mr. Pardon ..... 0 6 6  
The Workmen in the employ of Messrs.  
Stewart and Rowell ..... 1 15 0

*Italian Journal.*

Mrs. Semple, Cheltenham ..... 0 12 0  
Miss De Lancey, Cheltenham ..... 1 0 0  
Mr. Strong, Stanground ..... 1 0 0  
Mrs. Collingridge ..... 1 0 0  
Miss Stopford ..... 0 6 0

*Spanish Journal.*

Rev. T. W. Meller, Woodbridge..... 0 10 0

*French Canadian Missionary Society.*

J. Clayton, Esq. .... 5 0 0  
Collected by Captain Young, Bedford .. 30 8 9  
Mr. Gentle, Dumbane ..... 0 19 6

*Chinese Union.*

Miss L. Papillon, Sandgate ..... 0 10 0

*Foreign Protestant Aid Fund.*

M. Y. .... 1 0 0  
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Rev. D. B. Payne and Family, Walmer.. 1 10 0

*Irish Church Mission to Roman Catholics.*

E. M., Chertsey ..... 2 0 0

*Irish Society of London.*

E. M., Chertsey ..... 2 0 0

*Priest's Protection Society, Ireland.*

J. S. J., Cheltenham ..... 2 10 0

*Dr. Thomson, Coldstream.*

J. Clapham, Esq. .... 0 10 6  
Collected by Rev. W. Cooke ..... 2 4 0

*Fund for circulating Tracts, containing the Fun-  
damental Truths of the Bible, as opposed to  
Popery.*

Lieut.-Col. Anderson, Woolwich ..... 0 5 0

*English Monthly Tract Society.*

Lieut.-Col. Anderson, Woolwich..... 0 5 0

*Field Lane or Fox and Knot Schools.*

H. T. C. (with Shirts) ..... 0 10 0

*Lisson Grove Schools.*

A. B. .... 0 10 0  
A Friend ..... 0 5 0  
Mrs. Coombe, Littlehampton ..... 1 5 0  
Sidney C., Littlehampton ..... 0 12 6

*London City Mission.*

E. M., Chertsey ..... 2 0 0

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E. M., Chertsey ..... 1 0 0

*People's Christian Association.*

Mr. Bennett, Limehouse ..... 0 15 0

*Ragged School Union.*

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E. M., Chertsey ..... 2 0 0

Miss E. W. Wrey, Corfe ..... £5 0 0

Mr. J. C. Gardiner ..... 1 1 0

— Henderson, Esq. .... 0 10 0

Mr. Ritchie, Liverpool, and Friend (for  
Female Ragged School)..... 1 10 0

*Ragged School Dormitory, St. Ann's Street,  
Westminster.*

E. M. .... 0 18 0

Mrs. Stevenson, Kingston-on-Thames ... 0 10 0

*Religious Tract Society.*

Hon. Mrs. B. Dyne ..... 1 0 0

*Scripture Test Society.*

Lady Synge ..... 0 5 0

Lieut. Synge ..... 0 5 0

Lady K. Boyle ..... 0 10 0

Mrs. Stevenson, Kingston-on-Thames ... 0 10 0

*Hungarian Refugees.*

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R. Barford, Esq., per Rev. W. Cooke ... 2 0 0

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B. Collins, Esq., Bishop's Auckland .... 1 0 0

Mrs. Dearn, Cranbrook ..... 1 0 0

Miss Dearn, Cranbrook ..... 0 2 6

A Friend ..... 1 0 0

W. Hennaway, Esq. .... 1 1 0

Rev. J. M. Longmire, Winkfield ..... 1 0 0

Eta ..... 0 10 0

M. Y. .... 2 0 0

Rev. J. Watson, Warwick ..... 2 0 0

Rev. W. Watson, Loughton ..... 0 10 0

Mrs. Watson, Loughton ..... 0 10 0

Richard Mullins, Esq., Cirencester (ad-  
ditional subscription) ..... 2 0 0

A Friend to Union ..... 2 0 0

Miss Wright, per Rev. J. Bunter ..... 1 0 0

J. S. J., Cheltenham ..... 2 10 0

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Mrs. C. Newton ..... 0 2 0

A. Duff, Esq., Elgin ..... 2 0 0

E. Evans, Esq., Dungannon ..... 1 0 0

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J. Long, Esq. .... 1 0 0

Rev. C. Evans, Worksworth ..... 1 1 0

Haigh, Mr. and Mrs., Selby, Yorkshire,  
per Rev. G. Harrison (Adam-street) .. 1 1 0

D. D. D. .... 1 1 0

Herschell, Rev. R. H., Newnham-street.. 0 10 0

Henderson, T. A., Esq. (for Jewish Con-  
ference) ..... 0 10 0

Wyde, Mr. George, Chelsea ..... 0 2 6

Sercombe, Thomas, Esq., Exeter ..... 1 1 0

Sweeting, Robert, Esq. .... 5 0 0

Finch, John, Esq., Hyde Park ..... 5 0 0

Finch, Mrs., Hyde Park ..... 5 0 0

Milligan, Robert, Esq., Ryde ..... 1 0 0

Faulkner, Miss, Deddington ..... 0 10 0

M. D., per Miss Whitbridge ..... 2 10 0

Faulkner, Mrs., Deddington ..... 0 10 0

Faulkner, Miss E. B., Deddington ..... 0 10 0

Browne, Dr., Manchester ..... 1 1 0



T. Gribble, Esq., Stockwell.....	£5	5	0
Miss Walters, Newcastle Emlyn.....	1	1	0
C. Fox, Esq. ....	2	0	0
Mrs. Walker, Quatre Bras .....	1	0	0
Mrs. Stevenson, Kingston-on-Thames ...	0	10	0
Hon. Mrs. B. Dyne .....	1	0	0
Rev. W. McFarquhar .....	1	0	0
Mrs. Anderson, East Ham .....	5	0	0

<i>Evangelical Alliance.</i>			
Miss Stevenson, Bognor .....	£1	0	0
B. Collins, Esq., Bishop's Auckland ....	1	0	0
Rev. T. Grantham .....	2	2	0
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G. Pearce, Esq., Sticklepath .....	3	0	0
Mr. MacGregor, Cockburnspath.....	0	10	0
Rev. J. King, Linton .....	0	10	0

## Brief Notices of Books.

*British Religious Liberty Abroad, and General Religious Liberty in all Nations; in a Letter to the Right Honourable Viscount Palmerston.* By JAMES THOMSON. London: Partridge and Oakey.

The subject of which this pamphlet treats is one of great interest in itself, and its importance is every day growing into greater magnitude and urgency. Dr. Thomson writes with the principles and feelings of a British Christian. He has travelled much in foreign and Roman Catholic countries, and has made himself practically acquainted both with facts and with the relations subsisting between other nations and England by treaties and diplomacy. His statements and reasonings are consequently the more valuable and the more to be relied upon. Our hope is that he will succeed in awakening such a measure of public attention as shall lead to a vindication of the rights of British subjects and Protestants of other countries while residing under Papal Governments, and, beyond this, to an extension of the religious liberties of mankind at large.

*The Authority of God; or the True Barrier against Romish and Infidel Aggression. Four Discourses by the Rev. J. H. MERLE D'AUSIGNE, D.D. With an Introduction written for this edition.* London: Partridge and Oakey. 12mo. Pp. 259.

This is another translation of a work which we noticed two months ago, page 96. It differs, however, from that in containing an additional discourse, and an introduction by the author. The translation also has been revised by him. The volume is well suited to the present times, and to the state of religious sentiment and religious parties in this country. We sincerely hope it will be extensively read, for the influence it is calculated to exert is friendly to the highest interests of man, and to the establishment and prevalence of Divine truth.

*Inauguration of the New College of the Free Church, Edinburgh, November, 1850. With Introductory Lectures on Theology, Philosophy, and Natural Science.* Johnstone and Hunter. Post 8vo. Pp. 232.

This admirable volume contains, first, a Discourse on 1 Cor. i. 17, by Dr. Paterson, moderator of the General Assembly of the Free Church; then an Address to the Professors and Students, also by the Moderator; and next an Address by Dr. Cunningham, the Principal. After these come the Introductory Lectures of the principal and professors. 1, Church History, by Dr. Cunningham, who, besides being principal, is also professor of theology and church history. 2, Systematic Theology, by Dr. James Buchanan, professor of theology. 3, Apologetical Theology and the Doctrine of the Church, by Dr. Bannerman, professor of theology. 4, The Theology of the Old Testament, by Dr. Duncan, professor of Hebrew and Oriental languages. 5, Exegetical

Theology, by Dr. Black, professor of exegetical theology. 6, Logic and Metaphysics, by Rev. A. C. Fraser, A.M., professor of logic and metaphysics. 7, Moral Philosophy, by P. C. Macdougall, Esq., professor of moral philosophy. 8, Natural Science, by Dr. Fleming, professor of natural science. It is impossible for us to characterise each of these contributions to the work; it must suffice to say, that they are all of them worthy of the men and worthy of the occasion. A church possessing such a staff of professors for the training of her ministry, so rich in the attainments of learning, so thoroughly evangelical in the Christian faith, and evidently so devoted to their work, under a deep sense of the responsibility involved in it, and the great results which, with God's blessing, cannot fail to flow from it, must become eminent in distinction and usefulness.

*A Father's Thoughts on Baptism.* By W. H. MADDEN, M.D. London: Jackson. 12mo. Pp. 111.

"The Question stated. Does the Word of God tell me that my children were regenerated in their baptism?" Such are the terms with which the first chapter of these "Thoughts" opens, and the subsequent chapters, which are few, discuss the question, and in the last it is answered in the negative. The passages of the New Testament relating to the subject are examined with much care and candour, and are reasoned upon with discrimination and force of argument. Parents may read the work with great advantage, and all the more so as it is the production, not of a professed theologian, but of an intelligent and inquisitive mind, free from the bias which ministerial studies and office are supposed to impart.

*The Divine Inspiration of the Scriptures: a Lecture, delivered at the Chapel of Stepney College, on the opening of the Session, September 18, 1850. With Notes.* By JOHN HOWARD HINTON, M.A. London: Houlston and Stoneman. Pp. 88.

Theories of inspiration have been given to the world by many writers, both philosophers and theologians; but perhaps there is not one of them which satisfies all the inquiries to which the subject gives rise in a thoughtful mind. All who are acquainted with the writings of Mr. Hinton, will find in this lecture just such a disquisition as they would be prepared to expect—metaphysical and argumentative, but neither repulsive nor obscure; indicating a large acquaintance with the various views which have been advocated on the subject, and much thinking upon it, in the independent exercise of his own judgment. It is gratifying to us to add, that the recent speculations on the nature of inspiration, which go to divest the Bible of its authority as the Book of God, find no countenance from the lecturer; but that, on the other hand, he powerfully upholds the evangelical doctrine unimpaired.

## Original Papers.

### ON THE DIVERSITIES OF CHRISTIAN CHARACTER AND THEIR ESSENTIAL UNITY.

*Translated for Evangelical Christendom from JEAN MONOD'S French Edition of Neander's Practical Commentary on the Epistle of St. James.\**

If the apostle Paul could say that he became all things to all men, in order that he might make known the Gospel to them, and by that means conduct them into the way of salvation, that noble declaration, as it has been remarked by a revered teacher of the church, applies in a still more exalted sense to Him of whom Paul was but the disciple and imitator. Both during the course of his ministry, and since his ascension to heaven, Christ has revealed himself to his people as becoming all things to all men;—he attracts men to himself, he saves them by infinitely diversified ways, according with the infinite diversity of their characters and the different degrees of their development. The manner in which Christ performed his work on the earth is an exact representation of his general work—the operations of that divine and invisible power which embraces all time, and which manifests itself to us as “the same yesterday, and to-day, and for ever.” He has himself characterised that work as at once the same and different, in his parables of the kingdom of heaven (Matt. xiii). He there shows us, on one side, what is the absolute and uniform condition imposed on all who would enter that kingdom, and on the other, the various means by which they are led into it. Those alone belong to the kingdom of heaven who know what it is to take it by force. The treasure hid in the field can only be obtained by the sacrifice of everything besides,—by selling all that we have, in order to purchase, at that price, the field which contains it. We cannot acquire the pearl of great price, which surpasses all others in lustre and beauty, unless, recognising its immense and incomparable value, we spare no labour nor sacrifice to become its possessors. It is thus that, to obtain a place in the kingdom of heaven, we must regard that portion as above all others, and esteem everything else as of no value in comparison with it.

Such is the distinguishing characteristic of all those who seek to obtain eternal life. But the ways by which they are brought to comply with this essential condition of salvation differs in different persons, according to the individual character of each—a fact which we are also taught by these parables. Some resemble merchants, who, in search of beautiful

pearls, make use of every effort, endure all kinds of toil, exhaust all their resources; and who, at the close of their earnest and indefatigable search, at length arrive at the discovery of the one precious pearl. These are they who, pressed by a sense of spiritual need, sigh for some blessing which shall be capable of producing real satisfaction to their souls, and who have already been long in pursuit of such a blessing. They have, perhaps, found many good things, which have at first appeared to answer to their wishes, but soon they have perceived that these could not yield full and lasting satisfaction. They have then recommenced their search, and at length, after much investigation, have succeeded in discovering that supreme good which is alone capable of satisfying the deep necessities of their nature.

Others, without being even in quest of any treasure, have found it, as by chance, in some field which they were traversing. These are the men who, before they have begun the search after superior happiness, or breathed one sigh towards the kingdom of God, have seen it, as it were, opened before them, and have found, in its possession, happiness of which they had before no conception. In the case of those who have long been the subjects of a preparatory work of Divine grace, the superior nature which they possess within them has been imperceptibly ennobled and set free from that which was not in harmony with itself; so that, without any shock or sudden transition, they have been gradually withdrawn from their former manner of life, and brought into that of the children of God. Others who, given up to the dominion of their earthly passions, had been long disobedient to the Divine call, have found themselves subdued by a superior force, and, notwithstanding their resistance, brought to the feet of Him whose love seeks the salvation of all men.

The same diversity which we have just pointed out, in the way by which these persons are brought into the faith, is found also in the characters in which that faith may be said to be clothed, as it dwells in each of them. Sometimes, the new life on which the Christian enters has been long in course of preparation, and connects itself, without effort, with his past life, giving to it

\* See p. 170.

completeness and dignity ; in which case, his former modes of thought and conduct, and the general tenor of the life which has been abandoned, far from appearing incompatible with his present convictions, are still held dear, and retained without scruple. Sometimes, on the contrary, the new element appears in entire contrast with the old, over which it triumphs victoriously. Now each of these forms of Christian character is legitimate, and serves in its own manner to magnify the Gospel. The first will prove, that whatever preceded the new life of the child of God, was but the gradual preparation for it ; and the latter, far from assuming a severe or hostile aspect, will be seen, on the contrary, clothed in gentleness. The latter form of character will perhaps possess the most depth and attractiveness. The new element is seen there in its own nature, and its most striking features, occupying the most prominent place ; and it is the superiority of that element which is chiefly conspicuous.

The diversity of which we are speaking, and which is observable through the entire history of the church, may be remarked as early in that history as the days of the apostles. Unhappily, those diversities of

Christian character, which were intended to afford each other support and completeness, at length degenerated into a cause of strife and bitter contention, in the midst of which the idea of the essential union of all Christians was lost ! Then arose those fatal disputes which, far from edifying the church, have so long desolated it. Nevertheless, it must be acknowledged that whoever has learned to discern Christ, by the rays which shine from his work, even amidst the narrow conceptions by which the human mind has too often disfigured it, will also know where to find the fundamental principle of unity, in the midst of all these contrarieties. But when we go back to the great teachers of the primitive church, we find that their individual characters, as they appear in their lives and writings, unite to form one complete character, and that their views of Christian truth, while differing in themselves, far from being exclusive one of the other, form, on the contrary, one beautiful whole ; that, as the sun diffuses his myriads of rays through different media, so Christ, in whom "there is no variableness nor shadow of turning," reveals himself through many different intervening organs.

## Poetry.

### "THE WHOLE FAMILY IN HEAVEN AND EARTH."

They are not all gone home !  
Though daily from their pilgrimage below,  
Worn out by toil, with fainting steps and slow,  
Yet not with brow of gloom,  
Some homeward pass ; and hidden from our sight,  
We mourn their absence, and our lost delight ;  
Oh, selfish grief—for to those mansions bright  
No tears, no sorrows come !

Those of that little band  
Who sojourn still on this world's rocky shore,  
Amid their toils look upward evermore  
To that far-distant land ;  
They buy and sell amid the crowded mart,  
And life to them enjoyment doth impart ;  
But yet no earthly ties usurp the heart ;  
Such trammels they withstand.

And many such there be,  
Entangled like a silver thread among  
The dross, the refuse of the worldly throng,  
And panting to be free !  
Of every nation and of every shade,  
Perchance the child of wealth, in power arrayed,  
And others poor, unknown, of lowly grade,  
But yet one family !

And they who bear this name,  
Do feel the worldling's scorn and bitter sneer ;  
Yet they return not hatred for his jeer,  
But meekly bear the shame,  
And love the scoffer ; yea, they humbly pray  
Forgiveness for the sin, and that he may  
By Jesus' mercy find a better way.  
Such is their spirit's frame !

Love is the kindred tie  
Among this household band ; a holy love,  
That hath its source from one great fount above,  
Which daily yields supply ;  
And if on any soul they view impressed  
The image of their Lord, each loving breast,  
Rejoicing, doth receive the stranger guest,  
To join their family.

And as the hour draws on  
For them to leave this turmoil, and this strife,  
And bid farewell to all the cares of life,  
They weary to be gone—  
The spirit strengthens, but the flesh is weak,  
The night is waning, and the morning streak  
Falls on the homeward-bound—in prayer they seek  
Strength for the journey lone !

Then sever ties of love—  
And weeping eyes behold them going home,  
And breaking hearts are left in grief and gloom  
A little space to rove.  
Yet not for long—soon from this foreign land,  
Guided in all things by a Saviour's hand,  
They go to join once more the household band,  
One family above !

# European Intelligence.

## FRANCE.

THE FRENCH SOLDIERS IN ROME—TESTIMONY IN FAVOUR OF PROTESTANTISM FROM FRENCH TRAVELLERS IN ENGLAND—ADDRESS OF THE ROMANIST BISHOP OF DIJON TO THE PRESIDENT OF THE REPUBLIC—CURIOUS CONTROVERSIES BETWEEN PAPIST WRITERS—SOME DETAILS OF THE ANNIVERSARIES OF THE RELIGIOUS SOCIETIES OF PARIS—PASTORAL CONFERENCES AND EVANGELICAL ALLIANCE.

### THE FRENCH SOLDIERS IN ROME.

—, France, June, 1851.

The news which arrive from the pontifical city are not very pleasant to French ears. When Pius IX. and the cardinals, in their exile at Gaëta, needed our military forces, they exalted, in emphatic terms, the fidelity, generosity, and piety of France,—*the eldest daughter of the church*. On the pressing solicitations of these holy personages, our soldiers went into Italy, shed bravely their blood in the cause of the Pope, and brought back Pius IX., in triumph, within the walls of the Vatican.

So far it was very well. The pontiff expressed his gratitude to the French regiments, distributed to them medals and chaplets, and especially lavished on them his blessing. But now we have the reverse of the picture. Our soldiers,—children of the eighteenth century, and the revolution of 1789,—are not so superstitious or bigoted as the Italian peasants. They have acquired the habit of thinking for themselves, and saying what they think. They involuntarily aid the anti-papist propaganda; and I presume that more than one Frenchman has plainly manifested the disgust with which the despotic measures of the prelates or the ignoble practices of the monks inspire him.

This circumstance has naturally displeased the prime minister, *Antonelli*, and the Jesuits. What have the reverend fathers done? According to their traditional usage, not daring to avow publicly their secret feelings, they have intrigued, plotted, and manoeuvred in underhand ways, against the French garrison. They have insinuated, in the confessional and elsewhere, that the French are impious, atheists, enemies of God and men, and that it would be a work very agreeable to the Virgin Mary, as well as all the saints in the calendar, to replace them by Neapolitan or Austrian troops. These base provocations have produced their effect. Many of our soldiers have been traitorously attacked, stabbed with the knife or poinard, and assassinated in the streets of Rome; so that military patrols can no longer go out, unless accompanied by police agents who explore the way. There are even *pontifical* soldiers who have drawn their sabres against us, and General Goumaz has been forced to demand the removal of the troops of the Pope. Why is all this? Evidently to induce our Government to recall the French garrison from Rome.

You see how the Jesuits and the priests remember the services that have been rendered them. France is well paid, indeed, for its expedition into Italy! It has expended on this admirable enterprise more than fifty millions of francs; it has exposed and given the life of a great number of its sons; no sacrifice has been

spared to accomplish its object; and now our army is recompensed by calumnies and assassinations.

A document edited by some Roman patriots, and which is secretly circulated in the papal city, is intitled, *The Romans to the Soldiers of the French Republic at Rome*. "The priests," say the authors of this liberal address, "seek, by their dark manoeuvres, to occasion a fresh effusion of blood, and to create, if possible, an eternal abyss between us. By the aid of their agents, they excite quarrels, foment discord, provoke hostile acts, with the design of rendering us odious to each other, and of making it impossible for us ever to be united as brethren. But no; let us guard well against giving this triumph to the priests; let us guard well against offering to our common enemies the spectacle of our rivalry! . . . . Generous French, truth will end in triumph; the hour of our deliverance will sound, and it is not far distant. Then you will feel that our cause is the same, and our most mortal adversary is the priest!"

This article shows how much the democrats of Rome hate the clergy by whom they are so cruelly oppressed. Let us wait the issue, in the hope that the friends of liberty will not give themselves up to brutal violence, which would dishonour their cause. The Italian nation seems to be ripening more and more for its spiritual emancipation, and it will obtain it.

Let us pass on to another subject, which presents a remarkable contrast to the preceding. France has also made

### AN EXPEDITION INTO ENGLAND,

but a peaceful and joyous one. Thousands of our citizens have been contemplating with enthusiasm your *Fair of the World*, and yet thousands more will follow them, in the course of the summer. Well! among the precious results of this grand Exhibition, one of the best for the French will be their acquisition of more correct and perfect notions respecting Protestantism.

Believe me, this is not a slight thing. Our countrymen generally know not at all in what the Protestant faith, the Protestant family, Protestant society, or Protestant life, consists. Our politicians even, our authors, our citizens of liberal professions, imagine that the reformation of Luther and Calvin had only the appearance of a religion, and that their disciples have fallen into indifference or scepticism.

The source of these great errors is in the vain and lying declarations of the priests. By repeating in their sermons, their pamphlets, and their journals, that Protestants have no religious belief, the papist clergy have persuaded the majority of the French that it is so. You may frequently

hear among us men, very enlightened on other matters, ask with a serious tone, "Have the Protestants faith in Jesus Christ?"

The visit to England will be an excellent means of disabusing these poor people, and already our most influential journals have published letters, in which their correspondents render loud homage to the religion of the English. These travellers have seen with astonishment, mingled with admiration, that the Christians of Great Britain collect annually, in voluntary subscriptions, immense sums, in order to circulate the Scriptures in all the languages of the globe, to carry the Gospel to the heathen, to convert unbelievers, to give to children the principles of a good education, &c., &c. They have contemplated with equal surprise the manner in which the Lord's day is observed in London, and the influence which religion exerts on the different classes of the population.

I will quote the very remarkable testimony of a writer known (mark it well!) by his devotion to popery, *M. Danjou*. He has addressed to the *Messenger du Midi*, a clerical journal, a letter which contains the following passages:—"That which strikes, first of all, the observer in London, is the *religious aspect of things and men*. One must be blind not to perceive, at a single glance, that religion exerts its influence on every one and everywhere. This influence shines forth in the actions of life, in the acts, in the customs, and even in profane amusements and pleasures. . . . Indeed, everywhere in London I notice that the *religious sentiment exists in all its energy*. This austere, religious, Christian sentiment forms the foundation of the character of the English nation; it is the rule of its morals, the basis of its institutions, the safeguard of its liberty, and the foundation of its power, its greatness, and its prosperity." Truly, a Protestant could not speak better, and the Roman ecclesiastics, who read the *Messenger du Midi*, must experience no very pleasant impression on finding in their favourite journal so energetic a denial of their calumnies against the reformation.

*M. Blanqui*, member of the Academy of Moral and Political Science, has taken advantage of his stay in England to visit, with our celebrated economist, *M. Michel Chevalier*, your agricultural districts. They have been entertained by Mr. W—, who farms about 3000 French acres. "What serious and strict habits!" writes *M. Blanqui*. "We have been greatly surprised, at the hour of repast, to see all the male and female domestics come carrying a white wooden form, which is placed before the arm-chairs of the master and his family. Mr. W— has opened the Bible and read some chapters; knelt down, and his servants with him. After prayer, the domestics have taken away the form, and the master has commenced his repast. Every one here respects his fellow,—the master his servants, the servants their master. There is no familiarity nor hauteur. They say little to each other, but they do much." Assuredly, *M. Blanqui* would have visited most of the farms of our own country without seeing domestic worship, as in the house of the good Mr. W—. Rome has forbidden the reading of the Bible by the laity,

and concentrates in the duties of the priest all religious life. How, then, should the Romanists have the same piety as the Protestants?

It would be easy to give analogous declarations from our Paris journals. Their correspondents pay just homage to the English *family*, to that *home*, which is one of the distinctive traits of your national character. They confess, that woman occupies a better and higher place in England than in France. The French woman is, perhaps, more flattered, more praised, and receives more spirited compliments; but the English woman is more respected, and her post is more valuable. Domestic bonds are scandalously lax in our country, whilst in yours they have preserved their ancient sacredness—thanks to the influence of the Christian faith.

Thus, your universal Exhibition will not serve only the interests of industry. It will, in addition, under the blessing of Heaven, contribute to dissipate many prejudices, and to destroy inveterate errors respecting the Reformed religion; and we Protestants in France shall reap the fruits of these good impressions.

You know that *M. Louis Buonaparte* has recently opened the railroad from Paris to Lyons, in his capacity of President of the Republic. I shall not enter into the details of this purely civic *fête*, but I must call your attention to the

#### SPEECH OF THE BISHOP OF DIJON

on this occasion.

The reverend prelate passed a pious eulogium on the *piety* of the President. "Oh, how well have you understood," said he, "the religious sentiment, so honourable to man; you, Prince, who this very morning have prostrated, before God, the supreme magistracy, to which the suffrages of six millions of Frenchmen have raised you; you, who this morning, on your knees before the holy altars, have paid to God that just tribute of homage which He demands from his creature. . . . *Persist*, Prince, in these Christian sentiments, and be more and more assured that God will shed over you counsels the spirit of wisdom," &c. &c.

The bishop of Dijon has thus decreed to *M. Louis Buonaparte* the brevet of a good Roman Catholic! He has congratulated him on his Christian sentiments! I know not whether the hearers would listen to this speech with a serious air; but it is certain that the prelate uttered one of the greatest lies that have ever been spoken. What! *M. Louis Buonaparte* a pious man, a Christian! who in his private life commits shameful irregularities, and who violates, with effrontery, the laws of public decency, and the even in his official journeyings? But I restrain my pen. Those of your readers who are acquainted with our internal affairs, are no ignorant of the scandalous conduct of *M. Louis Buonaparte*. And this is the man who receives a public attestation of Christian faith from a priest!

It is true that the President of the Republic regularly attends mass during his excursions: that is a part of his official ceremony. It is further true, that *M. Louis Buonaparte* has made generous concessions to the clerical party, that he has given it a leading place in the

national education; and that he has, on all occasions, spoken fair words to the bishops. But the prelate of Dijon ought, at least, from a principle of shame, to have abstained from transforming into a disciple of Christ, one who respects so little the most holy laws of the Gospel.

#### SOME CURIOUS CONTROVERSIES BETWEEN ROMANIST THEOLOGIANs,

who write in the *Univers* and the *Gazette de France*, have recently taken place. I do not think that the most inventive imagination could possibly have conceived such subjects of quarrel among sensible men in our age.

An act issued from the Roman Chancery, some months since, formally declared, on the part of the Pope, that *St. Hilaire de Poitiers* is recognised as a doctor of the church. This decree has occasioned extreme surprise. Remember, that *Hilaire de Poitiers* died A.D. 367; that he has received the title of *saint*; that he is quoted with respect, as a *doctor*, in the writings of Jerome and Augustin; that he even figured in the litanies of the Breviary. Why, then, does Pius IX. decree to him, in 1851, at the end of nearly 1,500 years, the title of doctor of the church? Was it not a wretched mockery? Many of the *Gallican* priests have been offended by this presumption of the pontifical chair; for to decree that *St. Hilaire* is a doctor *to-day*, is to affirm indirectly that he was *not one yesterday*. But the Jesuits who write in the *Univers* have maintained vehemently the rights of the papacy in this matter. Hence has arisen a very severe and cutting controversy, which has not yet terminated. Fine subject of contention, among the great religious and social questions which agitate France!

The other controversy is also an anachronism, but of a very different kind. One *Melchior Dalac*, editor of the *Univers*, has expounded this thesis,—that the Pope may determine temporal matters in some cases, and that he has the right to deprive a prince of his crown, and to release his subjects from their oaths of fidelity, *on account of heresy*! *M. Delacoutine*, an abbé, who writes some articles in the *Gazette de France*, has replied to *M. Dalac* that his thesis is false, dangerous, and offensive; and that, when the illustrious English minister, William Pitt, consulted the Roman Catholic Universities of Louvain, Douay, Salamanca, &c., on the occasion of the Emancipation Bill, the professors of theology gave him most satisfactory answers. But *M. Dalac* does not think himself conquered; he has replied, that if the papacy may *suspend*, from motives of *prudence*, the exercise of its rights over the crowns of the earth, it has never renounced them. Thus, according to the ultramontane theory, kings may be dethroned if they should become *heretics*! It is a doctrine which Cardinal Wiseman would never propound in his pamphlets—he is too prudent to raise this question; but if the Papists were stronger, the theory would re-appear with the power! Be well warned!

I promised to give you some information on

#### THE ANNUAL MEETINGS OF OUR RELIGIOUS SOCIETIES,

but I shall be brief on this subject; for there are

many details which interest us much, but would little interest your readers. I will mention successively the principal Christian Associations, with an analysis of their reports and their operations.

#### 1. *The Agricultural Society of Sainte-Foy*.—

This is an institution established in the south-west of France, near Bordeaux. Its object is to collect vicious children, or those who have been convicted of precocious offences, and to give them a good Christian education, in order to deliver them, if possible, from their evil tendencies. This excellent establishment is managed by *M. Martin*, a pious and persevering pastor, who has already met with delightful success. The children entrusted to his care are employed in agriculture, the best kind of work for the moralisation of man. After having passed some years in this *agricultural colony*, the young people who have completed their apprenticeship are received into the neighbouring farms as domestics, and give satisfaction. There are now in the establishment fifty-three boys, besides five young girls, who are placed in a special house, under the superintendence of *Madame Martin*. The report of the director mentions the evident progress of these children. Their moral feelings gain strength. They have, generally, a sincere desire to do well. In the majority, religious principles are developing themselves. Not one has attempted to flee or clandestinely leave the institution during the last year. This agricultural colony deserves all Christian sympathy; it is one of the most direct and efficacious means of scattering the seeds of regeneration among the lower classes.

2. *Religious Tract Society*.—The committee have distributed, since the previous report, 1,132,244 copies of its publications; the largest number since its formation. We must truly rejoice at such progress; but what is a million of tracts among thirty-six millions of souls? How feeble and small is the Christian propaganda compared with the antichristian propaganda! Radicals, demagogues, and Socialists of all shades, inundate the country with innumerable pamphlets; and the disciples of Jesus Christ scarcely oppose a barrier, here and there, to this immense torrent of infidelity! The Society has published, in the course of the year, nine new publications. The generous co-operation of the London Religious Tract Society has enabled the committee to offer some prizes for the composition—1st, of twelve small tracts of one or two leaves; 2ndly, of two more considerable works; both adapted to the present wants of France. The sum of £1000 has been put, for this purpose, at the disposal of the committee of Paris. The competitors have been numerous, and the results satisfactory. It is to be hoped that we shall have some good essays, which, adapted to the necessities of our moral and social state, shall produce deep and salutary impressions.

3. *Protestant Bible Society*.—I have already considered, in my last letter (page 167), the speech delivered by *M. Guizot*, as president. The report was read by Pastor *Martin Rolin*. There has been an increase, the last year, in the distribution of the Holy Scriptures, as well as in the receipts of the Society, which have amounted

to 39,164 francs. The Bible work excites in our churches increasing interest. The number of Bibles and New Testaments distributed has, however, been very limited, since only 10,114 copies have been issued from the committee's depository. This is a small number, very small, for so large a country as France. But it must be observed that this Society, according to the letter of its rules, only distributes the sacred volume to *Protestants*, and that there exists at Paris another Bible Society, more extensive in its operations, of which I shall presently speak.

4. *The Protestant Sou Society.*—Income, 12,679 francs. The object of this Society is to collect, by the aid of benevolent collectors, the offerings or subscriptions of the poor, who subscribe one or two sous weekly. The idea is good. It is evident that some workmen, who could not afford five or ten francs at one time, may better devote to pious institutions a few centimes weekly. But, at present, the Protestant Sou Society has not obtained general favour. Many subscribers refuse to contribute without indicating the special works for which they have most sympathy.

5. *The Evangelical Society of France.*—Some years since the committee were in debt, and the insufficiency of the receipts of the Society gave them painful embarrassment. Thanks be to God, the deficiency is now made up. Christians in England, Scotland, and the United States have come liberally to our aid. The Society employs, at the present time, twenty-six ministers of the Gospel, ten evangelists, and forty schoolmasters and schoolmistresses. Its normal school has seventeen pupils. It has preserved all its old poets of evangelisation at Paris, and in the departments of *Yonne, l'Orne, la Sarthe, &c.* The committee have recommended to all their agents extreme prudence, because of the difficulties which attend evangelical proselytism; and it can state, that those employed by the Society have nowhere mixed in political matters. They have peacefully sown the good seed, proclaiming the pardon of God to sinners, exhorting all men to repentance, and advising every one to discharge faithfully his duties in the position in which God has placed him. This wise course has reaped its reward. The local authorities have borne a good testimony to the evangelists. Nevertheless, obstacles are far from having completely disappeared, for the Papist clergy do not cease to provoke by acts of intolerance. Many schoolmasters have been compelled, by unjust measures, to abandon their schools. But the committee pursue their task with courage and confidence; they are persuaded that the present times are favourable to the spread of the truth. Their correspondence contains a multitude of facts, which prove that, on all sides, the population desire instruction in the Gospel. The receipts of the Society have been 149,330 francs, and the expenditure 147,485 francs.

6. *Society of Evangelical Missions.*—You know that some fresh missionaries have established stations among the *Bassoutos*, the *Beckuanas*, and other native tribes in the south of Africa. Their labours continue to prosper, and have obtained the approbation of the most

competent judges. The celebrated missionary, *Robert Moffat*, and *Mr. Freeman*, secretary of the London Missionary Society, have recently visited these stations, and highly commended the zeal and activity of our agents. The number of candidates for baptism and communion is gradually increasing in all the stations of the French missionaries. The committee have also turned their attention to other parts of the world. They have frequently thought of sending missionaries of the Gospel to Tahiti, but have been restrained by the consideration that this island is already sufficiently provided with missionaries. They have decided on sending an agent to Saint-Martin, a small island among the French Antilles, where there are hundreds of emancipated slaves belonging to the Protestant communion.

7. *French and Foreign Bible Society.*—The receipts have amounted to 83,715 francs, and the expenditure to 90,049 francs. 80,685 Bibles and New Testaments have been distributed. A considerable number of copies have been circulated among sailors and soldiers. The committee are happy to state that the colporteurs display pleasing devotedness in the accomplishment of their work. They have been often threatened, annoyed, and even summoned before magistrates, and been condemned to imprisonment. But these humble servants of Christ have not retreated before these dangers, and their noble perseverance will eventually, without doubt, overcome the ill-will of the civil functionaries.

8. *Central Protestant Society.*—Its motto is, *orthodoxy and nationality*. The committee labour for the evangelisation of the Protestants scattered with the concurrence of the legal consistories. It has already extended its sphere of action into several departments. Auxiliary societies have been established in the north, the centre, and the west of France. The committee have also established a *preparatory school* for the young who devote themselves to an ecclesiastical career; and they educate some students in our theological colleges. This Central Society, whose origin is recent, has undertaken some useful things; it deserves the support of all the true servants of our God and Saviour. During the past year it has received 35,875 francs, and expended 34,291 francs.

9. *Protestant Society of Primary Instruction.*—Circumstances invest this Society with singular importance. A vast association has been formed in France, by the episcopate and the Jesuits, in favour of *free education*, i.e. to place the monopoly of the national education in the hands of the clergy. *Mixed schools* have been almost impossible. It is urgent on us to open, everywhere, decidedly Protestant and Christian schools. The committee of Primary Instruction meet this necessity; unhappily it has received but little encouragement. Friends have advised that a general agent be sent through our churches, to plead the cause of this Society, and to seek numerous subscriptions. Schools—schools for our communion, schools under the management of truly pious schoolmasters—is one of the fundamental conditions of our future prosperity.

I pass over in silence the *Maison des Diocesses*, under the care of the eminent Pastor

*Vermil*, to devote a few lines to the *Pastoral Conferences*, and the *Evangelical Alliance*.

The conferences have been well attended and very animated. A spirit of fraternal love and Christian candour has pervaded them. The first question discussed was that of *religious liberty*, under present circumstances. It is probable, that a commission of correspondence will be appointed, to watch over the interests and rights of our flocks. The question of the *improvement to be introduced in worship*, and the *duties of the Christian life* for pastors, have also been discussed in the conferences. Excellent remarks were made. May it please God that they be put

into practice! The pastors understood that they had great obligations to fulfil, and that they often rest short of their holy task.

An incident marked the meeting of the Evangelical Alliance. Addresses full of tender effusions had deeply impressed the hearers, when, suddenly, a pastor arose, and after avowing himself a *universalist*, asked if he could be received as a member of the Alliance? "No," replied *M. Adolphe Monod*, who presided over the meeting, "it is an *Evangelical Alliance*, and it would be unfaithful to its name, as well as the intentions of its founders, if it admitted indiscriminately all opinions." X. X. X.

#### ANNUAL MEETING OF THE FRENCH SECTION OF THE EVANGELICAL ALLIANCE.

As in former years, the chapel in *Rue Montholon* was chosen for the assembly which took place on the evening of the 6th of May. A larger number of brethren, of all denominations, were present on this occasion than at the meeting last year, though that exceeded those which had preceded it; a proof, as we trust, that the Alliance is acquiring more friends among French Protestants from year to year. It may be mentioned also, that many brethren were present on this occasion who had hitherto abstained from its meetings. The accounts which we have read of the proceedings of the evening speak of them as characterised by a spirit of earnest devotion and true brotherly love. Gratitude to God is expressed for the progress that has been made, and fervent desires that he would still bind the hearts of his children more closely together in that fraternal concord, the blessed effects of which had been so happily experienced in the Christian assemblies, both public and private, which had been just held, and, above all others, in that of the Alliance.

The Rev. ADOLPHE MONOD, in the absence of his brother Frederic, who was to have presided, took the chair. He opened the meeting by reading part of the fourth chapter of the Epistle to the Ephesians, and offering some pertinent observations upon it. He remarked, that the Evangelical Alliance contained two principles which are united in those words of St. Paul—*Truth in love*. Truth, without love, is not truth: and love, without truth, is not love. He had thought that this maxim was from Pascal, but he had sought for it in his writings without success; perhaps it was from Vinet; he would be thankful to any one who would direct him to its source. He further remarked, that it was no part of the design of the Alliance, in uniting Christians of various opinions, to conceal any portion of Christian doctrine. Jesus Christ *entire*, and Jesus Christ *alone*, is its basis, both in France and in England.

The annual report was presented by the Rev. CHARLES COOK, which appears to have been a very admirable document, not simply recording the proceedings of the year, but enunciating the great principles which are involved in the union of Christians, and enforcing them by argument, and by persuasive appeals to the conscience and the heart. After adverting to what the Alliance had formerly done in the case of Dr. Achilli, it mentioned the application which had been

recently made to the king of Sweden in behalf of the Rev. F. O. Nilsson. It spoke of the blessing which had attended the monthly meetings in Paris, and referred to several circumstances which attested the increase of brotherly love. Especial reference was made to the meetings that had been held at Nismes and at Lyons, which had been fraught with such rich consolation to the Protestant churches there, and had exerted so salutary an influence upon the Roman Catholics: It took notice of the visits of the Rev. Dr. Townsend to many ecclesiastical authorities, and even to the Pope, for the purpose of proposing to them the adoption of measures to heal the breaches which had so long been the reproach of Christendom, as an illustration of the general tendency of men's minds towards greater union among Christians; and it viewed in the same light the friendly overture made by some of the English bishops to pastors of foreign churches. And, lastly, it enlarged on the preparations making by the British Organisation of the Alliance for the reception of brethren from all parts of the world at the Conference in August next, of which it expressed the greatest admiration, and concluded with the following words:—"This devotedness rejoices, but at the same time humbles us. Let us not be contented with applauding, but let us imitate it. Above all, let us rejoice that the call of the Lord is understood by so many Christians. Let us also understand the signs of the times. The conflict between light and darkness becomes daily more imminent. The lines are being formed, neutrality will soon cease to be possible. May we be found perfectly united with those who love the Lord Jesus Christ in sincerity. 'Blessed are the peacemakers, for they shall be called the sons of God.'"

The accounts were laid before the meeting by DOCTOR JAHR, which was afterwards addressed by several brethren, both of Paris and from the provinces.

The next day, Christian brethren of all churches, in much greater numbers than last year,—National, both Lutheran and Reformed, Independents of all shades, Anglicans, Methodists, Moravians, &c.,—partook of the Lord's supper together, when the service was conducted, and the elements were distributed, by pastors of various denominations, and the season was eminently a "time of refreshing from the presence of the Lord."



## GERMANY.

PROTESTANT CHURCH AT GRÖBMING—SCHLESWIG: BANISHMENT OF EIGHT CLERGYMEN—  
RIDICULOUS MILITARY ORDER—BREMEN: INFIDELITY PREACHED THERE—PRUSSIA:  
INCREASING INFLUENCE OF POPERY UNDER THE SUPPOSED PATRONAGE OF THE QUEEN.  
GRÖBMING.

Duchy of Lauenburg, June, 1851.

The day after the dispatch of my last communication, official letters reached me from the church committees of Linz and Gröbming, containing thankful acknowledgment of the welcome aid afforded them by British liberality.

The letter from Gröbming expresses the joyful surprise, which assistance so great and opportune, from a wholly unexpected quarter, had occasioned them, and simply, but warmly, states the strong encouragement which this proof of sympathy from far-distant brethren had afforded them in their arduous undertaking, which, they frankly add, would too probably never have been commenced, could they have foreseen all the difficulties which must be surmounted before even the outward walls of a place of Divine worship can be reared. They are, however, now deeply thankful that their faith was more correct than their calculations, and that the good work, begun in weakness of means, has been helped so visibly by Divine interposition, that they can now contemplate it outwardly complete, and proceed with alacrity to the inner arrangements, and the erection of a steeple, to the attainment of which the British bounty will essentially contribute.

The following testimony to the character of this infant Protestant community (contained in the letter from Pastor Wehrenfennig, in which that from Gröbming was enclosed) will be read with interest by the kind benefactors of those simple-minded professors of the truth.

"I had," says the worthy Gosau pastor, "long since requested the dear Gröbming brethren to send, for your satisfaction, along with a regular acknowledgment of the sum received, a succinct statement of the past and present condition of their church affairs, and had those good, simple souls been permitted to give a verbal reply, doubtless my requisition would have been promptly and gladly complied with, in all true-heartedness and simplicity; characteristics which peculiarly distinguish them, and which it is quite delightful to witness, as I recently did, when a call of official duty led me into the vicinity of Gröbming, where I made a point of remaining for a few hours.

"No sooner was my arrival known, than young and old hurried to greet me, and innumerable were the kind inquiries, good wishes, and cordial shakes of the hand, which ever and anon stayed my progress through the new building, the completion of which is now the object of their fond solicitude, and on which all seem to gaze with love and wonder! But, however perfectly at home those good folks have evinced themselves in the art of gathering and employing building materials, they are sadly nonplussed when penmanship is called for; and on such occasions must resort to the helping hand of a distant school-master, whose chief anxiety naturally is, to rid himself of the trouble as lightly as may be.

This must apologise for the tardy appearance of even the formal acknowledgment of the aid received, and the total absence of the statistics with which I had hoped to see it accompanied. I feel myself, therefore, bound to supply this lack of service, in as far as my own limited knowledge of the subject enables me.

"Isolated, and cut off from the usual sources of brotherly aid, and even brotherly counsel, the Gröbming Protestants have yet gathered up, during the last few years, from various channels, a sum amounting to nearly 4,000 florins, and this has been expended on the church, which is already roofed in. In addition to this, a recent legacy has put them in possession of a small wooden tenement, which, as it is situated in the immediate vicinity of the chapel, they are endeavouring to fit up, so as to serve, at least *pro tempore*, for a parsonage. But a still more important desideratum—the parson himself—is still wanting, though ardently desired, and on all hands carefully sought, as it is specially hoped the new minister may be inducted into his high office on the same day as the church consecration takes place, which is anticipated in harvest. Do you, dear Christian friend, and all those of your compatriots whose tender sympathy towards Gröbming's Protestant community has been so unequivocally demonstrated, join in prayer with this infant congregation (which is still glowing with all the warmth of a first love) that a faithful steward of God's mysteries may be appointed over them,—one who will watch for their souls as he that must give an account. Such a pastor is, indeed, desirable and requisite for the most established and experienced believers, but how much more for the young and inexperienced, whose zeal generally far outstrips their knowledge? Sad, indeed, are the ravages (nor, alas! is the case one of rare occurrence) made in a newly-formed, warmly-confiding, and, more especially, an isolated congregation, when it falls into the hands of a hireling, 'whose own the sheep are not,' and in whose estimation the fleece outweighs the flock! May the CHIEF SHEPHERD guard poor Gröbming from such a one, and appoint over them 'a workman who needeth not to be ashamed, rightly dividing the word of life' among them.

"I hear, that having already sent in to the proper authorities the legally required certificate of their desire and ability to maintain a pastor, the Gröbming church had projected a call both to my brother-in-law, now holding a charge in Styria, and to myself, but were deterred by the (well-founded) apprehension, that we would scarcely be induced to leave our present posts.

"And yet it is, indeed, much which the Gröbmings offer. 320 florins, fixed money salary (Gosau has only 200), and no inconsiderable addition in natural products. Besides which, it must not be forgotten, that Gröbming is a rising congregation, which may well be expected to double itself in a few years.

"I likewise understand that a theological can-

didate, who preached some time since in Gröbming, and gave no small satisfaction by his *captationes benevolentie*, has many friends in the congregation, as well as the present incumbent of Linz, whose position is rendered uncomfortable by the divided state of his people.

"Again, then, I say, help Gröbming with your prayers, that the *right* man may be chosen, the man after God's heart, who shall feed His people with wisdom and understanding.

"Renewing the thanks of Gosau for its share of British bounty, I subscribe myself,

"Your brother in the Lord,

"B. F. WEHRNPFENNIG."

SCHLESWIG.

The oppressed and suffering state of the evangelical clergy of this duchy has more than once been brought before the readers of *Evangelical Christendom*, but their cup of affliction seems now filled to overflowing. By a recent ordinance issued by the Danish Government, not only are all those clergymen who were formerly suspended from their charges, on the ground of alleged political offences, now finally deposed from them, but no less than eight distinguished men are banished from the Schleswig soil!

At the head of those proscribed ones ranks the exemplary superintendent Nielsen, and the justly celebrated Probst Rehnhof.\* The public journals mention the arrival of the former in Hamburg. His removal, therefore, from the scene of long and successful spiritual labours is *un fait accompli*, and his sorrowing flock is left without a shepherd. For his companion in tribulation, Probst Rehnhof, a new sphere of labour is already found, as he has been unanimously chosen pastor of the St. Michael's parochial church in Hamburg. Whether he will accept the call or not is unknown to me, but the choice reflects credit alike on the electors and elected, and, coming at this moment, must fall like healing balm on his wounded spirit.

There unquestionably existed a great *political* reason to induce the adoption of this most obnoxious measure by the Danish party, since, so long as the well-beloved German pastors were within reach (even though deposed from office), their by military force inducted successors had no chance of finding listeners, even where their language was understood, which was, and is, far from being the case in a great variety of instances, where, as a means of Danish propagandism, Danish preachers have been appointed. The law limits the placing of such to localities where the Danish-speaking inhabitants constitute the majority of the parishioners, but the practical application of this theory is no ways analogous. Thus, in the Flensburg district, in no less than five parishes,† the German pastor and schoolmaster have been replaced by Danes, although an overwhelming majority of the parishioners are wholly incapable of deriving instruction from sermons given in the Danish language. Thus, in one parish of the Flensburg bailiwick, numbering a population of 2,000 souls, only six individuals

could be found who were able to follow a Danish discourse; yet here the German pastor is deposed to make room for a Dane, on the ground that the parish in by-gone days was Danish!

The effect of such compulsory measures is, as might be foreseen, deeply injurious to the moral culture of the people. The churches are for the most part deserted, the visitation of the clergy evaded on the (perhaps true) allegation, that their admonitions are conveyed in "an unknown tongue," and the attempt to enforce attendance on the schoolmaster is frustrated by similar excuses.

It is to be hoped that this intolerable state of things will be brought to the ears of the King-Duke, who, though a coarse sensualist, is not by nature addicted to cruelty, or a mere wanton exercise of autocratic power, of which a very decisive proof has lately been given by him, on his prompt repression of a military despotism, which bid fair to rouse the spirit of another *Tell*, in the breast of some indignant Schleswiger. The circumstance I allude to is, as stated in impartial public journals, as follows:—

A certain Lieut.-colonel de P—, deeming, we may presume, submissive devotion to military supremacy as the climax of human virtue, thought fit, in his wisdom, to publish an order, in the district of Angeln, that the Danish uniform should be greeted by what mockers call "the worship of the hat," by even the non-military inhabitants of all ranks and degrees! This *à la Gesler* aggression was naturally enough felt as a degradation, and some men attempted to evade compliance by walking out without hats! Vain hope! The gallant enforcer of military salutes immediately issued an order that the uncovered heads should be bended before the Danish uniform! This was out-heroding Herod, and some well-meaning friend to the Government sent intimation to Copenhagen of the "antic tricks" which were being played on the Schleswig soil. The consequence has been an immediate rescinding of the ridiculous and obnoxious order (it is said by the King himself), and a summoning of the officious commander to answer for this unauthorised stroke of diplomacy.

BREMEN.

This ancient Hanseatic city is not exempt from the plague-spot of infidelity, which has long been spreading, with fatal progress, through the sister-population of Hamburg, and has lately manifested itself in the comparatively unsophisticated city of Lübeck, under the name of Free Congregations, which, in all three localities, means neither more nor less than an avowed freedom from every distinguishing doctrine of Christianity. The leader who at present advances the unbelieving banner with the greatest boldness in Bremen, is the Rev. Rudolphus Dulon, pastor of the Reformed (or Genevan) congregation, which worships in the (somewhat anomalously designated) church of "Our beloved Lady!" And a number, though it is to be feared a comparatively small number, of his stated

\* For the characters of these estimable men see *Evangelical Christendom* for January and April, 1850, vol. iv. pp. 22, 114.

† Sörup, Husbye, Quern, Sterup, and Esgrus.

hearers, have found themselves necessitated to apply to the Senate, as being their highest constituted authority, both in Church and State affairs, to rid them of a pastor, who, in direct contradiction of his ordination vows, and the recognised dogmatic statutes of the Reformed church, systematically tries to subvert the truths he pledged himself to teach and maintain. That heavy accusation is summed up in the following three pithy indictments:—1st. That the said Rudolphus Dulon, so far from standing up for, or professing to be on the side of Christianity, shows himself directly opposed to it. 2nd. That he openly denies the credibility and authority of the sacred Scriptures, scoffing at and deriding the truths therein contained. And, 3dly. That his apostasy from, and open denial of, all those essential doctrines on which the Protestant Reformed church was founded, and still rests, have been incontrovertibly manifested and proclaimed to the world by him, both in his pulpit ministrations and his printed works. Hence, as the petitioners cannot for a moment suppose he will attempt to rebut their accusations, they implore the Senate to interpose for their protection against openly preached error, by removing Mr. Dulon from his charge.

The opinion of the Bremen public generally is not, however, favourable to the prayer of this petition, because the fashionable doctrine of *majorities* deciding on the merits of every case, is held to be here against the petitioners. It seems, therefore, but too probable, that the small minority, "among the faithless faithful found," will be compelled to abandon their old accustomed house of prayer, and seek not only a new pastor, but a new place of meeting.

#### PRUSSIA.

The energies of the Roman Catholic hierarchy are being displayed in the Prussian provinces, with an openness and vigour long unwitnessed in Northern Germany. Whether this be attributable to emulative jealousy of the contemporaneous efforts which are being made by their fraternity in other parts of Europe, or whether, as is more than whispered, the Roman Catholic cause owes its new-sprung favour with the Prussian monarch to the, in his ear, resistless eloquence of his beloved consort, it is beyond my province to determine.

The Queen of Prussia's piety is unquestioned; and her protestantism, so long as William III. held the reins of Government with sternly antipopish sway, was as little doubted. Since the accession of her husband, however, a marked change has been noted in the Prussian ecclesiastical polity. Roman catholicism, if not avowedly fostered, has been protected; dissent of every other kind (save during the terror-extorted interregnum of 1848-9) has been sedulously nipped in the bud; while every innovation, made with royal sanction, in the Established church, has evinced a strong hierarchical bias. Moreover, although, at the present hour, *reaction* is legibly inscribed on every department of Prussian legislation, there was a time when liberal measures met a ready listener in Frederick William IV.; and his ministers, no less than his people, conceived the cause of moderate

and gradual reform was advancing. Still it was observed, with suspicion by some, and with pain by others, that not unfrequently the line of policy determined in council to-day, was abandoned on the morrow; and the astonished minister found his advice counteracted by "*a power behind the throne*," which was evidently stronger than the throne itself; while prying observers were found to assert that, on all such occasions, *black robed figures* had been seen to glide, under cloud of night, into the Queen's apartments; and that to their invisible but deeply-felt agency ought to be attributed the "nightly unravelling" of the most carefully woven ministerial webs.

The royal lady, whose conjugal influence is thus depicted as under Jesuit guidance, was, as princess of Bavaria, educated in the Roman Catholic faith, which, contrary to usual court etiquette, she was, with praiseworthy respect for the rights of conscience, suffered to retain, when espoused to the Crown Prince of Prussia. Her voluntary abjuration of popery, some years after, very naturally increased her influence, and elevated her character in the eyes of her strictly Protestant father-in-law, and the nation at large; yet it was observed with surprise that her friendly relations with her sister, the Archduchess Sophia of Austria, a most bigoted Catholic, and, as is believed, a member of the Jesuit order, remained unchanged, and the marvel was commented on in a sense rather unfavourable to the new convert's sincerity. It was argued, that abjuration of the dogmas, for the purpose of better promoting the principles of popery, was no new thing in the Romish communion; and would unquestionably revive plenary absolution and indulgence.

These suspicions and surmises have naturally revived, with increased force, since the relaxations in favour of Roman Catholics, the appointment of a Roman Catholic minister (Radowitz), and the distinguished manner in which his royal master accepted, with "*deep regret*," his resignation of office; but, above all, since the threatened, and, by the Prussian nation generally, *hoped-for* breach with Austria has ended in Prussia's concession to that power of all she so pompously protested against, and the withdrawal of all those pretensions she at a former period pronounced her *indefeasible rights*: a humiliating vacillation, which, it is thought, may fairly be traced to the *omnipotence* of the conjoint efforts of female and Jesuit intrigue.

Such are the *on dis* which are rife in Prussia; but, whatever be the remote or immediate cause, the facts remain incontrovertible, that Roman catholicism is spreading in Prussia as elsewhere; and that the Roman hierarchy are on the alert to avail themselves of every possible opening for spreading their influence, and strengthening, if not new forming, *points d'appui* in all Protestant districts to which they can gain access. In all places, wherever even a traditional record of the former existence of a Roman Catholic Vicariat can be adduced, the zealous Prince Bishop of Breslaw, von Diepenbrock, is indefatigable in reconstructing the parishes, and appointing special pastors. Such has recently taken place in Spandau, and various other places in Prussia; and where this is unattainable, mis-

sonary tours, recurring at stated intervals, and in prescribed localities, are committed to the Roman clergy of the vicinage, with a view to the establishment of regular pastorates, so soon as an interest for *the true church* has been awakened. It is credibly asserted, that the

number of converts, even in Prussia Proper, is not small; a proof how much more prone the human mind is to adopt error, than to "prove all things, and hold fast that which is good."

T. B. K.

## INNER MISSION OF THE GERMAN EVANGELICAL CHURCH.

(Continued from page 179.)

II.—The second question demands "a list of the towns, &c., in which the work of the Inner Mission is already going on, or just now beginning, the different ways in each of these places, and what success has been obtained."

It is impossible to answer every point of the question, without writing a voluminous book. But, in some measure, an answer will be given by the minutes of the Second Congress for Inner Missions, (assembled at Stuttgart, 1850), in which a short, though by no means exaggerated review is given of the success till now obtained. The "*Flying Papers*," (Fliegende Blätter,) a journal edited by the central committee, also contain many detailed reports. In general, we trust we may say, in honour of our Lord, that there are now very few provinces of the Evangelical church in our country (though there are some few), in which some fruit—and often very hopeful fruit—of our labour is not to be seen. A few sketches and outlines will serve to give an idea of the extent of the work. We begin at the north-east confines of Germany.

### PLACES INTO WHICH THE INNER MISSION HAS BEEN INTRODUCED, WITH ITS PLANS OF LABOUR.

1. *Eastern Prussia*.—At Königsberg, a provincial association for the Inner Mission has been formed, embracing the whole province; and in that town various branches of the work have been begun for some time.

2. In *Pomerania*, also, a provincial association is founded, by which an institution for "brethren" has lately been undertaken at Züllichow, where a house of refuge for children is already existing. The same society has begun an institution for "sisters" (diakonissenanstalt) at Stettin. In several towns, besides different societies for the care of the poor, for young men of trade, popular libraries, efforts for Sunday sanctification, domestic worship, evening service, and similar institutions, a number of houses of refuge have been newly opened or enlarged (at ten different places in these last few years); as, at Kierkuw, Grünhof, Cardemin, Züllichow, Spantkow, Abshagen, Garz, Stralsund, Greiffenberg, Plate, &c.

3. In the *March* adjoining Pomerania more than twelve houses of refuge exist, (at Gramzow, Brawow, Arnswalde, Lichtenfeld, Reitwein, Neusalz, four in the Old-March, at Ruppın, &c.) Colportage, itinerant preaching, (for example, at Blumberg, near Berlin,) and various branches of the Inner Mission are going on at several places, towns, and villages.

At *Berlin*, about ten parochial societies are formed, each of them embracing a variety of missionary efforts, by which about 2,000 children are every Sunday collected to public wor-

ship. Some months ago, a city missionary was appointed. An evangelical society for church purposes (evangelischer Verein für Kirchliche Zwecke) is also active.

4. In the province of *Silesia*, an association of evangelical Lutheran ministers (about 100 clergymen) has undertaken the work of the Inner Mission. At Schreiberhuh, an institution for brethren; at Breslau, an institution for sisters, and a Christian infirmary; there, and at other places, associations for Inner Missions have been formed. In Upper Silesia, an institution for Polish evangelical orphans.

5. In the province of (Prussian) *Saxony*, a variety of labours for children, young tradesmen, care of the sick, libraries, &c., are to be found at many places, towns, and villages. But here difficulties and obstacles are numerous, on account of rationalism being yet very strong, especially at Magdeburgh; nevertheless, the work has begun even here. In this province, also, a society for Sunday sanctification is formed, with especial regard to the manufacturing population; also, for colportage and diffusing of Christian books. Itinerant preaching in the north first began in this province, and with considerable success. New houses of refuge at Eckartsberge, Gefell, Neinstedt (where a house of refuge for brethren is also begun.)

6. *Hamburg*, a City Mission Society. City missions in Germany first began here (taken as a peculiar branch); at present, five city missionaries are labouring. Sunday evening service has been begun with good success, also Bible lessons, domiciliary visiting of the poor, Christian schools, Sunday schools, and similar undertakings, some of them existing for about twenty (?) years already, are flourishing. The institution for brethren connected with the house of refuge called "*Das Rauhe Haus*," (The Rough House,) has much enlarged its activity.

7. At *Bremen*, also, a society for the Inner Mission is very active at present in establishing schools,—e.g., for young apprentices, holding Sunday-evening service, &c.

8. In the Prussian *Rhineland* and *Westphalia* the Inner Mission has found its path very much eased and prepared by presbyterial and synodal organisation of churches, peculiar to those provinces, and by a richer and fuller measure of spiritual life being shed over many towns and villages. Societies and institutions for peculiar Christian purposes have been active for many years, greatly renowned and blessed, at Düsseldorf, Kaiserswerth, Duisburg, &c. In a newly formed provincial association for the Inner Mission, a number of local associations have been united. The provincial and district synods, as well as the faculty of evangelical theology at the University of Bonn, and many of the faithful

among churchmen and laymen have actively furthered, and some of them entered into missionary labours. Greatly blessed have been in the Rhineland the "Societies for young men of trade," (Jünglings vereine,) embracing about 2,000 such youths under their care. In general, there is not one branch of the Inner Mission which has not been cultivated in this province.

9. In the Grand Duchy of *Hesse*, (Darmstadt,) (where rationalism is yet predominant,) also, an association for the Inner Mission is existing. A house of refuge for children and an institution for brethren are very soon to be established near Darmstadt. The efforts for Christianising the prisons seem to be much blessed, but are not fit to be publicly discussed. Societies for visiting the poor, popular libraries, Sunday sanctification, &c., have found active labourers and strenuous advocates.

10. At *Frankfort on the Maine* the work is in its first development.

11. In the Grand Duchy of *Baden*, two numerous societies for the Inner Mission are acting with much zeal and energy. At Mannheim, Karlsruhe, and many other places, especially in the country, the work is increasing. Faithful men among Protestants find ample occasion for exerting all their powers, as well on account of the revolutionary spirit being active among the people, as in regard to the renewal of missionary labour among Roman Catholics.

12. In *Wurtemberg*, all the different branches of the work are fast developing in numerous places, the list of which would be a long one. Our Christian friends in Suabia have once more proved their well-known virtues, their faithfulness, simplicity, quiet and unassuming activity, in the most evident manner. The mendicancy of children, journeymen, &c., swollen to an enormous height, has been effectually made war with; neglected and criminal children are taken care of, in many and well-renowned establishments, &c.

13. In *Bavaria* the cause of the Inner Mission has found not as warm and welcome an acceptance as elsewhere. But some branches, especially efforts for Christianising and the care of the poor, are very strenuously carried on, and under much blessing, at Erlangen, Augsburg, and Baireuth. In Under Franconia the work has found many friends; congresses of numerous clergymen have declared their assent. A new house of refuge has been founded at Rüdenshausen, promising to prosper very well; others already existent, e.g., at Nurnberg, Erlangen, &c., have been enlarged.

In Bavaria, Saxony, Hanover, Mecklenburgh, the Mission has experienced much opposition from orthodox and faithful clergymen. They entertain confessional scruples, fearing that the Lutheran confession (or the doctrines of the Lutheran church) might be prejudiced by the Inner Mission. Part of the clergy in those and other districts is adverse to carrying on any Christian work in connexion with other Protestant denominations. We feel, indeed, as little inclined as they to a coalition of different forms of confession; but we confidently believe that a communion of labour and mutual intercourse is not only possible, but a sacred duty among brethren resting on the one "chief corner stone,"

and subject to the same Lord, especially in a field of labour, where the common enemy of all true Christians is to be overcome, the great destroyer of souls and bodies, whose arms are the doctrines of darkness, "the spirit that now worketh in the children of disobedience."—(Eph. ii. 2.)

Nevertheless, even that opposition, arising not from worldly and frivolous, but from truly Christian men, could not fail to lead to results consonant with our wishes. The impulse being given, those men have now commenced labouring in their own way, and according to their own peculiar notions, and so have done the very thing which we had hoped should be done by all. In this manner our call has not been in vain, even in those parts. The standard of the Inner Mission has been raised there, as well as in the rest of German Protestant countries, even in the midst of anarchy and revolution of the year 1848. We rejoice at the Lord's will and his work being done in that way, or any other, from all our hearts, even though our assistance be rejected and our brotherly communion shunned.

III.—The third question demands an account of the *connexion* existing between the different associations for the Inner Mission, inasmuch as it wishes to know whether there is a *central fund* and *central committee* for all Germany, to which English brethren might send their support.

It will appear, from the detail hitherto given, that each of the said societies, whether embracing a country, province, town, or special district, claims *independence* for itself. We ought therefore to say, that there is indeed no connexion between them nor a central committee, if by that term were to be understood an *authority*, by which all those special associations receive their common direction, and which is responsible to them. Such a direction would be impossible, as well by the enormous extent of the labour, as by the very nature of the work, which in every one of its parts essentially claims perfect liberty and independence. For if it is to be done as it ought to be, it requires as various methods and ways as local circumstances and even historical precedents are various, and widely diffused among the different tribes of the German nation.

Nevertheless, *spiritual communion* (not formal) and *free mutual assistance*, tending to the realisation of our common end—the evangelisation of the people—is one of the vital principles of our work, as we have said more than once. Methods and ways have, therefore, been adopted, tending to strengthen that communion and call forth that mutual assistance. For these purposes the above-mentioned *Central Committee for the Inner Mission* has been established, whose origin, derived from the assembly at Wittenberg, 1848, is already related, and from whose actual members you receive these communications.

The central committee is to be a common rallying point for all the different parts and branches of missionary labour in our country. In fact, almost all the associations for the Inner Mission now existing have been called forth, directly or indirectly, by it; and the fundamental principles laid down by it, on the nature and management of the Inner Mission, have

been voluntarily approved and adopted by all of them. Many societies and establishments have been called into existence by the *personal* agency of such of our members as were willing to undertake the task. Those associations for the Inner Mission which were desirous to enter into such a free connexion with one another, and with our committee as aforesaid, and also a number of other Christian societies and establishments, some of them of a remoter date, and known by their long activity, have to that purpose declared their assent to the central committee. The list of them is among the printed papers adjoined, in which already sixty-six societies are named from sixteen different parts of Germany, a number always increasing.

The review given will clearly show you how many and various claims are made on the activity of the central committee by the friends of the Inner Mission, and how great a responsibility is laid on its members. You will also be enabled to judge, to what extent our committee may be considered as a central and rallying point in the whole sphere of those efforts, tending to evangelise the mass and body of the people, more or less estranged from a living faith in Christ.

All the societies above-mentioned have only a limited sphere of activity in certain provinces, districts, towns, &c., or by cultivating peculiar branches of the Inner Mission. The central committee is, by its position, called to the double task:—(1.) Of giving and propagating the impulse for missionary labours throughout the dominions of the German evangelical church, by entertaining a chain of mutual connexion and contact between all those different manifestations of charity to the soul, and being ready to succour every one of them by word and deed as far as it is able; but also—(2.) Of executing such labours as are destined for the benefit not of single provinces, but of the whole people, or which cannot well be undertaken and realised but from a more elevated and extensive point of view, (e. g., labours among railroad workmen, emigrants, and German settlers in other parts of Europe, often left to utter religious and moral destitution, as in Turkey, France, &c.)

As helpers to these great ends, about 180 agents and correspondents have voluntarily offered themselves to the central committee from the different parts of Germany as well as abroad, who have also assented to our fundamental statutes.

The ways and means serviceable to those ends are:—

1. The correspondence carried on with the different societies, to give or receive advice and information, and make one society profit by the experience gained by another. By the Prussian Government the correspondence of the central committee and its agents has been freed from postage, throughout the whole extent of that monarchy.

2. An exchange of annual reports and other instructive communications.

3. Opening new ways of labour, e. g., itinerant preaching—a branch which has been furthered by every means at the disposal of the central

committee, by money as well as advice and influence with the civil authorities.

4. Public recommendations of Christian books.

5. Personal journeys of its members, if called upon, as far as circumstances will allow.

6. Collecting money for societies or establishments in need.

7. One of our principal means is holding *annual congresses for the Inner Missions*, of which two have taken place. The first (above-mentioned), 1849, at *Wittenberg*, in middle Germany, visited by about 500 persons. The second, 1850, at *Stuttgart*, in the south-west, visited from all parts of Germany by about 2,000 Christian men, not reckoning the inhabitants of that city. Evangelical friends from other parts of Europe were also present. Sunday sanctification, Christian schools, care of the poor, prisons, emigrants, the wandering classes of the population, itinerant preaching, popular literature, &c., were subjects of public deliberation. A mighty impulse for missionary efforts has been given to the whole body, especially to the southern and western parts of the German evangelical church, by that assembly. Lastly, the central committee has exerted itself for the holding of *prayer meetings* among the friends of the Inner Mission on Sunday evenings in public worship. But besides these labours of an exciting and stirring nature, the central committee has also commenced new and important undertakings.

Among these are:—

1. Publishing larger and smaller compositions in print. In 1849, besides some smaller tracts, the *Memorial on the Inner Mission* (by *Wichern*), in 1850, a composition honoured by a prize, *Kapff on the Revolution and its Causes*, have been published by the central committee.

2. Appointing an ordained *minister* and *colporteur* for about 4,000 Protestant railroad-labourers at the eastern road in Prussia, who would have remained without any spiritual care; and also a *colporteur* for the German emigrants at *Antwerp*.

3. Undertaking the care of an *institution for Protestant orphans* at *Warschowitz* in Upper Silesia, established in consequence of the typhus raging in these parts, 1847–48; a place of importance for upholding the Protestant evangelical creed in the midst of a Roman Catholic Slavonian population.

4. Exertions for getting more missionary labourers. Scantiness of labourers is one of the greatest obstacles to the work in Germany. In the institution for brethren at the “*Raube Haus*, near *Hamburg*,” several stations have been opened for theological candidates (to be trained for the Mission); but, from want of pecuniary means, only two have been filled as yet. Two young divines have already finished their course of instruction, and are now active at the head of newly-founded brethren-institutions, in training labourers fit for the Mission. An able teacher has also been sent by the central committee to *Constantinople*, as director of a German evangelical school, in the midst of the *Mossulmen*, *Greeks*, and *Roman Catholics* of that city. He has already entered this new field of labour.

Just now a plan has been taken into consider-

ation of having fifty labourers for the Inner Mission, teachers and tradesmen, trained in different institutions, who are to serve as colporteurs, missionary agents, teachers in houses of refuge for children, prison-wardens, &c. The question is now, whether we shall find the means for carrying out the plan.

5. Another task lying in our hands at present is to try whether a reform may be carried out in the appointment of gaolers, wardens, and other prison-officers throughout Germany. Preparatory measures have just commenced, but the matter is not ripe for public discussion. If the trial should succeed in Prussia, the largest of the German Protestant countries, the rest would certainly follow. A member of the central committee will personally undertake the task.

In those labours that require *more ample supplies of money*, we have as yet not been able to proceed with such vigour as ought to have been employed.

The undertakings lying on the hands of the central committee itself, for which larger sums are required, are therefore but little advancing. We have not the means for developing and carrying out our missionary system on a more extensive scale, even for the most necessary measures. Among these would be training and employing a number of labourers; sending out colporteurs; employing and rewarding literary agents for various purposes; proclaiming prizes for literary compositions; publishing books, and especially periodical papers, to serve the interest of our cause, &c. The sums at the disposal of the central committee are but very small indeed. This is to be explained partly from the circumstance, that, as yet, but little interest seems to be awakened among Christians in general for more extensive exertions; partly from the extraordinary claims which the number of local and provincial associations, &c., make on the pecuniary means of Christian people. But we trust in the Lord that He will graciously bless the little that is done, and make it increase, and will awaken more and more hearts for greater doings.

Much less [more] could be done for such *necessary societies, congregations, and establishments*, that have hoped to receive some pecuniary assistance by our agency. The urgent petitions of evangelical congregations abroad, scattered throughout Europe (as lately from Wallachia); the succour needed by the friends of the Inner Mission at such places in Germany which, as yet, seem to be dead, and unwilling to do anything for the cause; the furthering and encouraging of salutary measures for awakening the spiritually dead; the support and relief of Protestant Christians scattered amidst Roman Catholic populations, and other earnest requests, which we have laid to our hearts, could *not* be satisfied by our *central fund*. This will be easily conceived from the simple statement of our total receipt, in the year 1850, amounting only to 1,454 dollars (Prussian), that is, little more than £200 in English money.

It will occur to you, that however great and important a task is lying before us, and however clearly indicated the ways are by which the whole work of the Inner Mission might be supplied with the resources now in vain desired,

neither of these methods can be pursued, nor the fulfilling of that task be attempted, unless new resources are opened and new supplies granted us. For all that, our zeal and activity will not slacken, but we shall be obliged to put a restraint upon ourselves, and to stay within the limits of personal exertions, and spiritual help and communion.

The preceding statements, we trust, will appear, to our English friends and brethren in the Lord, a sufficient answer to their questions.

May the Lord vouchsafe his blessing on these informations.

The very fact of your requiring some detail on the subject, is considered by us as a new testimony of the Lord to our labours. More than once you will find it observed, in our "Memorial," that the Inner Mission appears to us as a great *international* Christian work. Indeed, Christian brethren and communities of all nations may and ought to join their hands in it, as members of the great and glorious people of God, and to work in common, like *one* nation, for the purpose of awakening that one living and saving faith, now dormant or extinct, among the so-called Christian nations of the earth, all of them deeply fallen. In such brotherly union of Christians the world will behold the glory of their common Head, who inspires such faith and such love, such peace and such unity of mind, in spite of all difference of tongues and minds among mankind. It will learn, that a nation may attain to true glory and solid prosperity, and be preserved from the terrors of revolution, only as far as true believers become in its midst the *salt*, that consumes corruption, and remain the *light*, before which darkness and wickedness are dispersed. In the inward man and the spirit of prayer that unity has ever existed among Christians. It will not be brought to perfection before the coming of the Lord. But we may and must, even now, labour and struggle for some outward realisation, however feeble, of its inward form, especially for the communion of spiritual graces among all parts of the body of Christ. We are among those who have long looked towards your island with thanksgiving and rejoicing, seeing how richly the Lord has blessed the exertions of your faith for the rescue of what is lost among you—that is, exactly, the work of the Inner Mission. In the memorial adjoined, you will find this our joy publicly declared before our whole nation. Many of your exertions have served as shining examples and signals to stir and arouse us to similar doings. Intimately allied, and friends with you in spirit, as we have long felt, we rejoice from all our hearts to join hands with you for a nearer alliance.

The peculiar cast of mind and character by which our respective nations and churches differ, will not be impaired by a closer relation. It will only be the more sanctified and renewed. Every Christian nation must be brought to behold in the other a peculiar phase, as it were, of the one precious stone of human nature redeemed by Christ, from each of which the face of the Lord is reflected in a new and different glory, but all tending to glorify *his* name, and his alone.

Therefore lend us your assistance, as we are willing to offer any service in our power towards

the attainment of that great end. But, above all, let every one of us be "steadfast and unmovable" in faith and profession of the truth, and let us be found united as in love, and in prayer, and intercession for one another, before the throne of our mighty and gracious King, in

whom alone is salvation for every individual and every nation on the earth.

P.S.—The translator, a German, begs the English friends not to be too severe judges of his "Germanisms."

## BOHEMIA.

### PROGRESS OF EVANGELISATION UNDER COERCION AND REACTION.

(To Rev. R. H. Herschell.)

Prague, May 15, 1851.

Beloved Brother,—The Lord blesses our congregation at Prague, by adding perpetually, out of the ranks of the Roman Catholic church, new members to it, who acknowledge and profess the Gospel of Jesus Christ. But, in other respects, our affairs stand very bad indeed. Coercion, on the part of Government, increases from day to day, and we are getting on even worse than before the proclamation of the new constitution. By an edict of the Minister of State, Count Thun, we have received notice that the ignominious so-called "laws of toleration" will be put again into practice in all their vigour—those heavy chains, by which we were formerly tied, whilst groaning in the depth of agony. Lately, another despatch of the same Count Thun informs us, that, although a Roman Catholic priest may be converted to the Protestant faith, he will not be allowed to enter into the marriage state. Some of the Roman Catholic priests who had seceded from their church have been expelled from Prague. I myself had the honour to be placed before a court-martial, and to be sentenced to three days' imprisonment, even though there was a Sunday during that time. The Roman Catholic clergy gain daily more privileges; their repressive arm is felt anew; in short, coercion and reaction are in their full glory.

I really do not know what will become of our congregation at Prague; as far as the intention of our enemies goes, absolute destruction would be its lot. I need not tell you that I, above all, am pointed out for that purpose. The Lord, however, will be with me!

My congregation musters very strong now; for when it was formed, in 1844, there were only 500 members, now there are more than 1200; a fact only to be accounted for by the numerous secessions from the Romish church. But the members of our congregation are for the most part too poor to provide sufficiently for the external wants of our church. We have a great burden on us, as we have no less than 21,500 flor. c. m. to pay for the church we purchased.

As soon as in the month of June we shall stand in need of money; I therefore implore you, once more, my beloved brother, to exert your influence by means of your public papers, as, for instance, *Evangelical Christendom*, for our holy cause. You may give therein a full account of the sad condition our congregation is in, and the oppressions we have to suffer from the Papists. I do not doubt English hearts will feel for us, and send their benevolent aid.

I mentioned, in my last, that it was my intention to proceed to London on a visit to you; but I regret to say, under present circumstances, it is an impossibility, for the authorities here keep a sharp eye on my movements; and I believe, beyond all dispute, should I have gone to London, I would be thrown into prison on my return. I look very anxiously for an answer from you, and trust you will not refuse your assistance to me. In this hope, I implore for you the protection of the Almighty, and I am,

Yours, in the Lord,

W. K.

## HUNGARY.

### MISSIONARY OPERATIONS AMONG THE JEWS AT PESTH.

For some time past the Free Church of Scotland have had a missionary station at Pesth, and their Christian efforts to reclaim the Jews from their ancient infidelity have received many tokens of the Divine approbation. From the Report presented to the General Assembly, which has just reached us, we have much pleasure in giving the following extract to our readers, persuaded that they will peruse it with an interest equal to that which we have felt ourselves.—EDITORS.

"Public worship is regularly maintained, both in German and in English, with a diminution of the English congregation, from their having left the place; but with an increase of the German. It is the more remarkable, that your missionaries have not been interrupted, because popery is nurtured and encouraged to an extent unknown in recent times. The Protestant church of the country has been deprived of its ecclesiastical liberty, though not without some noble testimony to the glorious headship of Christ; and the

small body of Baptists have been summoned before a court-martial, and forbid to meet or distribute tracts. But the work conducted by your missionaries has not been impeded. Never has the interest in the mission been so great, nor the field of labour so accessible, nor the thirst for the Word of God so general, nor Jewish prejudice and superstition so thoroughly shaken. The number of actual inquirers has been considerable; and among them one who is described 'as the most distinguished literary character



among the Jews of Eastern Europe; who has not, however, publicly embraced Christianity, though he has privately professed his conviction of its truth; and, to preserve his liberty of conscience, has refused the highest literary post which his nation could offer. Two Christian families have been added to the church by baptism. In the first of these, husband and wife were both teachers, and both sacrificed their means of livelihood for the sake of Christ. The husband having studied a New Testament, which he had obtained through the mission agency, introduced his altered views into his teaching, which, being carried abroad by the children, resulted in his ejection from the seminary. Coming to Pesth, he obtained another situation as private tutor; both himself and his wife became convinced of sin, and seriously concerned about their souls; and, after long probation, were admitted into the church by baptism, testifying to the sincerity of their confession by again, for conscience sake, submitting to ejection from their earthly callings; while, since their baptism, their consistent conversation has continued to manifest the reality and stability of their faith. A second family has, more recently, been added to the church, consisting also of husband and wife; who, after much dealing with the missionaries, inquiries, delays, oppositions, admonitions, humblings, enlightenings, have both been held as giving evidence of a saving change, and been baptised in the name of the Lord Jesus Christ. Of the previous converts, several have entered into their rest, and not a few have been scattered abroad, in the course of Providence; sometimes, along with others, forming little groups of disciples; as at Vienna, where there is a little Jewish Christian church, consisting of three medical men, who meet together every Lord's day for prayer and mutual edification. But notwithstanding such unavoidable separation of the converts, the Lord's supper was dispensed, on the first Sabbath of the year, to twenty-one communicants, chiefly converted Israelites.

"The school, commenced in weakness in Philip Saphir's sick room, which has all along been most successful in its ordinary branches, and as a school for teaching Christianity, has made most rapid progress during the year. It numbered a hundred pupils, as actually reported, last year, but was then expected to increase to one

hundred and seventy; but such was the effect of the highly satisfactory public examination that the attendance rose at once to two hundred and thirty, and afterwards to two hundred and fifty—parents for their children, and children for themselves, entreating to be enrolled. There are all Israelites, with the exception of three or four; they are taught both Old and New Testament Scriptures, and the Shorter Catechism, and every Lord's day meet with their pious teachers for prayer, reading the Bible, and Christian exhortation. On the week days, after school hours, they assemble of their own accord, singing Christian hymns in the large courts of the house, which has created a considerable sensation in the Jewish quarter of the city. So great indeed, is the conviction in the Jewish mind, the moral worth of the undertaking, that the missionaries are persuaded that, with sufficient means and agency, they might now have five hundred Jewish children committed to their care, and among their inquirers are some who have been moved to read the New Testament in secret by the effect produced on their children at school.

"The labours of the *colporteurs*, converted Jews, who traverse the vast country of Hungary in summer, and return to Pesth in winter for theological and Christian training, have been crowned with increased and amazing success. The supply of books, which formerly was greatly beyond the demand, fell far short of it last summer, so that the missionaries were sold out of almost every size and language of Bibles, and orders were sent them for a thousand Hungarian Bibles when they had none to give. For the year, the sale of the Holy Scriptures has exceeded four thousand copies, chiefly to persons cheerfully paying for them, and often holding deeply interesting conversations with the distributors. The purchasers have been of all grades of society,—officers, lawyers, doctors, soldiers, policemen, peasants, and Jews; tracts and books in considerable quantities have also been sold, and the intercourse with the Jewish community has been unprecedentedly great.

"The secondary effects of the mission have, formerly, been seen in Jews becoming more moral in their conduct, more painstaking in their own religion; in nominal Christians becoming living disciples of the Lord Jesus Christ; and in testimonies nobly borne to the truth, where formerly there was cold indifference."

## DENMARK.

### NEW LAW EXTENDING RELIGIOUS LIBERTY.

(To the Editor of *Evangelical Christendom*.)

Copenhagen, June 2nd, 1851.

The question of religious liberty has, of late, been much agitated here. In October, 1850, a gentleman, Mr. Spandet, member of Folkethinget (the lower house), presented before the house a bill in reference to this subject. This bill embraced the subjects of marriage, infant baptism, education, and confirmation. It was, on the whole, very liberal; but by far too much so for the clergy, with the exception of a few. One of them, a Mr. Grundtvig, also a member of the

Folkethinget, supported it strongly, and spoke warmly in favour of it. It met, of course, with strong opposition, and some wished it to be thrown out immediately, without further consideration; however, the party that supported it had influence enough to prevent this, and it was proposed for a second reading.

This measure roused the clergy, bishops and curates and all; in a short time they had prepared a number of petitions against the bill, which they sent by their agents (many of the

clergy, I believe, went themselves) to every part of the kingdom, decrying the measure of Mr. Spandet, as calculated to produce immorality and vice, and as particularly adapted to rob the people of their holy religion, (alas! most of them know but very little of true religion.) By these and other means, many people were induced to sign these petitions—even children were requested to sign them. For this they were accused in the house by the opposite party, and I heard one of the clerical party acknowledging it to be true. The people, wrought upon in this and various other ways, were much exasperated, and committed outrages in different places, on such as were supposed to support the measure of Mr. Spandet. In the meantime, however, the *Cultus* minister, Mr. J. N. Mødvig, a man of liberal sentiments, laid before the house another bill, being in substance much the same as that of Mr. S., but with some modifications, rather favouring the Established church. This bill was ultimately, after a great deal of discussion, received and sanctioned by both houses, and by the king, and on the 18th of April, this year, it was issued as law.

The substance of this law is, that persons not belonging to *Folkekirken*, (i.e., the church of the people, a name given to the Established church in our new constitution,) or to denomi-

nations, the pastors of which are recognised or sanctioned by the State, and authorised to perform the marriage ceremony, can be legally married before the civil authority, without interference of the church or clergy—that marriages can be contracted in the same manner by persons belonging to different, though recognised denominations—that persons, not belonging to the same denomination, can only be married after they have given in to the authority, before which the marriage is to be contracted, a declaration as to the belief or faith in which the children of their matrimony are to be educated; this, however, can be altered, if the parents agree about it. Parents, not belonging to any of the recognised denominations, are not compelled to have their infants added to any of them by baptism, nor are they compelled to have them confirmed; neither need they have them instructed in the Lutheran faith in the public schools; but they must, on the contrary, themselves provide for their religious instruction, as they will be subjected to an examination in relation to it. The Baptists have contributed not a little towards the adoption of this law; one might with truth say, that they, under God, have been the chief cause of the religious liberty we now possess here in Denmark.

F.

## SWEDEN.

### FURTHER PARTICULARS OF THE PERSECUTION OF THE REV. F. O. NILSSON.

It is some time since our readers were engaged with the case of the Rev. Frederic Olaus Nilsson, the Baptist minister, upon whom the sentence of expatriation was pronounced for propagating his religious sentiments in this country. Our last article will be found in our December number for last year, vol. iv., p. 369. In the meantime, however, we have not lost sight of him, nor of the progress of this Protestant persecution; and we now recall public attention to both, while we report their present position.

It may be necessary just to re-state the fact, that some expectation had been entertained that the king would interpose his prerogative and grant a pardon. This expectation was founded, in part, upon the known sentiments of his Majesty, who, there was satisfactory reason for believing, was personally averse to these intolerant proceedings; and partly upon the numerous petitions and memorials which were addressed to him by foreign Protestants. It proved, however, to have been ill-founded, and, as we stated, his better inclination overruled by influences too potent to be resisted, he confirmed the sentence.

We must not, however, suppose that the sympathy thus manifested with the persecuted, and conveyed to the foot of the Swedish throne from England, from France, and we believe also from America, though it failed of obtaining its immediate object, has been without effect. Its influence is felt, though not acknowledged. If the Lutheran clergy are not yet accessible to it, other parties are. The civil authorities, and a portion of the public press, have shown that they are

actuated by motives in harmony with it, and look upon the persecution of this unoffending citizen as odious.

The latter has remarked upon it with becoming spirit, and has contrasted the hard measure dealt out to Nilsson with the public countenance and grants of money at the same time afforded by the Government to the Roman Catholics. It appears that they are pushing their way into the high places of the country, and with their characteristic craft and astuteness, are there pursuing their bad vocation. We quote the following from a Gottenburgh paper:—

“The petition of the Baptist Nilsson, respecting deliverance from the sentence of expatriation passed upon him, has been refused. Thus has, at this time, the privilege of pardoning been exercised by a king whose nearest circle are persons who much more need being looked after, on account of their religious opinions and the manner in which they propagate them.”

The civil authorities, both judicial and executive, have throughout exhibited all the lenity they could, and more perhaps, in some particulars, than a strict compliance with the law allowed. Thus, when the sentence, reluctantly passed by the judge, was confirmed by the king, it was devolved upon the magistrates of the town to carry it into effect. These gentlemen, however, have acted with no rigour, but have, on the contrary, shown themselves slow to perform so ungracious a task. They sent a message to the injured man to the effect, that as he did not desist from acting as a minister of the Baptists, he

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could not but expect that the sentence must be put in force; but that as the magistrates were unwilling to have him driven away like a criminal, they wished him to go of his own accord. Thus matters stood in April, and we have not heard that he is gone yet; for he did not feel that he ought to execute the sentence upon himself, and the magistrates, so far as we know, have hitherto forbore to execute it. Our latest information is contained in a letter written by him, under date of May 31, from which we give the following extract:—

“I am still in Gottenburgh as usual. I have heard nothing from the executive powers, nor from the priests. What this calm means, I do not fully know. Is it to be expected that after the supreme court of justice, and the king, have sentenced me to banishment, and besides this have refused all the foreign petitions as well as my own, that after all this they should still suffer me to remain and be at liberty? This is of all things the most unlikely. But who knows what the Lord may be pleased to do? That he has the power, none of us doubts. That would be a wonderful victory, and a remarkable display of the power of God, through weakness and folly bringing to nought the greatness of the world. Our unbelief is so great that we dare scarcely harbour such a thought, yet it is more than probable that the civil powers of Gottenburgh will not be the executioners of such a wicked law, and therefore have satisfied themselves with telling me to leave the country, and with giving me a passport for that purpose. But the priests seeing this, and seeing me walking about the town every day, and perceiving the negligence of the executive faculty in performing their duty, will, no doubt, soon write to the chancellor of justice, if they have not already done it, and complain against the authorities of Gottenburgh, and thus compel them to act out the play. Be this as it may, the Lord Jehovah ruleth. This is our comfort.”

A correspondent, writing to us from Copenhagen, and adverting to Mr. Nilsson's case, says, that, he had heard the magistrates were at length about to send him away, and expresses his fears that, when he is actually gone, stringent measures will be enforced upon the members of his church. Some of them, as our last article showed, had already been made to feel the iron hand of religious tyranny. That they are still treated with great indignity, and injured in their personal and social interests, will be seen from the following case which has recently occurred. Two of them wished to be united in matrimony, but no marriage is valid which is not celebrated by a priest; and

if one of the parties is of another parish, a certificate of character must be had from the priest before they can proceed. In this case the intended husband received such a certificate from the priest of the parish in which he lived, that his brother-priest of the parish in which his intended bride resided will not marry them. In the certificate it is said that he despises the word of God and the sacraments, but that his character is otherwise good. The law forbids the priests to marry any but such as receive the sacrament in the Lutheran church at least once in the year. This is only one way in which they may be made the victims of persecution by law. There are many others. No one, for example, can appear as a witness in any case before any court of justice who has not been to the sacrament within twelve months. A person may not carry on any trade, may not even be a journeyman in a handicraft, without it. A day-labourer or a maid-servant is not allowed to remove from one parish to another, if the clergyman cannot state in their certificate, which of necessity must be had, that they have regularly and lawfully attended to the sacrament. All political and municipal offices are of course restricted in a similar manner, and if a person die without having communicated within a year, Christian burial is denied to his corpse. These are some of the disabilities under which dissenters are placed by the law of Sweden, and the proceedings in the case of Mr. Nilsson and his flock but too plainly show how strong a disposition is felt to put it in force.

We must not close this article without mentioning, that at a recent meeting of the committee appointed by the Evangelical Alliance to prepare for the August Conference, a resolution was adopted to invite Mr. Nilsson to visit this country at that time, and appear among the servants of God from other parts of the Continent and the world. We trust he will come, and we hope also that some of the clergy of Sweden may be present. We are sure that there are excellent men among them, the true ministers of the Gospel of peace and love. They cannot look otherwise than with deep sorrow upon these persecutions of a Christian brother, and should any of them visit England at that time, and thus place themselves under some of the noblest and selectest influences of Christendom, they would go home, as we cannot but think, resolving to use their efforts to free their country from this intolerant spirit, and its statute book from these oppressive laws.

## Asiatic Intelligence.

### LOO CHOO.

BY THE REV. DR. BETTELHEIM.

Many of our readers are perhaps not aware that a mission to Loo Choo was set on foot, a few years ago, by a small number of Christians, whose sympathy had been directed specially to that remote and interesting spot of the heathen world. For about five years Dr. Bettelheim has been labouring there alone, amidst great discouragement, and exposed to suffering and danger from the jealousy of the native Government. We received a long letter from him some time ago, containing valuable information on the state and character of the people. It is too long for insertion entire, but as we are not aware of any other channel for its publication, it becomes our duty and privilege to bring before our readers some of its more important statements. They present a dark picture of

Confucianism in this dependency of the Japanese empire. Dr. Bettelheim, who is contending, alone, with great difficulties, makes a touching appeal to the prayers and sympathy of all his brethren in the Alliance, of which he is an attached member, and presses the national as well as Christian motives for occupying, more effectually, this part of the missionary field. We cordially join in his desires for some further help to be given him—some other companions in this important mission. We trust that the Loo Choo committee will rise to the responsibility they have incurred in sending out a soldier of the cross to this solitary conflict, and do their utmost to provide him with brotherly help in his labours.—**EDITORS.**

1. All we know about Loo Choo is necessarily limited, though, no doubt, the more correct, for the very circumstances that limit it. What does not fall under our senses, or is deduced from personal observation, I have never considered worth communicating. As a general rule, the people are forbidden to speak to us, or to answer our inquiries—they are commanded to run out of our way, and are beaten and dragged away from us, if they do not obey the hints and noisy calls of the spies following us on every step we take in the streets. No books in the vernacular tongue have ever come, or been allowed to come to our hands. They say they have none—and perhaps it is so, or the people could not be such slaves as they are—except in the Chinese character. What information we get from those placed by Government around us, or over us, cannot be depended on. They are all habitual liars, and when in addition commanded to misinform, it may be conceived to what extent their falsehoods go. What, therefore, we really know of Loochooan matters, are facts, or deductions made therefrom, and found to be in consonance with other appearances.

2. I consider Loo Choo to be an integral part of Japan. (a) The language is quite Japanese, with a very slight dialectical difference, and this is almost entirely lost when the Loochooan is written. (b) The Confucian classics here in use are Japanese, *i.e.*, imported from Japan, with Japanese catchwords interlineary to the Chinese rows or columns of characters. (c) I have heard here several Japanese speak, and understood them perfectly well, and once, when asking one of them whether he understood me, he answered, "How should I not?" (d) We have here yearly arrivals of Japanese junks. From April and May, to September and October, between twenty-five and thirty junks, of large size,\* make their appearance, one after another, and thus monopolize all the trade of the country.† (e) No Chinese junk is allowed to put in here, and no wonder (f) we see here no Chinese articles, but, on the contrary, all Japanese; house utensils and domestic stuffs, as well as luxuries. (g) The Loochooan dress, coiffure, hair ornaments, &c., is the very slipper, made of straw, all is the same as we see in the Japanese who

arrive. (h) The Japanese intermarry with the Loochooans, and reside here; how different from the fate of the Chinaman I had with me here till March, 1849, who, although a professed Confucian, was not allowed more liberty than the English prisoners. (i) Once I surprised several Japanese at the cleaning of their guns and swords lying about, probably undergoing the same process. I have reason to believe there is a Japanese garrison here, though a small one. (k) There are independent princes even in Japan proper. Such a one was the ruler of Loo Choo. From sheer intrigue of the Celestial Court he was declared a king, while China was at war with Japan; and permission was granted, or rather invitations given, to the Loochooans, to resort to China for education. The two-yearly tribute ship, the so-called copper junk, Loo Choo sends to China, though a kind of complimentary acknowledgment for the title of kingdom, ridiculously enough conferred on this, is essentially only payment for the outlay the Chinese private treasury incurs in boarding and teaching the Loochooans, brought up either at Fuchow or Peking; but neither the tribute junk, nor the yearly junk to China, conveying thither the pupils and bringing back others, are allowed any trade beyond the purchase of writing materials, tea, sweet cakes, and similar trifles. What is done more, is all smuggling in the eye of Japan.

3. THE LOOCHOOAN GOVERNMENT.—When arrived here, we were told there was a king, and about eighteen months after we were informed of his death, and told that the crown prince was a minor. All power centres in the governor-general (Su-li-kwan) and the vice-governor (Fu-ching-kwang, properly Pu-ching-Ta-Fu). Both reside at Shuy (properly Shan-li),‡ the capital. Napa has a Ti-fan-kwan, local governor. Of the class from which these mandarins are chosen, none go to China (wind and sea are too strong for their noblesse constitution), and our head rulers are therefore shockingly ignorant. Thus the former Ti-fan-kwan once at a public meeting asked me, whether America was a village in England?§ How such people govern, or can govern, may be easily imagined. In reality, however, it is not they who rule, it is the

\* The intrepid Commander Glynn, U. S. S. *Preble*, here in April, 1849, saw five of these junks, and estimated them each at 500 tons. One of them we boarded under the leadership of Commander Glynn.

† On the articles they import, as also Loochooan goods taken in exchange, I cannot enter here, and beg to refer to my "Sketches of Loo Choo."

‡ Shandy, in Basil Hall and others, is a corruption, owing to the interchange of l, r, d, in the mouth of a Japanese. It should be Shu-li, or contracted, as pronounced here, Shuy.

§ Strange, and surprising to myself, how to bring this ignorance in harmony with the knowledge the Loochooan Government has of the American expedition, and the reception it met with at Yedo; a subject, I am sorry to say, of much merriment to our wittlings here, who look at the Commodore's being knocked at the head quite otherwise than as a mistake. At most, they may have conceived America to be, as in Japan, an independent principality in the midst of another country.

Te-Fu,\* their adviser, and who, at the same time, usurps the executive. As none of the mandarins know the Chinese language, so necessary to the public transaction of business, especially with foreigners, the Te-fus are of necessity the secretaries of state, and we have undeniable proofs that they issue despatches under the Government seal, without any knowledge of the mandarins. The whole body of the literati (here called Samure), have more or less share in the executive. In fact, the whole population besides them being slaves bound to the ground, the Samure, wherever he comes, is master of the peasant; and a mere hint with a fan, not only of an adult person, but even from a boy of the class of literati, is an irreversible command for the agriculturist and mechanic. The Samure is easily distinguished by his silver djifa (hair ornament), a distinction conceded even to their children, the djifa of the peasant being brass. There are nine degrees of rank, all detailed in my Sketch, the lowest of which is Chkudung, the next above it Pèching. To these, even mechanic and peasant may rise still, though the whole body of literati cannot emerge beyond the degree of Pèching. A Samure-Pèching or Chkudung has more power than his confrère from among the illiterate, and yet the latter require merit, intercession, and bribe, to get advanced; whereas the former grow into their dignity by age, becoming a Chkudung when twenty-five years old, and a Pèching at twenty-eight or thirty. The Pèchings and Chkudungs have each a sub-division of houses under their inspection, and are responsible for their good behaviour. Orders of Government are brought before the assemblies of Pèchings and Chkudungs, to be speedily promulgated in their respective walks.

Our present Government, at any rate as far as the foreign office is concerned, is composed of wily, low characters. We have a governor-general and a vice-governor; the former a young fool, the latter a sickly old man; and on some of our many complaints, ostensibly we get a reply, sometimes even a written reply from them. But facts prove it, that we are sold in the hands of our compradors, servants, and todzies,† who, with a Te-fu or two, intercept, open, and answer, and often do not even as much as notice our letters. I am sometimes at a loss how to get my letters to the authorities, especially when the subject is a grave one, as all the inmates of the office have run off before I arrive with my

despatch. The rulers being the perpetrators of every offence against us, one may imagine what difficulty we have to get a hearing, or satisfaction. Their usual answer is a summary denial of the allegation, wondering what in the world we mean by complaining of this or that, without any foundation whatever. And before such answers arrive, our servants have already told us all about the matter.‡

A word about the penal code seems here in its place, as an appendage of so worthy a Government. From narratives, both of our servants and todzies, we collect that there are here capital and other severe punishments. The crimes of which we hear would fully guarantee the supposition. Our todzies told us, thieves attack passengers on the road, holding their knives over them, to extort money. Breaking into houses is not rare. We ourselves had once a visit of a man coming jumping over our wall after midnight. At another time, we were robbed of upwards of 600 dollars, in a manner betokening very experienced robbers. Our servants tell us, peasants are beaten, for the slightest misdemeanour, with ropes or bamboos, so cruelly, that they often expire under the hand of the executioner; and mostly perish from want of food, if they have none to care for them, during the lingering illness which is an inseparable consequence of the punishment. Our servants make such confessions when fearing, as is often the case, we have reason to accuse them. Once, while addressing a market, I have seen, with my own eyes, crowds of peaceable people beaten off with heavy bamboos, for no other reason than I could collect from the exclamations of the police, "Why not run off of yourselves! It is dangerous! dangerous!"§ Samures and police beating the people in the streets, I have often had mournful occasion to witness, both in Napa, Shuy, and in the villages whither my excursions led me. I shall never forget two most revolting scenes; one, of a policeman fisting away on the head and face of a poor slave, and dragging him along by the hair, because he would not make room quickly for a Samure to look at the return junk from China, on which occasion crowds assemble at the fort, on the mouth of the junk's harbour; and another, of a respectable man being dragged away by the beard, because he would not for some time mind the hints, noises, and calls of the spies, and persevered in discoursing and walking with me in some street.

\* In Chinese olden history and classics, the Te-fu rank very high, as provincial governors of great influence. Often did Te-fus revolt and subvert the throne of their master. Loo Choo has retained the name without anything attaching to the exploded office except the intrigue. A Loochoan Te-fu's rank and power does certainly not exceed that of a police constable in our country, though a police officer in Loo Choo is a far-feared man indeed.

† A corruption from the Chinese Tung-xze, a house-manager. Foreigners arriving here have exclusively to do with this class, comprising interpreters, as well as purveyors or compradors.

‡ H.M.S. *Pilot*, sent hither with a despatch of the English Government (of which hereafter), was still in extreme doubt, whether the Loochoan Government would at all condescend to give an answer, when I wrote to Commander Lyons, what our todzies and servants think of the matter. It stands to reason, the English Government will soon find out the true nature of the case, and command, that British subjects here should enjoy their rights as men. To use diplomacy with a Japanese rabble, styling itself a Government, is useless.

§ Foreigners would do well to mark these two terms before they set foot on Loo Choo: "Dèdji!" or "Dèdjidé!" "Danger—it is dangerous." With this spell the people are frightened off like a hunted roe. "Chan nérang!" means somewhat like our "never mind!" With this ejaculation they are quieted, when it suits the spies to slay them.

On the latter case I have written to the authorities.

4. RELIGION, NATIONAL CHARACTER, CUSTOMS.—Religion, as far as its chief effect is concerned, the formation of sound morals, there is none here, and, I believe, not in China. A formal round of rituals, in which Confucianism and Buddhism are strangely amalgamised, they have in both countries; but the former is here prevailing. For while none can die without calling in the officer of the bonze—Confucianism having no priest besides the high-priest, the Emperor of China—the ancestral tablet, a principal feature of Confucianism, is found in every house, and even in Buddhist temples; in the latter inscribed to the manes of the departed head bonzes in their respective temples. Doctrinally, they speak of heaven as God, but practically show they have not the slightest belief in a Deity interfering in the management of this world. They fear no one except the man-hsin; and it is his stick, rather than Confucian principle, that keeps them in that formal, trivial dutifulness to parents, which constitutes the main article of their creed. Carrying a grandmother on the back, feeding her like a little child, resorting to the grave of a departed parent, or even dwelling there for fifty days after his decease, are merits sufficient to purchase heaven; and yet, after all, they do not believe in a future state, though there are broad hints enough in their classics, to show that the founder of their religion rather admitted the immortality of the soul. The very sacrifices to the manes of the departed, and the reverence he enjoins during the ritual, supposing them present, sufficiently establish the assertion. But the present degenerated Confucian neology, too carnal to hope or fear anything beyond what concerns the body, though obstinately piquing itself with the performance of all ancient usages, has lost the soul thereof, and plainly declares all grave-remonials are meant only as an incentive for a living to observe filial piety; and as a stimulation of exercise in this chief duty of the bereaved orphan. Any approach to a belief in a future state they scorn, as being Buddhist; the tenets of the bonze, with his many purgatories and masses to relieve souls from their infernal dungeons, being in fact so popish and revolting, that it is no wonder they should shudder at an admission, which Revelation has not yet taught them how to limit. In reality, however, Confucianism itself is so ignorant of, and unconcerned about the soul, that notwithstanding all its efforts to inculcate the morality of its votaries, destitute entirely, as it is, of any noble motive superior to

ambition, for the performance of any duty it requires, it could not fail to produce sceptics of a most dangerous nature; and if we have to wonder at anything, it is the form of civility and a hypocritical politeness still hanging about the followers of this pernicious system. Were they to cast off this mask, they would surely be seen as they are, brutes, selfish bellies, beyond which they most explicitly confess they have no aim in life. What, indeed, are we to expect otherwise of a religion that plainly says, as Mentius has it, "Man differs but very little from the beast, and common people easily pass the separating barrier."†

Such a miserable patchwork is Confucianism, that after having waded through all its talmudical cavils and witty quibbles, you are, as you were on the outset, at a loss to know what these sages think on any of the metaphysical points, which the light of Revelation, and nothing besides, has settled, and must settle, as often as they are agitated in the west. Thus, from the preceding quotation, it would appear the system leans towards a recognition of the corruption of human nature; and the many genuine effusions of humility and self-doubt put in the mouth of Confucius himself, mourning over his imperfections, and feeling the utter impossibility of changing his heart, strongly corroborate the supposition. Yet nothing is further from them than this. Mentius plainly asserts the optimity of human nature. Confucius also rides too far on his hobby, a sense of shame found in every heart, to conjecture he meant thereby merely conscience, and nothing more; and the appeals of the one to return to the pure ages of Yao and Thun; and of the other, to return to oneself, and be thus regenerated, leave no doubt but both acknowledged man, when emerging from the womb, as pure and unsullied in heart. How far they are borne out in this assertion by the iniquitous practices, adulteries, thefts, murders, poisonings, infanticide, cabals, lies, and hypocrisies of daily occurrence among their followers, notwithstanding the exhortations of the system to chastity, truth, and upright dealing, those know best who reside in Confucian countries.

The appearance of regularity in society, and the degree in which it still subsists, is entirely owing to the strong barriers which the religious state system raised between the upper and lower classes, and the so-called literati and the illiterate. The law, *i. e.* fear for the stick, which the superior wields with unrestrained despotism—for he laughs at the theoretical maxims, however just, by which the very same system would philosophise him back

\* Still there can be little doubt that the unshaken immutability of the social framework in China, shaken for so many centuries, and even thousands of years, besides being a natural consequence of the hereditary system (especially if carried to such slavish extremes as in the Celestial Empire, where one man was as the proto-patriarch of the nation), is in a great measure, also, the realisation of the reward Revelation holds to dutiful children; "that thou mayest live long upon the land" (what land soever) Providence bestoweth thee.

† I have sent off my Japanised Mentius to a friend in China, and as the Loochooan Government allow second copy to fall into my hands, I cannot quote literally. But I am pretty sure the quotation comes from the original.

A remarkable passage in the Lun-Yu, bearing on this, is: "The sage (Confucius) said, that my virtue is imperfect, my learning undigested, that I can hear of righteousness without feeling drawn towards it, and the blameworthy which I cannot change. These are my griefs."

into uncomfortable limitations—is the only reason for order among the inferiors; and worldly convenience, only another name for the fear of losing their power, is the only ground why the rulers are at peace among themselves, and with their neighbours; and where they yield to foreign diplomacy, the degree to which they yield, or their dislike to know of foreigners at all, are alike owing to the principle of expediency. And it requires but little penetration to perceive that the whole of the overstrained patriarchal doctrine, of the younger obeying the elder, is again nothing but expediency, a truckling flattery to power, from which alone the one-sided philosophical religion could expect the elevation which indeed it has achieved. All is rolled on the inferior, and not the slightest corresponding onus laid on the superior, and in addition power entrusted to him, which eventually must finish in his throwing off all responsibility to conscience as well as God and men. The whole empire is declared the slave of the autocrat, with whom, or his official adviser, the sages but faintly dare to claim for themselves the smallest liberty of remonstrance.

The child is not only to behave dutifully to the parent, but to submit without murmuring to all his caprices; to cover all his immoralities and sins;\* from morning to evening to be his attendant shadow; he is to consider him as his God, from whose favour he lives; he has to worship him, to serve him, to feed him, clothe him, warm him; in fact, he has to live only to have the happiness of being the slave of his father, for he must never let others do for him even the most trivial and menial services;† and yet, after having done all this, he is but an unprofitable servant, yea, and a bad child, if he increase not his filial piety after the death of the parent, whose grave is the temple of its perpetuation. Three full years he should not move from it, nor shave himself; six years' penance is still better; and, afterwards, visits to be paid to the cemetery as often as possible. You ask, what is to become of society, if the living are housed in graves? How are they to support themselves while in this dismal abode? Here miracles step in to help off the difficulty. Heaven has wonders in store:—treasures of gold; fresh fish jumping out from under the ice; dolls representing parents beginning to move and talk, and a host more of legends, to attest the Divine approval and reward of this first Confucian dogma.

But what is the real undercurrent below this stream of nonsense? Why, the whole is a mere trope, preparing the way for a strong argument *à minore ad majorem*. Substitute for *father* the word *Emperor*, or reason thus:—If all this is to be done for a father, who shall limit duties

owing to the emperor, and the reward heaven confers on his faithful slaves? This is the sum and substance of Confucianism and the whole duty of life:—Fear the king, worship the mandarins, and be a peaceable slave. It is a system eminently calculated to centralise power, and all its efforts are directed to narrow the wide range and expansiveness of the human heart and mind. Empty cavils about words alone excepted—in which it bears a striking parallel to talmudical syllogistics—all its springs of thought are poor, and must end in laming or killing the mind; and banishing the feelings into the strait home circle, they are soon choked, and hundreds of millions of fellow-men are thus crippled in their immortal part, and consider, or at least are taught to consider it sin, if they divert their love for a moment from the walls of the paternal house, from the cold tomb that includes their ashes, or, to go furthest, from the boundary of a land, which is their common prison rather than a paternal home. Oh, how different from this separating policy is the all-embracing love of Christ! Who has ever pondered on His last great missionary commission, "Go ye into all the world!" without feeling his heart widen and diffuse itself, knowing no regret save that the world is so small! How different, too, is this servile trumpery, and diametrically opposed to that disinterested purity and nobility of love for which the Gospel requires, and may reasonably expect, a return of rational obedience and submission.

Confucianism tramples upon the helpless, compels him to take the initiative in good offices, and leaves the condign reward optional in the hands of the powerful; the subject *must* serve, and be beforehand with his ruler; the child must forget the father as soon as it is able to tremble before him as his master, and lord of his life; the servant must crouch before his despot; the poor worship the rich; the wife — O weak woman! — she is scarcely entitled to the name of human being—a mere tool of pleasure, at best the head-servant of the kitchen, favoured enough when allowed to wait kneeling on her lord, while he takes his meals. What a sad contrast this, with the happy condition of free citizens, loving children, dignified servants, honourably employed poor, happy female companions, of which Christendom may justly boast. To what is the difference owing? To the sovereign prerogative of Divine mercy, of free grace, set forth in Jesus Christ as an ennobling example before all the world. We love Him because he loved us first. While we were yet enemies Christ has died for us. Herein is love. Who will not love like him? The greater blesses the lesser, the elder serves

\* Mentius exults in the persuasion he has, that Shun, the prototype of filial piety, in case his wicked father had been found guilty of murder, would have taken him on the back and rode him off into the mountains, rather than let him fall into the hands of the law.

† I am persuaded none will infer from my argument here any favouring of remissness in filial duty, "which is the first commandment with promise." I am thankful to God, who, after twenty years' separation and total independence from my parents, gives me a heart still delighting in honouring and doing them good. It is only the culpable deification and actual worship of parents, constituting the basis of Confucianism, which is, and cannot be strongly enough condemned. All our earthly loves, even those sanctified by nature and precept, have limits. "Call no man your father upon the earth, for one is your Father, which is in heaven," (as also the whole of the context) admirably meets, and seems as if directly intended to crush Confucianism.

the younger, fathers do not provoke their children, masters know they have a master in heaven, husbands love their wives even as Christ also loved the church. From him the strong have learned to put honour on the weaker vessel, and it is this dignity put on weakness that gives it strength to overcome the evil propensities of nature, and makes duty its choice and delight.

Poor Loochoosans sometimes complain to me of the law, which, after having left them nothing they can call their own, compels them to maintain their parents; who often, from sheer laziness, declare themselves invalids, and are then by law entitled to eat themselves on the industry of the child, notwithstanding the squalid wretchedness of the latter, increased, because shared, by a family. To repudiate a wife, to bury a living child, in order to be enabled to support a parent, is considered meritorious—though, thanks be to God, humanity is not called to shudder at such atrocities as often as Confucianism might desire it, to increase the calendar of its canonised legendary saints. Comparing this with the declaration of the Bible, so much in unison both with the regulation of society, and the natural feeling of every heart, “therefore shall a man leave his father and mother, and cleave to his wife, and they shall be one flesh,” one is at a loss whether more to wonder at the perverseness of the Chinese creed, or at the long-suffering which it has pleased God to show for thousands of years to the millions who profess it; though we may be quite sure it is a system too inimical to nature itself to have found many sincere followers.

And, indeed, several of its chief rituals have long since become obsolete; the three years’ mourning for a parent have dwindled down into fifty days; the daily worship before the enshrined ancestral tablet has been supplanted by a monthly or still longer adjourned meeting of the family, in order to feast on the estates offered in sacrifice to the names of their departed relatives; the complimentary visits to the graves have been changed into pleasure parties, resorting thither in fine weather, with a good store of provisions, and pouring the effusive libations down their own throats, after having had the politeness to wave them towards the mouth of the tomb, as if to invite the departed to the convivial feast. Confucianism is now a wreck; to keep themselves at the helm, and have a show of reason for steering further, the rulers of the reeling vessel compel the slave crew to cling to the broken masts and torn masting. But no sooner shall a gallant ship float near the wreck, than both captain and crew will jump overboard, thankful to have found a safe conveyance. Let the churches of God be on the look-out, and especially let England and America keep their “wooden walls” close to the shores of China and Japan, and they will have the imperishable honour of saving the third part of the whole human race. A great work! a noble enterprise! worthy of the Christian prowess of old and new Britain and the united effort of its praying millions!

I have the rather enlarged on the general state and tendency of Confucianism, as it is natural to suppose the religious public at home are very

desirous of information on this head; and, as it appears to me, the view taken here of this system is correct, though it has not struck me, till very recently, that such actually is the present practical bearing of this erroneous moral philosophy, though originally it was in some respects otherwise meant. The founders of this school, though speaking in their confused way of heaven as a Deity, still by declaring it treason for any, except the Emperor, to worship this Deity, most directly led them into unqualified atheism; and, though fear of appearing innovators prevented, and still prevents, the slavish masses of Confucianists from speaking out, or even hinting at, the change their religious tenets have undergone, yet there is no doubt that a most pernicious ætology has crept into the system, ruinous to itself, and ruinous to the soul, as the most superstitious religion leaves the mind more susceptibility for the Gospel than irreligion and crude atheism. India, with its prevalence of Buddhism and Mohamedanism, was and is an easier conquest than China, or than Japan will be, where the upper classes of society are puffed up with a mock philosophy, which, in obstinacy and pride, is not a whit behind the deplorable infidelity and licentious liberalism now the scourge of western lands; and here the less easy to be combated, as it is time-honoured in the eye of the masses, and enjoys the fullest support and protection of Government. It is, therefore, the common people who constitute the hope of the missionary in these realms; not among the self-conceited, the wise and noble, but among the poor, the simple, and ignorant, triumphs await the doctrines of the cross. I have so found it here, during four years of hard labour and toil. The farther off from contact with Government, the more ready were the people to receive us and our message. The mischief is, that Government keeps the whole of the little land so tightly in its grasp, that few comparatively, if any, can properly be called free from the chilling touch of the executive’s hand.

Their morals are the worst possible. I doubt whether there is any vice imaginable to which they are strangers; and what is worse, they have not one single redeeming quality, except, perhaps, their laziness; for they would shun even pleasure, if it gave them the least trouble to get it. Their obscene language, which you can scarcely believe, shows, as well as their plain confession, that they burn with unquenchable lust, increased by the use of the native strong raki, in which they liberally indulge. They are habitual gamblers. You may often meet with a party of children in a grove playing lustily away at cards, and if these are wanting, little stones, leaves, slips of paper, &c., are used instead. Though obstinate and unyielding to excess, they are still pusillanimous, and the slightest application of power masters them. The peasant creeps before the man of letters, the samure before the mandarin, and the mandarin before an European coat, i.e., when a sword is worn over it. The sight of our ships and despatches have, by this time, lost their terrifying influence over them. Lie and hypocrisy is written on their forehead. Their power of dissimulation and self-possession cannot be equalled; and the very Confucian



politeness (bows, greetings, thanking refusals, and a variety of yielding humilities,) that hangs about them, is but one more exercise for hypocrisy, which engrafts in children, and matures in adults, the habit of showing outwardly by words and gesture anything but what passes within.

A few instances of shocking falsehood will tell the Christian reader how necessary it is to make an effort to bring the Loochoosans under the power of the word of truth. For nearly eighteen months, all around us denied any knowledge whatever of the Japanese letters, though I held repeatedly Japanese books before their eyes. On some unforeseen circumstances occurring, Government permitted the revelation of the mystery, and sent a man, who, in *half an hour*, instructed all, and they could read; but up to this day they do

not write with these letters, though I often show them a page in my memorandum book, on which a village boy—when I was on a tour in the interior—wrote me down a few words in real Japanese, and would have written more, had he not been discovered in the act and dragged off. Once they rolled stones into several fields, pointing at them, and groaning over the barrenness of the soil in their poor country. A short time after there were no rocks nor stones to be seen. A man, when I inquired after his aged mother, told me she was dead, just the moment before she entered into the room. Fathers deny children, and *vice versa*, when it suits them to tell me so; and feigning deafness and dumbness, to avoid my instructions, is a common practice.

*To be continued.*

## African Intelligence.

### EMPIRE OF MOROCCO.

(Communicated by the REV. DR. THOMSON.)

16, Harpur-street, 18th June, 1851.

My dear Dr. Steane,—During the four years you have favoured us with your valuable lamp, we have seen, in a new and interesting light, a great portion of Europe. By the light you have shed on our path, we have seen much of the evil that prevails there, and much of the good. You have given us glimpses, too, of other and distant parts of the world. But there is a large and interesting country lying contiguous to Europe on the south, of which, I think, you have given us no notices. The country or territories to which I refer are the Barbary States.

You are aware that, in 1847, I made a descent from Spain upon these States. Since that time, I have, of course, felt more interest in them than formerly I had done. These States stretch along the northern coast of Africa, from the Atlantic Ocean to Egypt. Counting them thus, from west to east, they are Morocco, Algiers, Tunis, Tripoli, and Barca. The first of these is the most important as a Barbary State, and also because it forms a portion of the great empire of Morocco, one of the most interesting sections of Africa, and of which, perhaps, we know the least. This is the part I visited, lying opposite to Gibraltar. It is a treat of no common kind to pass out of Europe into Africa here. *Every thing* is new, every thing is *different*. Every body who visits Gibraltar should visit also the adjacent coast on the south.

I cannot enter at present on particulars, in the way of description of these parts, partly because I have not sufficient time at my command, and partly, also, because I have not at hand the notes I made on the occasion of my visit. At a future time I may recur to those parts, and draw our British attention to them as a field for our operations, in diffusing among them all that light, in all its variety, which God has graciously favoured us with in this happy land, and which, by His command, we ought to diffuse everywhere. It is the nearest part of Africa to us, and, geogra-

phically as well as politically, is of great importance. Our British Government, and our British people, and our British church, could do much good there, in every department of operations; and through this quarter we could get into the very heart of Africa better than in any other way. Everything in those quarters is in the lowest state. In the parts I visited, and I believe all the rest are the same, there is not a single *printing press*, nor is there a single *wheel carriage* of any sort. The rest may be inferred from this. The great mass of the people are Mahomedans. The number of Jews is considerable. The Christians, a child might easily count them. Nowhere, in my many wanderings, have I thanked God so warmly that my lot had been cast in a *Christian* country. O what a blessing this is! And O, how should we of this land thank and praise God continually for the high favours we enjoy over all Christian lands!

My reception in Tangiers was very encouraging. Often have I been impeded in getting my Bibles through the Custom-house, and sometimes I have met with an absolute prohibition. Not so, however, here, for my books were allowed to pass with the greatest ease, and not a farthing of duty was charged on them. They consisted of Hebrew and Arabic Bibles. No law nor police interposed with their circulation among either Mahomedans or Jews.

There are no *passports* required here, and thus Africa on this point reproves continental Europe.

Ever since I left that quarter, I have had my thoughts upon it, and have been in communication with friends as to its state, and what could be done for it. The Rev. Abraham Ben Olie, a native of Tangiers, a Jew by birth, and now a Christian, and a missionary connected with the British Society for the Propagation of the Gospel among the Jews, has furnished me with much information, and I forward to you extracts from a letter I have lately received from him, bearing

upon subjects of the greatest interest connected with those quarters.

"Respecting the circulation of God's gracious word in the Moroccan empire, all that can at present be done, is to employ an individual to go selling them from one town and village to another. Anything short of this will not be effective. It will, of course, be attended with considerable expense; but I cannot conceive a better plan, if our chief object be to give them a wide circulation. To entrust such individuals as Mr. Tapiero, in every town, with their sale, is not at all desirable. It will be found, in many instances, that they are not disposed of so soon as it may be done, and that the accounts rendered of their sale are by no means satisfactory. I do not think it necessary to give any more reasons for this, as I take for granted that you will rely on my judgment in this matter. As to the circulation of the Arabic Scriptures, that is quite out of the question, for the present. No Jew or Mahomedan will dare engage in such a work. Nor do I believe the Moors would feel at liberty to buy them. I only speak of the Hebrew Scriptures. A Jew is the best party to employ among the Jews. Were it practicable to circulate the Arabic Scriptures, a Mahomedan would be required. Neither Jews nor Mahomedans would buy the Scriptures at the hands of a Frank, or Christian, so readily as from one of their own creed; while a Frank cannot penetrate into the interior of the country. On the 8th of March, I reported to the Society my feeble exertions, and comparatively good success, in distributing the Word of Jehovah at Mogador. But as you read that letter, I need say no more about it.

"To Tangier I sent, in all, eighty-nine copies, and I lately heard that most of them have been disposed of, partly at Tetuan; and I intend to send some forty copies which remain in my hands. In a letter I wrote to Mr. Knolleke, on the 26th March, I apply to the Bible Society for 700 copies of Hebrew Scriptures, which I trust they will soon forward to me.

"Though I expect that by this time the Committee of the Bible Society must have decided on my application, nevertheless you may lay before them the following plan:—

"I. Gibraltar to be the *dépôt*, as it is far easier, and much less expensive to forward them from hence to any port along the coast, and from thence to be taken to those towns and villages in the interior of that part of the coast.

"II. To employ a proper person—one who would feel interested in the good work—paying him a sum not exceeding eight dollars a month, besides his travelling expenses.

"III. The said colporteur to be under the direction and superintendence of some missionary here, who should report his proceedings to the Bible Society once every quarter.

"If we find this plan to work well, then we can extend it, by employing another colporteur in Algeria,—my future principal sphere of labour. All I fear is that, unless it be carried on in a large scale, the products will hardly cover the expenses, considering the low price the Scriptures bring in this quarter. But if, on the contrary, the colporteur should be supplied with as many copies as he can dispose of, I think that one-third of

the monies realised in a year will pay all the expenses.

"I need not describe the state of education throughout the Moroccan empire. That you well know. My opinion is, that we must not, nor can we safely, meddle with the Mahomedans now. If we wish to reach them, it must be through the Jews—that is, we must begin with the Jews; and after the prejudices of these have vanished away, and they learn, from the effects and results following the education we may impart to their children, to value and appreciate good education—an education beginning and ending with the Bible; then, and only then, will the Mahomedans be prepared to accept of our services and aid in the instruction of their children. I would lay down the following, as the best and most judicious plan to begin with:—

"To establish schools for boys only, in Tangier, Tetuan, and Mogador, where Hebrew and Spanish in the first two, and Hebrew and Arabic in the last, should be taught. No Jew thinks of sending his son to a school unless he is taught Hebrew. Grammar, arithmetic, and geography, should be taught in Spanish. The scholars should not be required to read the New Testament at first; but the teacher should, without reference to either the New Testament or to Christianity, teach them the truth of God as revealed in the Old Testament Scriptures. I believe that a school so established, and well conducted, in each of those places, will make the Jews, at the end of the first year, willing to send their daughters also to school, and will prepare the Jews of the other less civilised ports to welcome the same benefits for themselves. The Moors, seeing the benefits the Jews derive from such schools, will be led to desire and, perhaps, to ask the same blessing for their children. No foreigner should be engaged as schoolmaster, but persons from the place itself. These, however, will require to be instructed in their duties; and for this purpose a foreigner should be employed, to teach them their duties, and superintend the various schools so established. Meantime, Jewish missionaries should be at work in those places, introducing the New Testament into every Jewish family, and making them acquainted with its blessed contents, which is the most effectual way of removing their prejudices against it; and thus prepare the mass of the people to allow their children also to read them. When such comes to be the case in any place, the New Testament should be introduced to the school. Thus much on this important topic.

"When the news of my dear mother's decease reached me, I was ready, and only waiting the steamer's arrival, to proceed to Oran. This sad bereavement impressed my mind very strongly with the vanity of this world, and the importance of being ready for that better world. This led me to think that I was not doing the will of God our Saviour; that I was too careful of my life, at the neglect of the Redeemer's cause; that I ought to go to my native country and preach the Gospel, leaving the result with Him who governs the universe. Mogador came at the moment to my mind, and, after much prayer and supplication for directions from above, I determined to go there, believing that He whom I serve

would protect me. I consulted nobody here, and I only mentioned it to two of my most intimate friends, just when I was about to quit the place. I was at Mogador in the latter part of 1846, and was the guest of the chief rabbi for above two months. Of my labours there I trust you will read somewhat in the *Jewish Herald*. This I mention to you, because I place the greatest confidence in you, and have no hesitation, therefore, to open my heart to a dear brother in the Lord.

"The Jews at Mogador speak Arabic only: a few of the rabbis understand the sacred tongue a little. It is only at Tetuan, Tangier, Arzila, Larache, and Alcazar that the Jews speak Spanish. Everywhere else in the empire they speak an Arabic as peculiar to themselves as their Spanish is.

"True, I spoke of the Moroccan empire as containing half a million of Jews, and of the Spanish Jews as numbering two millions. But I committed a mistake, for I ought to have said the Barbary States, instead of the Moroccan empire; besides, not meaning preciseness, I made use of a round number. You know that no census is taken in that country; but, judging from its extent, and my necessarily imperfect knowledge of its population, I will try to answer your inquiries about the number of Jews, &c.

"I have consulted all the authorities I could, and think the following statement may not be far from the truth.

"The Moroccan empire comprehends the kingdoms of Fez, Morocco, and Tafilet. Population, at present, between 7,000,000 and 8,000,000. Jews in the empire somewhere about 150,000, distributed as follows:—

"*Capitals*—Morocco, 80,000; Fez, 28,000; Tafilet, 9,000.

"*Cities*—Mequinez, 22,000; Tarudant, 6,500.  
 "Towns—Wazan, 600; Sheshuan, 700; Alcazar, 1,800.

"*Ports*—Tetuan, 20,000; Tangier, 4,500; Arzila, 100; Larache, 800; Salce, 1,500; Rabat, 4,500; Mazagan, 400; Safi, 500; Mogador, 3,200; Agadir, 400.

"The province of Rif, 6,000; and that of Suz, 12,000; making a total of 149,500.

"The State of Algiers contains between 80,000 and 40,000. That of Tunis, from 100,000 to 120,000. The State of Tripoli, about 50,000; and that of Barca probably 20,000.

"According to the above there are somewhere between 849,500 and 880,000 in the Barbary States only.

"By Spanish Jews it is meant not only those who still speak the Spanish tongue, but also all the descendants of the Spanish Jews, though they may not speak Judeo-Spanish. Such are all the Jews in the five Barbary States, in this place, in Italy, Turkey, Palestine, Holland, and even England. They are generally known by the name Sephardim—Spaniards, sometimes called also Portuguese, while the rest are called Ashquenazin—German, Jews. Besides those in the northern coast of Africa, there are about 80,000 at Constantinople, a goodly number at Smyrna [say 40,000], some 20,000 at Amsterdam, and others in various ports in the Mediterranean, who still speak Judeo-Spanish.

"The inhabitants of the empire may be divided into two principal classes, the Berbes or Tribes, of which there are between fifty and sixty, and the Moors, who inhabit the ports and inland towns. The former are by far the more numerous, perhaps three to one. There are, I should think, above 800,000 coloured people in the empire, a third of which are slaves."

## Home and Miscellaneous Intelligence.

### EVANGELICAL ALLIANCE—BRITISH ORGANISATION.

#### CONTRIBUTIONS IN AID OF THE AUGUST CONFERENCE—PREPARATIONS FOR ATTENDING THE CONFERENCE—PUBLIC MEETINGS—PRESENTATION OF PRIZES FOR ESSAYS ON POPERY.

CONTRIBUTIONS IN AID OF THE AUGUST CONFERENCE.—The Committee on "National Conferences," especially appointed for this object, have already stated that they do not feel at liberty to rely on the general funds of the British Organisation, for meeting the expenses which must be incurred by the arrangements determined upon; and they again remind their friends that, to be enabled to carry them out at all satisfactorily, they depend upon *special* contributions. Such contributions have, to some extent, been placed at their disposal; but a much larger amount will be required than they have yet received. And they renew their entreaty, that whatever is intended to be done, may be done without delay, as matters of considerable importance are obliged to be kept in abeyance till they shall have ascertained the resources likely to be at their command. It is exceedingly gratifying to them to be able to report that their appeal has been favourably responded to from quarters, both at home and abroad,

into which, under ordinary circumstances, they would not have thought of looking for support. The following extracts, especially, from a communication addressed to the Official Secretary by the brethren at *Agra*, will show with what deep interest the proceedings are regarded in that distant region:—"Dear Brother in the Lord,—With reference to the circulars of the Evangelical Alliance, dated December 23rd, 1850, and January, 1851, inviting Christians from all parts of the world to meet in conference on the 20th of August next, the Committee of the Agra Branch Association are sorry to say that, owing to the great distance, it will be out of their power to send any delegates on that occasion. They are, however, anxious to express their sympathy with the movement, and accordingly a subscription has been got up among the members of the Association here, which has amounted to 150 rupees, of which I now send you 120, amounting to £11 10s. \* \* \* We wish the money to go towards defraying the

expenses of the meeting on the occasion of the Conference. Besides this, if the reports of the addresses and lectures made on the occasion should be published, we beg that a few copies may be sent to us, in order that, as we cannot bear them, we may have the benefit of reading them. \* \* \* I need hardly say, in behalf of our Committee and of the members of our branch, that we feel deeply interested in the Conference which you have proposed, and shall endeavour to be with you in spirit, and to assist you by our prayers. I remain, very truly yours, J. L. SCOTT. —Agra, April 22, 1851."

**PREPARATIONS FOR ATTENDING THE CONFERENCE.**—At a meeting of the Committee of the Belfast Sub-division, the Rev. Dr. Drew in the chair, it was resolved,—“1. That this Committee express their great gratification in the efforts now made by the Council in London, under the Divine blessing, to improve the occasion of the Great Exhibition to the glory of God, (when so many thousands of foreigners and others will be in London,) and we assure them of our sympathy and prayers. 2. That the following office-bearers of the Belfast Sub-division of the Irish Division of the Alliance be requested to attend the Great Meeting of the Alliance, to be held in London, August 19th, 1851:—Rev. Dr. Drew, Rev. Dr. Edgar, Rev. Professor Gibson, Rev. J. Nelson; James Stanfield, Esq., A. G. Wilson, Esq., with the Chairman, and Vice-chairman, W. B. Price, Esq., and J. Gibson, Esq.” A letter has also been received from A. G. Ellis, Esq., in which he states that the Edinburgh Committee have collected funds sufficient to enable them to defray the travelling expenses of fourteen clergymen, whom they accordingly purpose engaging to attend the Conference, provided the friends in London will accommodate them when there. Might not every Sub-divisional Committee adopt the plan of which Edinburgh has thus set an example, and by special subscription ensure the attendance at the Conference of at least some one or two of its members? A circular has already been issued with a view to ascertain what amount of accommodation can be provided for those who may visit us; and a very natural anxiety prevails, that a sincere and open-hearted welcome may greet the members of the Alliance when they assemble in London. A Committee has also been appointed for the purpose of engaging, wherever they may be available, the kind offices of a cordial and generous hospitality; and as this *Journal* doubtless finds its way into the hands of many who might not otherwise be informed of the arrangements necessary to be made, the Committee would take advantage of such a medium to ask whether it will be convenient to any of them, be they members of the Alliance or not, to afford Christian hospitality to one or more of our brethren during the Conference; and whether, from amongst the circle of their friends, or, if ministers, the members of their congregations, they can furnish the names of any who would be likely to render assistance in the way of providing accommodation? Should there be in any quarters a disposition to respond favourably to these inquiries, a line to that effect may be

addressed to the Official Secretary, 7, Adam Street, Adelphi.

**PUBLIC MEETINGS.**—The annual meeting of the Irish Division was held at Dublin, on the 10th of April, in the large room of the Rotunda, and was numerously and respectably attended. Among those on the platform were the Revs. Mr. Hare, Dr. Urwick, Mr. Hewson, W. B. Kirkpatrick, R. Dill, J. Elliott, R. Massaroon, D. M'Affee, A. King, J. Armstrong, H. Prior, J. Hands, J. Stroyan, J. Milligan, J. Short, J. Graham, and H. Deery; Messrs. N. B. Duncan, M.D., S. M. Greer, T. Turner, P. D. Hardy, W. Tough, G. Foley, J. Hayes, &c. The chair was taken by Sir W. Betham. The meeting was commenced with a hymn and prayer by the Rev. Mr. Massaroon. The Rev. A. King read the 133rd Psalm and a portion of the 4th of Ephesians. The chairman said he felt great satisfaction in appearing before them again, at the close of another year, and in stating that the Evangelical Alliance was not only in existence, but also in extensive and important operation. Its operation, though perhaps silent, extended not merely to this country, but all over the world. Their grand motto was “unity,” that Catholic principle which embraced within its bond every true believer who loved the Lord Jesus Christ in sincerity. It was contradistinguished from uniformity. That principle excluded all but those who seemed to think that the Creator would only be satisfied by one particular form of worship.—Instead of presenting a regular report, Mr. Geo. Foley, the Hon. Sec., thought it more advisable to make a verbal statement of some of those great principles on which the Alliance is based, and also of its proceedings. The meeting was afterwards addressed by the Rev. Mr. Graham, Primitive Wesleyan Methodist; Rev. J. Elliott, Rector of Crumlin; Rev. Mr. Milligan, Baptist minister; Rev. D. M'Affee, Wesleyan; Rev. W. B. Kirkpatrick, Presbyterian; Rev. Dr. Urwick, and P. D. Hardy, Esq.

It was mentioned by one of the speakers that very soon after the Reformation, when Rome began to revive a little from the mighty shock she met from Luther and his contemporaries, and when Protestantism began to languish a little, Archbishop Craumer formed an idea of having such an institution as this, and wrote to the celebrated Calvin in Geneva, to ask if it would be possible to have a meeting of all the representatives of the Protestant church. He entered fully into the matter, and said he would gladly cross the seas for the purpose of healing the divisions, and of consolidating the strength of the Protestant churches.

On the evening of the same day, a meeting of the members and friends of the Alliance at Birmingham was held at the Town-hall. The attendance at the commencement of the meeting was not large, but during the evening the hall became tolerably well filled. Among those present were the Revs. J. A. James, J. R. Mackenzie, Sibree, Ledsam, Harding, S. F. Morgan, and Evans; Dr. Dixon, Dr. Melson, Dr. Frearon, W. Chance, Esq., Major Purton, Col. Fryer, Alderman J. James, Councillor W. Lucas, and Messrs. Bennitt, Richards, Phipson, Simpson, &c. The meeting was opened with

singing and prayer, and suitable portions of Scripture were read by the Rev. J. A. James, who afterwards addressed the meeting on the condition of the Christian church and the objects the Alliance had in view.

He contrasted the calmness and peace of that meeting with the whirlwind of excitement which characterised the meeting on the papal aggression, when he last appeared on that platform; and said that he should vacate the chair, and give way to that large-hearted and public-spirited man, who was a lover of all good men, and a promoter of all good works—W. Chanoe, Esq.; who then took the chair, and remarked that he was not a member of the Alliance, which he only knew by name, but trusted that he should, during the evening, become better acquainted with its principles. He desired Christian unity, and thought that if it could be more needed at one time than another, it was at the present time, when they had to encounter a common enemy. The Rev. J. P. Dobson delivered the first address, on "the Principles and Basis of the Alliance;" the Rev. G. H. Davis, of Bristol, the second, on "the Objects of the Alliance;" and the Rev. T. R. Birks, rector of Kelsall, the third, on "the Nature of Christian Union contemplated generally." Mr. Birks was followed by the Rev. Dr. Dixon, who observed that he was not a member of the Alliance, but could not tell how it was, as he assented to every proposition on which it was founded. He was succeeded by the Rev. J. R. Mackenzie, who delivered an able address on "the Circumstances of the Times as additional reasons for Christian union."

**PRESENTATION OF PRIZES FOR ESSAYS ON POPEERY.**—The Glasgow Sub-division held their monthly soirée,—the last of the season,—on Monday, the 21st of April, in Merchants' Hall, Hutcheson Street, J. Henderson Esq., of Park, occupied the chair, supported on the right by Sheriff Robertson; the Rev. Dr. Buchanan, the Rev. Dr. Bates; the Rev. J. A. Wylie, of Edinburgh, and the Rev. Dr. Bryce, of Aberdeen, two of the successful competitors; and on the left by the Rev. Professor Hill, the Rev. Dr. Smyth, and the Rev. Dr. Eadie. On the platform were also, the Rev. Dr. King, the Rev. Dr. J. Macfarlane, the Rev. Dr. Wardlaw, the Rev. J. Edmond, and many other friends, both clergymen and laymen. The hall was well filled with a most respectable assemblage of ladies and gentlemen. The Rev. Dr. Hill commenced the proceedings by imploring the Divine blessing. After a service of excellent tea and other refreshments, devotional exercises were engaged in, being conducted by the Rev. Dr. Smyth. The Rev. J. Edmond then delivered the usual address, after which, the chairman called on Dr. Bates, to give some account of the proceedings of the Evangelical Alliance, with reference to the prizes about to be awarded; and on Dr. Eadie, to introduce the prizemen. He then rose and said, the very agreeable task had devolved upon him of handing over to the two successful candidates, who were present, their well-earned prizes. The prize of £100 having been received by the Rev. Mr. Wylie, he said, for the past seven years of my life, popery has formed the almost uninter-

rupted subject of my study. I have studied it in prophecy, I have studied it in history, and, last of all, I have studied it in its living policy, by which it is verifying, in the face of the world, all that prophecy spoke and history wrote concerning it, and by which its present priesthood are endorsing the awful tragedies of the past times, and showing themselves heirs to their fathers' sins. It is to this, and not to any peculiar gift of mine, that I attribute the place my essay holds on the first list. The papacy has been asleep for a century, and now the report has been industriously circulated that it has slept off its old dispositions and habits—in short, that it is changed. Its only chance of succeeding in its present criminal designs lies in getting the world to believe this report. The papacy changed! Even Rome herself never attempted to palm off a grosser delusion upon human credulity. We know not which is greatest, the audacity of the Papist who asserts such a proposition, or the silliness of the Protestant who gives it a moment's credence. Nay, instead of growing a better thing, it is growing a worse thing. In proportion as the world is getting better—in proportion as enlightening and civilising influences are diffused, the evil and venomous principles of popery are necessarily roused into more violent and deadly action. The papacy was a more tolerant thing in the dark ages than it has been since the Reformation; and should it ever again get the upper hand in Britain, it will prove itself a more ferocious and bloody persecutor in the nineteenth century than it was even in the sixteenth. Give it power, and it will begin to-morrow to build Inquisitions in the name of God, and burn men under the symbol of the cross. But why should we have recourse to general reasonings? Let us look at Europe and see if the papacy is changed. What is popery doing at this hour for liberty? In 1848, she planted trees of liberty; but the liberal constitutions which that year inaugurated she put down with the sword. In this she acted after her usual manner, according to which she presents the symbol, but withholds always the substance. What is she doing for education? She condemned the Government colleges in Ireland, because we would not teach transubstantiation in them; and in France she has got the power of the schools into her own hand, only to turn adrift the schoolmasters—and if there is one more distinguished for science or literature in any French or Italian university, he is either expelled or in hourly danger of being so. What is she doing for science? She has placed the Newtonian philosophy under her ban, and is erecting upon its ruins the crystal spheres of Ptolemy. The sun, according to the pontifical astronomy, is in size but a hundredth-part of the dome of St. Peter's. What is she doing for literature? Delicately and judiciously fostering it under the censorship of a Borgia; proscribing Whateley's "Logic," and circulating in cart-loads the "Book of Dreams." What is she doing for commerce? Why cannot you, the merchant princes of a city unrivalled save by London, trade with the continental nations on the same terms on which you permit them to trade with you? Why, because the entrance of every Catholic port is bestridden

by a priest, like a Rhodes Colossus in miniature, who stands there to keep out "such filth" as Protestant goods and Protestant books. What is she doing for the poor? She washes their feet in vessels of gold, but rapaciously swallows the entire revenues of charities and hospitals. While the Italians are begging their bread, she has squatted upon two-thirds of their soil, whose fruit she devours. Last of all, what is she doing for the Gospel? There is one book which dare not enter those gates within which God's vicar sits enthroned. That book is the Bible. "Give us God's blessed Word," is now the cry of thousands in Italy; and she answers that cry by the dungeons in Rome, the galleys in Tuscany. There the church of Rome is showing herself at this moment the deadliest enemy of every interest of the human family. There is one grand preliminary before rational liberty can advance; one grand preliminary before education can advance; one grand preliminary before science, or literature, or commerce can advance. There is especially one grand preliminary before the Gospel can advance, and the dark places of the earth be enlightened. What is that preliminary? It is the overthrow of the papacy. We trust that the eyes of all

classes will speedily open to this; that the advocate of constitutional liberty, the man of science, the merchant, and the philanthropist, will see that popery is as much their enemy as she is the enemy of Christianity; and that a powerful confederacy will speedily be formed to sweep from the earth this enemy of the human race. The Rev. Dr. Bryce having received the third prize of £25, briefly addressed the meeting, urging the necessity of measures being taken to induce Parliament to withdraw all support from the Roman Catholic College of Maynooth. A vote of thanks to the adjudicators of the prizes was then moved by Dr. King, and seconded by Mr. Sheriff Robertson; which, having been put and adopted amidst much applause, was acknowledged by Dr. Wardlaw; and the Rev. Dr. J. Macfarlane concluded the meeting with praise, prayer, and the benediction.

•• We exceedingly regret that the press of other matters connected with the Alliance in our two preceding numbers, has prevented our being able to give an earlier notice of these interesting meetings, and especially of the last of them, which appears to have been a truly magnificent occasion.

## THE AUGUST CONFERENCE.

PREPARATIONS FOR IT—PARTIES EXPECTED TO ATTEND IT—COMMUNICATION FROM THE CANTON DE VAUD.

Since "The Foreign Conference and Evangelisation Committee" have given into the hands of the Alliance the conduct of the proposed conferences with foreign brethren in August next, the Committee appointed by the latter body under the title of "The National Conferences Committee," have been diligently employing themselves, both with the necessary preparations at home, and in correspondence with brethren abroad. Freemasons' Hall has been engaged for the meetings; and arrangements are in course of being made, as in 1846, when the Evangelical Alliance was formed, for providing hospitalities for our foreign brethren, and other friends, among the Christian families of the metropolis. The experience acquired on that memorable occasion turns to advantage now; and we have no doubt that should the attendance be even larger than it was then, which seems by no means an unlikely circumstance, everything will proceed with equal order and comfort. Brethren of large experience and competent information have undertaken to prepare themselves to speak on the state and prospects of evangelical Christianity in their respective countries, and to bring with them carefully written documents exhibiting their Christian statistics, together with whatever may be especially worthy of notice in the diversified phases of Popery, and Infidelity, and the multifarious methods of Sabbath desecration. We think we do not speak extravagantly when we express our opinion that such a series of papers on the spiritual condition, wants, agencies, and prospects of Christendom will be presented to these meetings, and afterwards, we hope, laid before the Christians of Britain, as they have never before seen. And then it will be for them to say to what permanently good account all this information, so industriously provided for them, shall be turned. They have spent their resources for the last half century almost exclusively on Heathendom, while Christendom, scarcely less needing to be evangelised, has been all but totally neglected. We do not grudge what has been done for the former, but we are sure there is an urgent necessity for turning our thoughts upon the latter. Men of God there are, retaining the pure doctrines of the Gospel, and labouring to recall the Continental churches to their pristine faith, in the various countries of Europe, who are struggling amidst immense difficulties and oppressions, and they sigh for the helping hand which their fellow Christians might stretch out to them. We must be borne with while we earnestly plead for them and for the cause of Protestantism—in other words, the cause of Scriptural Christianity—as against the opposite but alike deadly antagonists of Rationalism and Popery, and implore the churches of Britain to manifest a warmer interest in the state of religion upon the Continent of Europe.

We subjoin an interesting communication from our friends in the Canton de Vaud, responding to the invitation to attend the Conference. In addition to this, we are happy in being able to state

that the Moderator of the Vandois church in the valleys of Piedmont, the Rev. M. REVEL, has intimated his intention to be present. After centuries of persecution, this ancient Christian community is raising its head again, under the wise and noble protection of the present King of Sardinia. Two churches are on the point of being built by the Vaudois, one in Pignerol, the other in Turin. On the prosperity of this community the future religious destinies of Italy, probably, to a great extent, under God, depend. We are sure that a hearty welcome awaits its representative when he appears among us. We learn also that M. PÉTAVAL, of Neuchâtel, the zealous friend of the Jews, communicates his intention to be with us. He is now on a tour of amicable visits to the synagogues of France, to propose to their rabbis and eminent laymen to meet himself and others in London, between the 9th and 19th of August, for the friendly discussion of the great question between Jews and Christians. Our letters from Germany, we may add in conclusion, give us reason to expect an influential attendance from that country. With these expectations we trust that arrangements will be made to enable our own ministerial brethren in the British provinces to enjoy the gratification of meeting so many distinguished servants of the same glorious Lord, that through them the bonds of Christian unity may be multiplied and strengthened between the several parts of the true church of Christ.—EDITORS.

#### SWITZERLAND.

Lausanne, April 8th, 1851.

To the Council of the British Organisation of the Evangelical Alliance:—

Grace and peace be multiplied unto you from God the Father and the Lord Jesus Christ, by the communion of the Holy Ghost.

Dearly beloved and honoured Brethren,—It is with sentiments of lively gratitude to the Lord that we have received your circular of the 23rd of December, 1850, in which you communicate to us your design of taking advantage of the time when a large number of Christians of diverse denominations and various countries will be in England, visiting the Exhibition of Arts and Industry, for causing, as much as in you lies, this important circumstance to turn to the glory of God, and to further the progress of union among the redeemed of the Lord.

That thought, we feel assured, has emanated from the Lord, and from the depths of our hearts we feel it needs His blessing. For in the midst of the fears which the idea of this immense concourse of people arriving, from all parts of the globe, in your country, animated with widely diversified sentiments, pre-occupied with their worldly interests and their carnal lusts, rather than with the concerns of their immortal souls, excites in many minds, we are comforted by the thought that there will be a powerful counterpoise to the evil, in the efforts made by British Christians, and especially by the members of the Evangelical Alliance.

Doubtless, Jehovah reigns in the midst of the nation, and He who calms the raging of the sea and stills its waves, is able to quiet the tumult of multitudes gathered in one place, even should they be joined together in their proud though vain attempt to build a tower reaching to the very heavens. We trust, then, that He will watch over your country, and your great city, and will in some way cause this plan, conceived by men, to tend to the advancement of his kingdom. Moreover, if we are correctly informed, some elevated thoughts and desires to contribute to the progress of universal peace among the nations, have had their part in the formation of this scheme. But you have well understood that, on this solemn occasion, you should be "workers together with God;" and that if there must needs

be, in such a gathering of men as is about to take place, much evil perpetrated, there ought also to be a proportional demonstration of Christian activity. You have observed that the Exhibition of 1851 imposes on the Christians of London, and of Great Britain in general, great obligations, and you have addressed yourselves to the work with zeal; to the end that where the enemy raises his fortresses and lays his snares, the children of light may not be accused of being less prudent in their generation than the children of this world. You have lifted up the standard of the Lord.

As for us, who are only able to aid the accomplishment of your praiseworthy design at a distance, we ardently wish you courage, perseverance, and success, in this good enterprise, to which you go forth armed only with truth and love. We wish to aid you more directly, and to work with you in winning souls to Christ, and in extending his kingdom, by showing to the world that the children of God of all tribes, of all nations, and all tongues, can unite on the foundation of faith, and agree in one mind, for the glory of their Universal Head. But, if some of us will be able to accept your fraternal invitation, it will only be a few. We feel bound, then, to express to you, in the name of our brethren of the Canton de Vaud, our sincere desire to be made able to pray much for you by the effusion of the Holy Spirit in our hearts, to the end that great grace may be upon you all, and that your work of faith and labour of love may be abundantly blessed. Not only have we joyfully acquiesced in the idea proposed by our brethren of Geneva, to hold, wherever it is possible, united meetings for prayer, on the day the Conference meets in London, but we have enlisted the Christians of our country to remember you before the Lord daily. For the circumstances in which the church of Jesus Christ is now placed in England, causes it to occupy a grave position; and we feel that a double portion of Divine grace is necessary to enable it to meet the exigencies of the present time. May the Lord, then, more and more unite his children, so that his glory may shine in the midst of them, and the world may know that Jesus is the Christ whom the Father hath sent.

We must write to you later respecting the report which you have requested us to give, in

concert with our brethren of La Suisse Romande, on the progress of the Alliance amongst us. We shall also take the liberty, according to your desire, of intimating to you the names of the brethren who will be able to go to London (bound by the bands which the love of Christ has already formed amongst us), at the beginning of July. Respecting the paper on Statistics, of which mention was made in the letter of Dr. Baird, of New York, we think we shall be able to furnish you with one, at all events, on La Suisse Romande, our brethren of Geneva and Neuchatel being agreeable; but we are waiting some further directions on this point.

In conclusion, we entreat you will express to

the Committee of the Conference for Foreign Evangelisation the cordial interest with which we have watched the commencement of their efforts, and fervently wish they may bear fruit to life eternal.

Receive, gentlemen, and dear and honoured brethren, the assurances of Christian affection, and sentiments of devotion, from your brethren of the Canton de Vaud.

In the name and by order of the Vaudois Committee of the Evangelical Alliance,

C. BAUP, *President.*

M. GALLIENNE, *Vice-President.*

E. TALLONET, *Secretary.*

## SUGGESTION TO TRAVELLERS ON THE CONTINENT.

(To the Editor of *Evangelical Christendom*.)

Sir,—I beg to enclose an extract, just reprinted (by permission) from the “*Stones of Venice*,” in distribution among “*English travellers*.” It is thought that those members of the Alliance, and other Christians, who are already “*abundant*” in the apostolic “*grace*” of labouring for the struggling churches abroad, might find such a circular very useful in their endeavours to rouse other consciences to their claims. Copies of this reprint may be obtained, at 1d. each, or 100 for 100, from the London booksellers, Guillaume, Chester-square, and Blackader, St. Mark’s-lane; Galignani and Delay, Paris; Weyers, Geneva; Jügel, Frankfort; and Tarnier, Toulouse.

I am, Sir, your obedient servant,

June 3rd, 1851.

M. E. M.

*English Travellers and Foreign Churches.*  
From Appendix xxv. to the “*Stones of Venice*,” by John Ruskin, Esq., M.A.

“Therefore, as ye abound in everything . . . patience and in knowledge and in all diligence . . . See that ye abound in this grace also. . . . And God is able to make you abound toward you.”—2 Cor. viii. 7, ix. 8.

\* This being the last piece of Appendix I have added to the present volume, I would desire to put its pages with a question to my readers—statistical question—which, I doubt not, is long accurately determined for us elsewhere, and which, therefore, it seems to me, our time need not be wasted in determining for ourselves.

“There has now been peace between England and the Continental powers about thirty-five years, and during that period the English have visited the Continent at the rate of many thousands a year, staying there, I suppose, on the average, each two or three months; nor these an inferior kind of English, but the kind which ought to be the best—the noblest born, the best

taught, the richest in time and money, having more leisure, knowledge, and power than any other portion of the nation. These, we might suppose, beholding, as they travelled, the condition of the States in which the papal religion is professed, and being, at the same time, the most enlightened section of a great Protestant nation, would have been animated with some desire to dissipate the Romanist errors, and to communicate to others the better knowledge which they possessed themselves. I doubt not but that He who gave peace upon the earth, and gave it by the hand of England, expected this much of her, and has watched every one of the millions of her travellers as they crossed the sea, and kept count for him of his travelling expenses, and of their distribution, in a manner of which neither the traveller nor his courier were at all informed. I doubt not, I say, but that such accounts have been literally kept for all of us, and that a day will come when they will be made clearly legible to us, and when we shall see added together, on one side of the account book, a great sum, the certain portion, whatever it may be, of this thirty-five years’ spendings of the rich English, accounted for in this manner:—

“To wooden spoons, nutcrackers, and jewellery, bought at Geneva, and elsewhere among the Alps, so much; to shell cameos and bits of mosaic bought at Rome, so much; to coral horns and lava brooches bought at Naples, so much; to glass beads at Venice, and gold filigree at Genoa, so much; to pictures and statues and ornaments everywhere, so much; to avant-couriers and extra post-horses, for show and magnificence, so much; to great entertainments and good places for seeing sights, so much; to ball-dresses and general vanities, so much. This, I say, will be the sum on one side of the book; and on the other will be written—

“To the struggling Protestant churches of France, Switzerland, and Piedmont, so much.

“Had we not better do this piece of statistics for ourselves, in time?”



## Brief Notices of Books.

*Biblical Commentary on St. Paul's First and Second Epistles to the Corinthians.* By H. OLSHAUSEN, D.D., Professor of Theology in the University of Erlangen. Translated from the German, with additional notes by the Rev. J. E. Cox, M.A., F.S.A. Edinburgh: Clark. 8vo. Pp. 380.

One of the chief peculiarities of this volume is the opinion which the learned professor maintains, that the party in the Corinthian church, which called itself after the name of Christ, did not consist, as is the common sentiment, of the true believers there, but of a distinct schismatical section, like those who said they were of Paul, of Apollos, and of Cephas. This opinion is endeavoured to be established in the introduction, and is assumed throughout the Commentary. Those who are addicted to Biblical studies are already better acquainted with the value of Olshausen's critical labours than we can pretend to make them, by what we might say of the learning and ability of the distinguished author. His Commentaries on the Gospels, Acts, and Romans have been some time before the British public, from the press of Messrs. Clark, and they announce other volumes, in addition to the present, on St. Paul's Epistles, which we shall gladly welcome, from the aid we have derived from those already in our hands.

*Life and Immortality brought to Light through the Gospel. A Funeral Discourse on the Decease of the Rev. Algernon Wells.* By Rev. T. BINNEY. To which is prefixed, the Funeral Address by the Rev. H. F. BURDER, D.D. London: Jackson and Walford.

*Services occasioned by the Death of the Rev. John Pye Smith, D.D., LL.D., F.R.S., F.G.S., comprising the Oration at the Interment by the Rev. G. CLAYTON, and the Funeral Discourse by Rev. J. HARRIS, D.D.,* London: Jackson and Walford.

These discourses and orations, each distinguished by its own characteristic excellence, while they do homage to departed Christian worth, serve to remind us how great is the loss the church of Christ has sustained by the removal of two men, greatly differing, indeed, the one from the other, but both occupying stations of honour and extensive usefulness. They both belonged to the same branch of the One church; and that branch, rich as are the clusters still hanging upon it, cannot but feel itself despoiled, in no common measure, now that such fruit has been plucked. An arduous task devolved on those who had to appear before the public on the occasion of their decease, and to speak of them in terms at once adequate to the estimation in which they were held, and at the same time calculated to magnify, not them, but the grace of God, which made them what they were. But that duty they discharged with great ability; and these publications will be treasured as amongst the most valuable of the class to which they belong.

*The Four Witnesses; being a Harmony of the Gospels on a New Principle,* by Dr. ISAAC DA COSTA, of Amsterdam. Translated by D. D. SCOTT, Esq. London: Nisbet. 8vo. Pp. 480.

This is an interesting and valuable contribution to our biblical literature. The noted work of Strauss led the writer to give a series of lectures, in Holland, on the Gospel history; and the substance of these,

divested of their controversial character, is here offered to the British public. The main ideas are these—that the four Gospels were written successively, in their present order, and that each later evangelist was acquainted with his predecessor's; that each has internal evidence to fix its own authorship; and that the seeming differences may be explained, in general, by the distinctive and characteristic object of each Gospel. The work abounds in interesting remarks on the minutest features of resemblance and difference. We are not convinced by the author's reasoning, as some of the points embraced in his argument; as, for instance, that St. Mark was a Gentile soldier; or that the genealogy in St. Luke is that of Joseph, and not of Mary; or that the sixth hour in St. John is to be reckoned backward from the sunset. He has also carried too far, in our opinion, his principle, with regard to St. Matthew, of an idiomatic use of the plural number. We cannot accept the solution that by two demoniacs are meant one only, and some passenger whom he was seen to have assailed. But when every drawback has been made, the volume will be found rich in valuable thoughts, and striking perhaps original observations; though they hardly amount to the description in the title-page and introduction, of an entirely new principle for harmonising the Gospels. No one, we think, can rise from a perusal of the work, without a deeper insight into the Divine wisdom which marks every part of the inspired narratives.

*Church Reform: A Letter to the Right Honourable the Lord John Russell, M.P.* By EDWIN CAULFIELD, Esq. London: Nisbet and Co. 8vo. Pp. 30.

It is no business of ours to meddle with the controversies which arise in the various ecclesiastical bodies of the country. We heartily wish them increasing conformity, in their doctrine, their discipline, and their ministry, to the New Testament, and in order to this, we rejoice in all sincere Christian efforts to amend what is wrong in them, and to strengthen what is right. It is not beyond our province, however, when an earnest appeal, in the present, is made in a becoming spirit—pointing out where the writer conceives may be found the seeds of a deadly and wide-spread heresy, and what remedy may be hopefully used to counteract, and ultimately to eradicate it,—to call attention to it. This we do, commending this pamphlet to the perusal of members of the church of England who wish to see that great religious community cleared, in her standard and formularies, from an authorised participation in the antichristian errors and Romanising tendencies of Tractarianism.

*A Commentary on the Epistle of Paul the Apostle to the Romans, with a New Translation and Explanatory Notes.* By W. W. EWBANK, M.A. Vol. II. London: Parker and Son. Post 8vo. Pp. 217.

In our January number, page 64, we noticed the former volume of this admirable work. The character we gave of it, we now extend to the second volume. It is distinguished by the same critical acumen, the same perspicuous and elegant style, the same variety of illustrative notes, and the same clear and forcible exposition of apostolic doctrine.

## Original Papers.

### THOUGHTS ON THE APPROACHING CONFERENCE OF THE EVANGELICAL ALLIANCE.

BY THE REV. RALPH WARDLAW, D.D., OF GLASGOW.

"THE EVANGELICAL ALLIANCE,"—what is it? The question has been often asked, and is often satisfactorily answered. Its designation, as an ALLIANCE, implies *union—combination*; while its distinctive epithet, as "the EVANGELICAL Alliance," implies that the principles of the Gospel are its basis, the faith of the Gospel its bond, and the interests of the Gospel its object. Its nature and designs, indeed, are now generally known, its fame having become world-wide. But, even on the part of those whom it was intended to unite, its claims to countenance and support have been variously appreciated. By some, it has been complained of as, in its principles of union, too comprehensive; by others, as too circumscribed: from which, the conclusion seems to be reasonable, that its founders have hit the happy golden mean between latitudinarianism and bigotry. Without laying claim to what pertains to no human institution—perfection; without affirming the doctrinal basis of the Alliance to be such as ought to meet and satisfy the views of all; our only regret is, that it has not proved as comprehensive in point of fact, as it undoubtedly is in point of principle. Had all who really knew and loved the Gospel, as set forth in its constitution, felt themselves at liberty to unite, and to consult, and pray, and act together, what a glorious and lovely union it would have been! What a magnificent and charming spectacle its assemblies! When thus consisting of Christians from all quarters of the world, differing in many things, but one in Christ, and in no respect compromising or merging their respective conscientious peculiarities;—if we except, perhaps, what might be called the last Jewish and the first Christian Pentecost, and the yet future scenes of millennial harmony,—the terms of the poet, when anticipating the latter, would hardly have been extravagant in application to its halcyon gatherings:—

"—Such as earth  
Saw never; such as Heaven stoops down to see."  
That a delightful triumph they would have presented of the "ONE FAITH,"—of the great and blessed truth which unites the entire community of the faithful on earth, and joins them to "the spirits of just men made perfect" in heaven!

To all who have been present at them, the last Conventions of the Alliance have been scenes of equal pleasure and profit,—scenes

of the spring-tide of Christian love and sacred gladness—"the joy of the Lord." And both the love and the joy are practical principles,—principles whose increase and extension, even were no other end answered by the meetings, can never fail of beneficial productiveness: the love being the very spring of zealous and devoted action; and the joy the personal and social "strength" of the agents.—But the meetings just in prospect hold out the promise of unprecedented interest. The season selected for them is specially propitious. The opportunity was one which it would have been a sin to lose. Objects of a different description have brought together to the metropolis of our country, attracted by self-interest, curiosity, the love of science, or philanthropy, representatives of all the nations of the civilised or half-civilised world. The objects are in themselves good, and of public utility. The interest of them is universally and intensely felt, from the palace to the cottage,—from the sceptre to the shuttle and the plough. It was surely right that something should be done by Christian benevolence to render this World's Convention available for some of its own appropriate ends;—for the conservation of the interests of morals, when exposed to hazard from the conflux of so vast an amount and variety of evil as well as of good,—and for the more direct promotion of the prosperity of true religion. The Council of the "Evangelical Alliance" has accordingly determined to have a *Christian* Convention at the same time with the *National* one. The objects held out by the "Great Exhibition" of the science and industry of the nations, are of world-wide attraction. Though viewed in different lights, and with different sets of feeling, by the men of the world and by the people of God, they yet have an interest, and a more than harmless interest, even in temporal respects, for both. And when, from all quarters, so many of the friends of Christ were coming together at any rate, it was well not only to give the opportunity to such as might so come, of "seeing each other in the face,"—of holding Christian fellowship together, and of consulting together about matters of common concern to them as fellow-subjects of a kingdom which is independent of all national distinctions,—the kingdom which "is not of this world:" but to go a step farther, and, as far as attainable, on an occasion so suitable, to augment their number

by issuing special invitations for the purpose. It is not, it is true, from *all* parts of the world that the subjects of that spiritual kingdom can be gathered. Would it were! But it is one of the mysteries of Providence, and, at the same time, one of the grounds of penitence and shame to the church, that at this day, after the lapse of so many centuries, regions of the earth so extensive should still be in pagan darkness,—“given to idolatry,”—while, to so large an extent, the rest, though partially Christianised, should be divided among Jews, Mahometans, Papists, and infidels! But, while this state of things furnishes cause for “lamentation, and mourning, and woe,” it forms, at the same time, one of the reasons, and none of the least of them, for such a Christian Convention. One of the ends for which it will be held will be, the rousing up of one another’s solicitude for the world’s enlightenment and salvation. When we come up together to this “hill of God,”—this mount of Christian Communion,—it is not to have brought before us a panorama of “the kingdoms of the world and their glory,” and to be tempted by the vision to do homage to the god of this world: it is rather, that we may cast our tearful eyes abroad on their ignorance, and guilt, and woe, and thus to have “our spirits stirred within us” to pity and to pray for them,—to seek, by joint supplication, and counsel, and action, the reclaiming of a rebel world to God. We may, respectively, have our own ideas as to the way in which the accomplishment of this great consummation should be prosecuted, and as to the nature of the consummation itself, which prophecy teaches us to anticipate. We may have, according to our different religious connexions, our respective missionary institutions and plans. But where is the spiritual subject of the King of Zion that cannot unite with his fellow-subjects in the prayer, “Thy kingdom come?” And let it not be forgotten,—cordial union in this prayer is no small part of the means of securing and hastening the end. Let us mark the Saviour’s own encouraging words,—“If two of you shall agree on earth, as touching anything that they shall ask, it shall be done for them of my Father, who is in heaven.” Stop not here. Observe the connexion with what follows. It is important. It forms the ground on which the encouraging assurance is made to rest:—“For where two or three are gathered together in my name, THERE AM I IN THE MIDST OF THEM.” O let this thought be vividly before our minds, when we come together! CHRIST is “in the midst of us;” and THEREFORE it is that our united prayers are heard, accepted, and answered by “his Father and our Father,

his God and our God.” But for his presence, not a single petition of ours could find its way to the Divine throne. But He “is in the midst of us,” of a truth. Delightful assurance,—and from his own lips, the lips “into which grace was poured!” He appropriates our petition. He gives it a place in his own intercession within the veil. With the “much incense,” significant of the Divine satisfaction in his sacrifice, he presents it before the heavenly mercy-seat. And “Him the Father heareth always.”

And there is a part of the same great duty, which the aspect of the present times renders quite as imperative as the seeking of the conversion of the pagan nations. There is a paganism under the Christian name,—the baptised paganism of “the Man of Sin;” the suppression of which, by every scriptural means,—the prevention of its revival in our own land, and of its progress in other lands, and the overthrow of its spiritual tyranny over the nations that have long been prostrate under its crushing yoke,—is no light item in the present and pressing duty of “Evangelical Christendom.”—of the “*Gospellers*” of British and continental Europe. There are some, who, pointing to unfulfilled prophecy, and assuming the justness of their own interpretation of it, would quash all present effort, whether against paganism or against popery, or against any other form of error, as a presumptuous interference with God’s plans,—a thwarting, or an anticipating, of his intimate purposes. This is a grievous mistake. It is with *principles*, not with *prophecies*, that, in such matters of duty, we have to do. The knowledge which Paul possessed of the purpose of God, respecting the speedy “casting off” of the mass of his unbelieving countrymen, neither quenched his “heart’s desire,” nor silenced his “prayer, for them that they might be saved,” nor induced him to withhold a single effort for the attainment of this end. Even were we certain of its being intimated by “the sure word of prophecy,” that the system of antichristian superstition and delusion is destined to regain its ascendancy, so as that once more “all the world should wonder after the beast,” such assurance would not render it the less incumbent upon us, to seek the rescue of its misguided, enthralled, down-trodden adherents, and to prevent others from becoming the victims of its dark and damning errors. Any interpretation of prophecy that would lead to such a result as the cessation of effort to arrest the progress of error, and advance that of truth, *must be wrong*. The prevention of all previous combination—either, on the one hand, to bring about, or, on the other, to hinder, their accomplishment—is of itself a satisfac-

tory reason for the obviously intentional obscurity of the Scripture prophecies, until it is cleared away by the event;—but what if, along with this, another reason should be to teach God's people this very lesson,—a lesson of prime importance,—that it is not for them to proceed on the assumed certainty of Divine intentions;—and either, because they conceive God to have prophesied evil, to suspend their efforts for good; or because they conceive Him to have foretold good, and thus ensured its being brought about, to withhold such efforts as needless and superfluous intermeddling; or, once more, under the prepossession of God's having marked out the future period for the bestowal of any promised blessing on the church or on the world, to stamp them with the brand of presumption, as an attempt to anticipate those "times and seasons, which He hath put in his own power." *Principle*, we repeat, not *prophecy*, is the legitimate rule and test of our conduct. It is not for us, before we act, either to settle, from prophetic notices, God's plans for the future, or to wait till we see what they are to be; but, as He is pleased to give us ability and opportunity, to put forth our personal and combined exertions for dispelling the darkness, cleansing the pollution, and alleviating the misery, of a guilty and perishing world,—looking to Him, "in the full assurance of faith" that we are doing his will, for his guidance and his blessing.—Such has been the principle of the Alliance's operations. Its meetings have been held, not to discuss the various interpretations of unfulfilled prophecy, in order to find whether "the time be yet come, the time that the Lord's house should be built;" but to pray together, in faith and love, for the advancement of the building; and, in proof of the sincerity of the prayer, to consult together, by what means the end may be most effectually and rapidly attained:—and especially—(the evangelising of the heathen world being in the hands of various other Societies)—what can be done for the counteraction of the lofty pretensions and resolute struggles of reviving popery;—of the swelling tide, setting in in various directions, of speculative infidelity and atheism;—of the lamentable amount of Protestant inconsistency and formalism;—and, in a peculiar manner, of the multiplying encroachments on the sacredness of the divinely instituted day of rest,—so indispensable for the conservation of the Christianity, and even of the moral and physical well-being and general prosperity, of a people. For all these objects the Evangelical Alliance has directed its earnest attention. And the Essays by working men, on the nature, obligation, and benefits of the Sabbath,

—and the more recent ones, by the same class of writers, on infidelity,—together with those, by writers of a higher order, on popery,—have exerted, we doubt not, and will exert, a beneficial influence in their respective departments.

With the last of these subjects—*POPERY*—there are feelings associated of different, and even opposite, descriptions. In Britain, while in certain quarters, and among persons, it cannot be denied, both of rank and literature, there has been a tendency Romewards, which, in some few instances, has terminated in the actual transition from protestantism to popery;—yet still, the general outburst of genuine Protestant principle and feeling, occasioned by the "papal aggression," even though shaded by some little diversities among Protestants themselves, has been singularly gratifying, and ominous of good. And not less gratifying are the accounts, resting on the best authority, from other quarters. The state of Italy, and of Rome itself, is matter of history. The deep-seated aversion there to the domination of papal tyranny has openly shown itself, and is even now only kept down by fear, and the coercive influence of foreign power. Abundant proof has been given of the willing and grateful reception of the word of God. And it is "the entrance of that word that giveth light." Our own ill-fated Ireland presents a contrast, in regard to present tendencies, to Britain itself:—there being there, according to authentic statements, hundreds, if not thousands, of minds on which popery is losing its hold, for one here which it is gaining over to its dominion. And in various parts of the popish regions of the Continent, the same relaxation is happily discovering itself;—not a relaxation of the eagerness, on the one side, to keep the hold, but a relaxation, on the other, of the tenacity of the hold itself, arising from the entrance of dawning light, and the consequent awakening and starting up of the spirit of freedom. Protestantism is, in these quarters, reviving, and struggling into recovered liberty. The crisis is one of the deepest interest, both present and prospective; many having burst and thrown off the yoke, and many more, when the example is set, being likely to follow it. Among the indications of this promising state of things is to be reckoned what, in itself, is ever to be deplored, both for the guilt of the agents and for the sufferings of the objects of their cruel jealousy,—we mean the revival (if it could be said ever to have slept) of the spirit of persecution. This is always a symptom of good. It is by the good that the opposition to it is elicited. And this, too, furnishes another very interesting subject

of investigation, and prayer, and mutual consultation, at the approaching Conference. What can be done for our suffering brethren, and their proscribed and persecuted cause—whether in the way of alleviating their wrongs, of rousing in their behalf the spirit of insulted justice, or of rendering their case conducive to the promotion of the interests of genuine evangelical protestantism?

On all such subjects of common interest, fellow-Christians are ever the better for a little mutual excitement; the more the better. It is their duty to “consider one another, to provoke unto love and unto good works.” “As iron sharpeneth iron, so doth the countenance of a man his friend.” The “MAY MEETINGS”—the amazing concentration of the plans and doings of Christian philanthropy, which, during that annual hallowed season, are brought under review in the British metropolis—and of which the extent has been growing, from year to year, for half a century—afford an admirable opportunity for thus giving and receiving new life in the cause of God, and truth, and humanity. But, among the numerous Associations, one was still wanting;—one on a more comprehensive scale; one calculated, by its annual or its occasional gatherings, to engender and to keep alive sentiments and feelings still more expansive than distinct Societies for definite objects can be expected to do; to stretch and widen the heart; to make room in it for the whole “household of faith,” and for the whole family of man; the members of the former, as one in Christ, being received to the embrace of special *Christian Love*—and the latter, as partakers of a common humanity, involved in a common ruin, and needing a common salvation, to the good wishes, the consultations, the prayers, and the efforts of *Christian Benevolence*. And such are the meetings of the *EVANGELICAL ALLIANCE*. They are meetings at which fellow-Christians of all denominations come together, primarily for the cultivation of love; for enhancing their appreciation of the “one faith,” which is at once the ground of their personal hopes, the spring of their personal joys, and the bond of their social union; for deepening one another’s sense of obligation to “the love of God,” and to “the grace of the Lord Jesus Christ,” and to the life-giving energy of the blessed Spirit of truth; for strengthening each other’s loyalty to their one Divine King; for confirming faith, and animating hope, and warming love, and deepening humility, and enlivening joy, and stimulating zeal; and, by giving a taste of the exquisite happiness that springs from the exercise of an all-embracing affection, for preparing for that world, where, in the fellowship of the “mul-

titude which no man can number,” the purity of holiness, and the unity of love, will perfect the “fulness of joy.”

A pang of regret comes over our spirit,—to think that there should be any drawback to the completeness of these Conventions. One, however, unhappily, there is. Would to God that they with whom it lies could be induced to remove it! It is now, and we thank God for it, an understood principle of the Alliance, that British Christians cannot give, or seem to give, their countenance to *SLAVERY*, by holding open fellowship with its practisers and abettors. Let but our brethren of the transatlantic churches unite in disowning it; in branding slavery as sin—a violation, the most flagrant possible, of the great principle of “the Royal Law.” Let them clear themselves, individually and collectively, of the guilt and shame of *property in man*. Let them resolve to treat every slave-dealer and slave-holder as a legitimate subject of the discipline of the church. Let them thus stand forth in full Christian consistency. And O the happy day!—they will open for themselves a warm place in the bosoms of their British brethren—lightening those bosoms, at the same time, of an oppressive weight of regret and sorrow. And they will do more than this; they will take a step which, more effectually than any other, will contribute to the deliverance of their country, so justly dear to them, from what constitutes its foulest guilt, its deepest disgrace, and its most appalling danger. O that we could but grasp their proffered right hand of fellowship, without defiling our own! But the law of our common Lord requires of us that we “do not suffer sin upon our neighbour.” And how painful soever the self-denial (and God is witness how *very* painful it is), yet still more painful is the cause of it. That cause removed, how large the accession of hallowed pleasure to our meetings!—how cordial the greeting!—how free, how light-hearted, how joyous, the brotherly communion!—duty, on both sides, done; conscience and heart disburdened; the church and Christianity rescued from reproach; transatlantic peace and prosperity ensured by the smile of approving Heaven; God glorified; and mankind blessed! Can nothing be done towards so desirable a consummation, at the approaching Conference, by consultation with such American brethren as are one with us in our views of this “accursed thing,” as well as by the power of affectionate expostulation and earnest prayer!

Let it be the fervent petition of every member of the Alliance, that the approaching meetings may be at once hallowed and cheered by the Divine presence and blessing;—that they may be eminently characterised by

large-hearted affection—by mutual openness, and confidence, and forbearance—by “the wisdom that is from above—pure, peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy;”—that its counsels may be guided from above;—and that the happy results may be, the increase, in the bosoms of all who shall assemble, of that Divine element, in which the spiritual subjects of Christ “live and move and have their being”—the element of love;—the extensive transfusion of that element, by their influence in their various

localities, into every section of the church of God;—the purification of that church, in all its extent, from its many taints of worldliness (for why should any voluntary “Alliance” be purer in its terms of fellowship than the church of the living God—his “holy temple?”);—the more rapid overthrow of pagan polytheism, of popish idolatry and delusion, of Mahometan imposture, of Protestant earthly-mindedness and formality;—and the speedy restoration of an apostate world to holiness, to happiness, and to God.

## European Intelligence.

### FRANCE.

PASTORAL OF THE ARCHBISHOP OF PARIS UPON SOCIALISM—DISMISSAL OF THE DIRECTOR OF THE NORMAL SCHOOL—DISCUSSION BETWEEN THE “PRESSE” AND THE “UNIVERS,” RESPECTING THE TOLERANT SPIRIT EVINCED BY THE ROMISH CHURCH—ADDRESS OF THE BISHOP OF BRAUVAIS TO THE PRESIDENT—PUBLIC PROCESSIONS—NUMEROUS CONVENTIONS AT ROCHFORT—THE CONSISTORIAL CONFERENCES OF BEARN—NEW PROTESTANT CHURCH—SHALL WE HAVE A SYNODICAL ASSEMBLY IN 1851?

PASTORAL OF THE ARCHBISHOP OF PARIS UPON SOCIALISM.

—, France, July, 1851.

M. de Sibour, archbishop of Paris, is, apparently, fond of appearing in print; for, almost every other month, he publishes a new pastoral letter, sometimes upon one subject, sometimes upon another. His last epistle, which was upon socialism, has produced a striking sensation in France. The subject was beset with difficulties, and the peculiar position of the reverend prelate did not tend to lessen them. It is easy to perceive, therefore, that M. de Sibour walks upon hot coals—*incedit per ignes*. In order to avoid giving offence to any one, he has recourse to subtle distinctions, and pays flattering compliments to everybody, particularly the working classes, who form the larger portion of his flock.

The archbishop, in the first instance, is careful to distinguish between what he calls the *true* and the *good* socialism, contrasted with the *false* and the *evil*. What, then, it may be asked, does he regard as good socialism? “It is,” replies M. de Sibour, “that generous tendency which induces some men, animated with disinterested zeal, to seek the amelioration of society through its institutions, laws, manners, and the general well-being of all, especially the industrial classes; a tendency at once Christian and laudable, worthy of all encouragement from us,” &c. &c.

All this is very proper; but, before writing thus, the honourable prelate would perhaps have done well to have asked himself if he was not actually pronouncing the condemnation of his own church. At what time, in what country, have the priests and the monks practised true socialism? Confining our remarks to what is passing at the present moment, let us look at Italy, Spain, Portugal, Austria,

and the other Romish States of Europe, not forgetting poor Ireland. Do we observe the priesthood of these various kingdoms occupied in ameliorating the laws, manners, education, and general well-being of the humbler classes? Alas! we are appalled by a spectacle completely the reverse.

The people of Roman Catholic countries are generally sunk in ignorance, abject servitude, and misery; or if they have obtained some liberty, and some instruction, it is in despite of the opposition of the priesthood, not with their concurrence. Has M. de Sibour never opened the pages of history? or is he determined to ignore facts which are patent to every one? Fine language is of little use: actions are more powerful and influential.

The same prelate says to the working classes of Paris, “We have pleasure in declaring, this day, in the face of the world, that we have never discovered in you—when political passions have not led you astray—anything but an *admirable love of order and of labour*, and the *noble instincts of duty and of virtue*.” Is not this panegyric singularly exaggerated? Has not M. de Sibour, with characteristic tact, pronounced this eulogium in presence of a revolutionary movement, which would give to the working men of Paris a preponderance of political power? Flattery ought to receive no countenance from a minister of the altar. When a hundred thousand soldiers scarcely suffice to maintain public tranquillity in the capital, it is assuredly a strange thing to say that the working men have an *admirable love of order*.

In the concluding portion of his pastoral, the archbishop endeavours to vindicate the popish church from various reproaches which had been cast upon her. He maintains, among other things, that Romanism is favourable to the *investigations of science*. This assertion is not less singular

than all the rest, and the facts of history are little in accord with the declarations of the prelate. In general, *science* has been viewed with suspicion by the popish clergy, and Rome prefers the *statu quo*, to all the discoveries of the human mind. I shall again have occasion to revert to this subject in the present letter.

Before I quit M. de Sibour, however, I must add, that this archbishop has been reconciled, through the medium of the Pope, to the Bishop of Chartres. Your readers will, perhaps, remember the quarrel that arose between these two high dignitaries of the Romish church: I have spoken of it in my letter for the month of April last.\* It appears that the papal court has found means to put an end to an affair which had caused great scandal. On the suggestion of the *Holy Father*, the Bishop of Chartres has retracted the expressions in his pastoral that had given offence to the Archbishop of Paris, who, on his part, has annulled the decree referring that letter to a provincial council. Be it so; peace has been restored, but how? Is it not simply a false compromise—a vain appearance? Has the Bishop of Chartres renounced, in his heart, the opinion he engaged to support—viz., the necessity for the intervention of the clergy in political affairs? or has the Archbishop of Paris disavowed sentiments diametrically opposite? Not at all. Peace exists, then, only *without*, while war continues *within*. This pretended reconciliation is an apt illustration of the *unity* which obtains in the church of Rome—a unity artificial and false—a unity in forms and words—a unity which would change into an immense chaos, if each priest were to reveal his secret thoughts.

#### DISMISSAL OF THE DIRECTOR OF THE NORMAL SCHOOL.

The dismissals, provoked by the intrigues of the clergy, increase daily. One of the most striking is that of M. Vacherot, Director of the Normal School of Paris, of which I subjoin some details.

The Normal School, established in Paris since the reign of the Emperor Napoleon, is one of the highest and most important of our scientific institutions. It is not intended for the instruction of children, but to prepare young people for discharging the functions of *professors* in our colleges and academies. This Normal School has been viewed with the greatest jealousy by the priests and the Jesuits; for it is very certain that the scholars are incomparably better taught than those who proceed from the episcopal seminaries. The sacerdotal body has not dared, however, to demand the immediate dissolution of this scientific institution: such a step would have been too bold, even for the present moment. Nevertheless, it puts forth all its strength to weaken the authority of the Normal School, and to bring it into disrepute. The affair of M. Vacherot is a new proof of this scheme.

I must here state, that M. Vacherot has published a learned work, in three volumes octavo, under the title of "History of the School of Alexandria," which obtained the

approbation of the Academy of Moral and Political Science. I have no intention of justifying all the propositions of the author. It is quite possible that in so large a work, M. Vacherot may have enunciated some ideas scarcely orthodox, and attacked indirectly the traditions of the church of Rome. It is very difficult to be an intelligent and impartial historian, and not, at the same time, wound the papacy.

An abbé named Gratry, chaplain to the Normal School, thought that the occasion presented an excellent opportunity for accusing and overthrowing M. Vacherot. He accordingly opened the "History of the School of Alexandria," and, selecting here and there some isolated or mutilated phrases, he has proved, with the logic of an inquisitor, that the author was a materialist, an infidel, an atheist, and so forth. You know how the Jesuits proceed in such cases.

The dispute has been carried before the Superior Council of Public Instruction. If the members of the council had been wholly independent, they would have despised the base denunciations of the Abbé Gratry, and M. Vacherot would have maintained a post he filled with equal talent and moderation. It is clear, that under the government of Louis Philippe no such dismissal would have been pronounced. But now it is otherwise; the priests are caressed, humoured in all their demands, and loaded with favours, because they have the power of rendering good service in return at the approaching elections. M. Vacherot has accordingly been dismissed, notwithstanding the honourable claims he had acquired to general estimation. M.M. Cousin and Thiers, both members of the Superior Council, have themselves consented to this act of injustice and tyranny. Whither, then, are we going? Can anything be more deplorable and shameful than the spectacle presented by such men as M. Thiers and M. Cousin favouring the encroachments of jesuitism, yet in their inmost heart detesting and condemning the Jesuits?

This proceeding has painfully affected the public mind. All the Parisian journals have taken part in the controversy. I may mention, in particular,

#### THE DISCUSSION BETWEEN THE "PRESSE" AND THE "UNIVERS"

respecting the "tolerant" spirit evinced by the Romish church: mark what has been the point of the debate.

M. Emile de Girardin, principal editor of the *Presse*, has searched the annals of the past for proofs of the intolerance of popery, especially with regard to books placed in the *Index*. He has demonstrated that the Romish tribunal has anathematized the works of Copernicus and of Galileo; the philosophy of Descartes, Malebranche, Locke, and Kant; the writings of Pascal, Montesquieu, Bentham, Guicciardini, Newton, Fontenelle, &c.; that is to say, that Rome has condemned the most admirable discoveries of science—labours which have conferred the greatest honour upon human genius. M. Emile de Girardin then asks his opponent what

is to become of the *infallibility of the Pope*, in presence of his enormous aberrations?

M. Veillot, editor of the *Univers*, has been very embarrassed by the discussion, despite his habitual effrontery. He began by replying, that many of the books cited by the *Presse* had not been placed in the *Index*, and that it was a pure calumny to reproach Rome with having anathematised Copernicus, Galileo, Descartes, and Newton; but M. de Girardin immediately indicated the book, the edition, and the page where the Romish tribunal had inscribed the sentence of condemnation. Then the *Univers*, convicted of ignorance or of lying, forthwith takes refuge in profound silence.

But this is not all. The *Presse* has accused the Romish clergy of having two weights and two measures; for priests in Protestant countries claim the liberty of giving free expression to their opinions, while, at the same time, they withhold a similar liberty to Protestant pastors in popish countries. To this, what has been the reply of M. Veillot? He said, that the priests of Rome have in nowise acted inconsistently, since, "if the baker has liberty to sell his bread, it does not thence follow that malefactors are to be allowed to vend poison!" This system is convenient for Papists. They form their conduct on the principle, not of liberty but of *truth*, and naturally decide that *the truth*, complete and absolute, belongs to them alone. They therefore conclude, *very logically*, that the liberty they claim for the Romish church in England, they have a right to refuse to Protestants in Italy. Romanism is *bread*; protestantism is *poison*! Bread ought to be distributed freely; but the sale of poison ought to be interdicted! An admirable argument, borrowed from the theory of the Inquisition! Can any one doubt that with such maxims, the word *Liberty* must become expressive of an utter absurdity and falsehood? What is this, I pray you, but a liberty that Rome uniformly reserves for herself, and denies to Protestants, under pretext that they retail *poison*? O Liberty!—holy liberty of thought and conscience! how much thy image is disfigured, and thy name profaned, in connexion with the popish system!

#### ADDRESS OF THE BISHOP OF BEAUVAIS TO THE PRESIDENT.

You have probably read in the news from France that our President, M. Louis Buonaparte, has recently made excursions to Poitiers and Beauvais. I put aside the details of these official acts, which belong properly to the political journals. But I must notice the speech delivered by the Bishop of Beauvais, because it confirms all that I have reported in my previous letters upon the excessive complaisance of the civil power towards the clerical body.

The reverend prelate at first congratulates M. Louis Buonaparte on his regular attendances at mass. After this exordium, he continues in these terms:—"Whatever there may be in the future, hidden from our view by thick clouds, the church (Roman Catholic) will recount *with happiness*, that under your government the august head of the Catholic world has again entered the capital

of Christendom. Education has been delivered, *in part*, from the shackles which have impeded the development, so necessary, of religious principles. Three bishops have been appointed to the French colonies, while the prelates of France have been able freely to meet, and to discuss in council the sacred interests of religion. These are some of the *benefits* which we cannot forget; and for which, M. le President, be pleased to bear witness to my personal *gratitude*, as well as that of my clergy."

The Bishop of Beauvais has all sorts of motives for expressing, so warmly, the gratitude of the priests towards M. Louis Buonaparte. The expedition to Rome is an incomparable act of good-will. The law that delivers up national education to the Jesuits, is a concession that Louis Philippe, or even Charles X., would never have dared to make. The liberty to convoke provincial councils, again, is a mark of complaisance on the part of the new Government. The Roman Catholic clergy have, therefore, excellent reasons for declaring plainly their satisfaction. But is that *satisfaction* participated in by the majority of the French people? Have the men of intelligence seen *with happiness* the gold and blood of France lavished in restoring and supporting Pío Nono at Rome? Are the fathers of families content to consign their children to the hands of the Jesuits? In short, does public opinion accept with pleasure the increasing power and influence of the priesthood? These are some of the questions which the Bishop of Beauvais has not resolved. If the clergy are joyous, the people are sorrowful; and I believe the President will feel, sooner or later, how costly are the genuflexions that he makes before the sacerdotal body.

Observe, moreover, certain expressions of the Bishop of Beauvais. He pretends that Rome is the capital of *Christendom*. This word is insolent. The Protestants of England, Scotland, and America, of Prussia, Switzerland, France, Holland, &c., do not regard Rome as the capital of their communion, and yet they consider themselves *Christians*—at least as good Christians as the Romanists. The same prelate says that national education has only been delivered, *in part*, from those shackles which have prevented the development of religious principles. This indicates that the Jesuits claim still more than what has been assigned them by the new educational law. Their monopoly is not sufficiently complete—not tyrannical enough. After having taken one step, they labour to take another. *Caveant consules!* France is warned.

#### PUBLIC PROCESSIONS.

The *public processions* have been, this year, more brilliant and ostentatious than at any previous period. The Romish clergy have displayed all their treasures,—all their grandeur. Banners embroidered with gold and silver, ancient relics carefully preserved, and baskets of flowers, and branches covered with leaves, borne by young girls and little children in white dresses. Add to this, the clouds of incense, the magnificent insignia of the priests, the *sacrament* devoutly carried under a canopy of velvet by the hands of the bishop, the wax tapers burning, the altars



at the corners of the streets, the tapestry and ornaments suspended in front of the houses,—and you have a very fair idea of the nature of our public processions. They are, in fact, pagan festivals; if the idolaters of Greece or Rome were to revisit our world, they would have no difficulty in recognising all the mummeries of their own religion.

The processions of this year have been also characterised by the presence of great numbers of magistrates and other public functionaries. Previous to the revolution of February, women and children were almost the only parties who walked before the priests in these extravagant ceremonies; men of a certain rank were ashamed to take part in them. Now, however, the case is very different. Government *employés*, with a devout and contrite aspect, follow these processions. What a farce! Will Frenchmen never have the courage to avow their real convictions?

The mayor of a village in the department of the *Sarthe* had prohibited a procession from going beyond the body of the church. The Romish priest complained to his bishop, the bishop to the prefect, and the prefect to the minister of worship. At the end of three days, the mayor was dismissed, and the procession proceeded triumphantly on its course; "because," said the ultramontane journals, "the law must be respected." Very well; the same law interdicts processions from proceeding along the public way, in communes where a consistorial Protestant church exists; but the priests *do not respect* this prohibition. Thus they invoke the law when it is for them, and they trample it under their feet when it is *against them*. Poor humanity!

#### NUMEROUS CONVERSIONS AT ROCHEFORT.

Some interesting circumstances have occurred during the past month within the pale of the French Protestant church. The first which claims attention is the number of conversions at Rochefort.

A pious evangelist named Guérin had been appointed to preach the Gospel to the labouring classes at Rochefort, and to the peasants of the surrounding villages. He went from house to house. Many souls were awakened. One Roman Catholic, converted by his instrumentality, assembled some people in his house, near Rochefort, and there M. Guérin preached the word of God to them. On one occasion, when this little company had assembled, a commissary of police arrived, followed by agents and gendarmes. The house was surrounded, as if it had contained a band of conspirators! The commissary entered the meeting, put several questions to the evangelist, and examined the Bibles and hymn-books upon the table. After this investigation, he felt ashamed of the unceremonious manner in which he had entered the meeting. He was constrained to acknowledge that he had to do, not with conspirators, but with humble Christians assembled for prayer and edification. He retired immediately, saying—"Continue, gentlemen." This event has given a fresh impulse to the work begun by M. Guérin: the meeting is increased to fifty or sixty persons, almost all Roman Catholics. Shortly afterwards Pastor Puaux came to Rochefort. I do not need to inform you

of the zeal and devotedness of M. Puaux, the name of this worthy pastor is already well-known to your readers. His preaching attracted, every Sunday, a crowd of hearers, among whom were many Roman Catholics.

On the first of June last, twenty-six of their number, fathers of families for the most part, abjured publicly, in the church at Rochefort, the errors of Rome, and declared that they would adhere to the doctrines of the Reformation. M. Puaux delivered on that occasion a discourse to which great attention was paid. He then addressed to the converts some questions respecting their new faith, and solemnly received them as members of the Evangelical Church. This impressive ceremony over, the pastor descended from the pulpit, and gave to each of the converts a New Testament, addressing to them, individually, an exhortation founded on Holy Scripture.

This solemnity has been productive of the most excellent results in Rochefort and its neighbourhood. The priests, in the bitterness of their vexation, have circulated a report that the conversion of the neophytes was effected by means of money; thus imputing to others an ignoble traffic, to which they only are capable of devoting themselves. The public has not been deceived by this calumny. People knew well that Protestants regard with shame and horror the purchase of consciences, and Pastor Puaux made good use of the mendacious invention of the priests. Other conversions are announced. May it please God to bless this work, which has already borne such excellent fruits.

#### CONSISTORIAL CONFERENCES AT BEARN.

The more eminent Protestants at Bearn—a province situated in the south of France, on the frontiers of Spain—formed, a year or two ago, under the patronage of the legal consistory, an Evangelical Society, which displays great and fruitful activity. Lately, the members of the committee have opened conferences in the town of Orthez, which have excited much attention and sympathy. The principal subjects treated have been as follow:—

1. "Is it proper to found a *provident association*, for the purpose of affording mutual aid to the Protestant population of Bearn?" The reply of the assembly was in the affirmative. It is of essential importance to remove the scourge of *pauperism*, which has made frightful progress throughout France, and the best means of attaining this end is to encourage the industrial classes to practise *economy*.

Almsgiving is an inefficient remedy: sometimes it even tends to augment the number of the miserable, rather than diminish them. The working men ought to associate together for the purpose of affording mutual assistance, and by a small monthly or weekly sacrifice to secure themselves against future want.

A society formed on the mutual-aid principle has a *moral* effect upon its members, while at the same time it prevents them from falling into extreme misery.

2. "What are the characteristics of Roman Catholic piety?" Upon this question, Pastor Gerber submitted a judicious and interesting report. Without forgetting that there are in the

bosom of the Romish church faithful souls, who worship the Lord *in spirit and in truth*, and who do honour to their faith by their good works, it has been proved that the general character of their piety is *exterior* rather than interior—a thing of tradition and custom, rather than of spontaneous and personal life. The priest occupies so high a place, that the simple layman cannot freely approach his God and Saviour.

3. "What are the inconveniences of mixed marriages?" Pastor Lourde, of Orthez, treated this subject under its principal aspects. There exist *tolerant*—or, to speak more properly—*indifferent* Protestants, who approve and encourage these marriages, as a means of promoting concord between two adverse communions. But experience has clearly shown that this hope is false and dangerous. Far from promoting peace, mixed marriages have engendered war. The union does not last for any length of time between the married couple; and the children, under these opposite influences, are exposed to the danger of being brought up without any religion at all. It is, therefore, the duty of the pastor to discourage, as much as possible, marriages of this description. Such a line of conduct is necessary, in order to preserve the peace of families, the well-being of the Protestant church, and even the tranquillity of its members.

#### NEW PROTESTANT CHURCH.

Protestant worship was celebrated at *Moulins*, on the 3rd of June last, by M. Collins, pastor of Clermont-Ferrand. Before the revocation of the edict of Nantes, the city of Moulins, situated in the centre of France, department of Allier, had a church, a pastor, and a flourishing flock. But the blast of persecution blew violently upon

them, and all were destroyed. Some emigrated to foreign countries, while others entered the Romish church under the sabre of dragoons. Now, thank God, the Protestant faith rises again in this ancient city. About seventy persons took part in the service, over which M. Collins presided, and amongst them were many Romanists. After the service, they expressed to the pastor their sympathy, and declared they had renounced all opposition to the Reformed Church. This is a happy commencement.

#### SHALL WE HAVE A SYNODICAL ASSEMBLY IN 1851?

A distinguished and influential member of the Protestant National church, M. Lecerf, Honorary Professor of Jurisprudence, and an elder at Caen, has addressed to the Minister of Worship a letter, in which he insists upon the necessity of convoking a general synod in 1851. He asserts that these synodical assemblies are indispensable, and asks the Minister why he has not yet legalised the demand of the consistories that some time ago unanimously called for the restoration of these synods.

This step of M. Lecerf is very honourable; but I doubt much whether the Minister of Worship will permit us to convoke a national synod. Protestantism, at present, is not regarded with much favour by the Government. In other respects, political circumstances are not favourable; and we shall be forced, according to all appearance, to wait a considerable time, ere we behold the revival of those great assemblies that have done so much to illustrate the Reformed Church of France.

X. X. X.

## BELGIUM.

### THE CASE OF M. BAUDUIN, A CONVERT FROM THE ROMISH CHURCH.

Heigne, Jumet, June 28th, 1851.

Much respected Brother,—Some days since I wrote you on behalf of a vicaire of the diocese of Namur, asking you to interest yourself and friends for him. Since that time he has continued to visit me, write to me, read and meditate on the Word of God and good religious works. I have noticed his birth and growth in the faith as it is in Jesus. After many conflicts and struggles he has come to the resolution to break the chains which held him captive to the church of Rome. At the commencement of this month he wrote to the bishop of Namur in these terms.

"My Lord,—It is my duty to inform you that God, in his mercy, having led me to read and meditate on his Divine Word, which pours so much consolation and light into the heart of the Christian, I have, on mature reflection, arrived at the conviction that the Roman Catholic church does not conduct souls into the paths which the Saviour of the world came to mark out, and that it is not the faithful depository of the Holy Scriptures, seeing that it has completely wandered from them. Therefore, my lord, I request you to accept my resignation of the office of priest of the church of Rome, from which I withdraw,

that I may adhere to the Gospel and follow the primitive rules of Christianity.

(Signed) "BAUDUIN."

The letters of the bishop of Namur, of the president of the Great Seminary, and of the dean of Walcourt, which I hold in my hands, written in reply to the above letter, are well-authenticated testimonies in favour of M. Bauduin. His decision has made great stir in that part of the country in which he lives. Many priests of the neighbourhood have visited him, in order to frighten him by representations of the sad lot which awaits him; they have ordered public prayers on his behalf. He is firm, let what will happen. Before leaving his parishioners, our friend visited a great number of families and gave them the reasons of his conduct, and left them some religious tracts, with which I had furnished him for this purpose. The last time that he saw his mother, on bidding her a mournful adieu, he presented her with a New Testament, which she consented to accept.

Since yesterday he has been under my roof, and is going to spend a few days in the district of Charleroi, in order to become acquainted with

the brethren. It is well that he should give testimony to the truth in their midst, that they may follow him with their prayers and greet with joy his return to his country.

In a few days he is going to Paris, to study for a year in the normal school of the Evangelical Society. It will cost him forty francs a month, besides his clothes. He has but little disposable cash; the sale of his furniture will not produce more than 300 francs, which will be insufficient to meet his necessary expenses at Paris. He belongs to an agricultural family in easy circumstances, in the environs of Philippeville. He will some day inherit a small sum, but, at present, under the circumstances, he can expect nothing from his parents, who are under the influence of the priests. He ought to be aided in his life of devotedness and sacrifice, because he may be an instrument blessed to the conversion of many; and if he makes his way,

other priests may follow his example. I beseech the friends of the Gospel in your noble country to come to his help. Half a score of pounds sterling would much assist him. Generous brethren may send their contributions to the office of your journal, to be remitted to Mr. de Pressensé, 8, Rue Rumford, Paris, for our friend, M. Banduin, ex-vicaire. The neighbourhood of Philippeville is immersed in the thickest darkness and superstition. I went there last week to bury an Englishman, an engineer of the mines. In a future letter I will send you details which appear to me interesting.

Pray for me, and for all the servants of God who labour in this country for the advancement of the common cause.

With much respect, I am, honoured brother, yours in Christ,

J. JACQUARD,  
Minister of the Gospel.

## GERMANY.

### THE REVOLUTION: ITS CAUSES, RESULTS, AND REMEDIES.

A PRIZE ESSAY, PUBLISHED BY THE CENTRAL COMMITTEE FOR THE INNER MISSION OF THE GERMAN PROTESTANT CHURCH.

BY S. C. KAPFF, OF HERRENBERG, IN THE KINGDOM OF WURTEMBERG.

An account of the Inner Mission has been laid before our readers in our two last numbers, and we now propose to give some account of the Essay which was selected by the adjudicators as the best of thirty-two competitors. It begins by comparing the revolution of 1848 to the earthquake of 1755, which laid Lisbon in ruins, and was felt at the same moment over so many countries both of Europe and America. The explosion at Paris was repeated at Berlin and Vienna; and, within six months, one emperor, three kings, and six inferior potentates had resigned their crowns, and the Pope, the spiritual head of one hundred and fifty millions of subjects, was compelled to flee from those who had been hailing him as the regenerator of Italy.

1. The first cause adduced is poverty. The increase of the population; the unfruitfulness of the seasons, from 1840 to 1847; the droughts of one year, the excessive rains of another; the hail-storms which occurred in others, and especially the mysterious potato disease, had destroyed a large portion of successive harvests. After noticing the ten millions of pounds sterling which were required to meet the most urgent wants of Ireland, and the state of things in France, the writer mentions that in Berlin 200,000 were living from hand to mouth. In Elberfeld, at the end of 1846, 8,000 labourers were out of work. In Vienna, out of 380,000, 150,000 were without property; and, of these, 5,000 lived on the funds for the poor, 15,000 by begging, 15,000 by swindling, 8,000 were servants out of place, and 10,000 were in trade, who did not know in the morning how or where to obtain a dinner. Floods in eastern Prussia, failure of crops and epidemical diseases in Silesia, had produced great distress. The manufacturers and artisans, without capital, suffered fearfully from the dearth. Bankruptcies became everywhere frequent; 6,000 in a single year, in a State of 1,700,000 inhabitants. These bankruptcies had

preceded the dearth, and houses that had been worth millions had been overthrown by speculations of all kinds, in which they had recklessly engaged. Extravagance and dishonesty had contributed their share. To these causes we must mention, in addition, the excess of population over the means of support; the too great subdivision of landed property; the accumulation of capital in a class contra-distinguished from the labourers who had nothing more than their hands to help them, and who lived from day to day dependant on uncertain employment; the dissolution of the ties between the employers and the employed; the competition for employment among the labourers themselves; the extension of machinery, and more work done with fewer hands; want of protective duties in favour of particular trades; oppressive taxes, especially on the estates of the nobility; the burdening of the parishes with destitute families, by means of forced settlements and the too easy permission to marry, without any sure means of a livelihood; the principle enforced by statesmen, that every parish must support its own poor, and the neglect of all measures against idleness and extravagance; the lax legislation, and still laxer administration of the laws against gambling, drunkenness and immorality, and hence the great number of illegitimate children thrown upon each parish; the more expensive style of living adopted by all classes, and extending to every article of dress, every kind of food, and every convenience a household; last, but not least, the carelessness and irreligion which had dissolved all domestic social ties;—all these had contributed their forces to undermine, in every direction, ground on which society rested, and to prepare for the general explosion which afterwards place. He then gives instances, which can easily be imagined, of the sufferings endured by families of workmen in all departments, and

the desperation with which whole classes were filled, and of their readiness for any outbreak which promised even a momentary relief.

2. A second cause dwelt upon is the thirst of gain, and the passion for all the enjoyments of luxury, among the rich; their indifference to the sufferings of their poor neighbours, and their neglect of all the duties which Providence has attached to property; the ready expenditure of vast sums upon their selfish indulgence, and refusal to give the smallest portion of their time or substance to the most urgent wants of the poor, had exasperated the masses against them; they had allowed abuses of all kinds to over-spread society, and had battered on them themselves; they had done nothing to arrest the disorganisation which was going on, had contributed largely to it themselves, and when the hour of retribution came were involved in the common ruin.

3. The socialist and communist principles, which had taken root throughout society, are next referred to. These set at defiance all laws, human and divine, and make every man's passions his only guide and rule. From Paris, where there are nearly 60,000 Germans, mechanics, and labourers, the vices and infidelity of the French capital were diffused throughout Germany, and the minds of multitudes were prepared, by inflammatory appeals and the worst passions, to throw off all restraints of law and order.

4. The pride and excessive refinement of the higher classes had placed an ever-deepening gulf between themselves and the masses. The educated, and those in authority, look down upon those destitute of their advantages, as scarcely human beings; they have no sympathies with them; are unacquainted with their wants; and, when they try to help, set about it the wrong way, and often do more harm than good.

5. The ignorance and folly of the people and of their leaders, as they have been exhibited in their speeches and actions throughout the course of the revolution: one scarcely knows which most to deplore, the want of sense or the wickedness which they have displayed. Men, without a single accurate idea either of law or government, set about re-modelling the whole structure of society, and threw everything into confusion and disorder, and soon produced a state of things absolutely intolerable. He gives several instances of such folly, and the extraordinary misrepresentations to which ignorance alone could have listened for a moment.

6. Pretensions to much knowledge, without its being sound or Christian. Cleverness, as distinguished from wisdom; a passion for theories and speculations, of which the wild extravagance is to many minds their strongest recommendation, infests all the avenues of learning, has seized on their universities, and rendered the professors the unsafe guides to whom the youth of a country can be committed. The fear of God is the beginning of all true wisdom; and apart from the fear of God, all lights only bewilder and mislead. There were thousands who came from the schools and universities of Germany, well furnished with Greek and Latin, and maybe with mathematics, history, and physical science; but totally unfur-

nished with any principle for the right guidance of heart and life. The greater their confidence in their knowledge and attainments, the further are they liable to be led astray.

7. The prevailing immorality, evinced by the constant increase of crime, in much greater ratio than that of the population. In the Prussian houses of correction there are 14,000 prisoners. In Berlin, one child in five is illegitimate; the same in Lubeck, Mecklenburg, Hamburg, &c. In Leipsic, one in four. In Augsburg, one in three. In Vienna, one in two and three-tenths. The prevalence of drinking wine, beer, and brandy; the passion for gambling, and the ruin which is thus entailed on many families, contributed to the revolutionary mania. A large portion of the officials belonging to the different States spend every evening in the tavern and alehouse, and frequently the whole of Sunday; and the tradespeople learn from them the infidelity and the contempt of sacred things entertained by the higher classes throughout the country.

8. The stress laid on morality without religion. Respectability in the eyes of their fellow-men is their only rule and guide. Pride, revenge, selfishness, are admitted into the catalogue of virtues; and all reference to God, and his claims on our respect and obedience are scornfully rejected. The consequence is, that the people regard their superiors with the same reverence which they display towards heaven; and our officials are experiencing the bitter fulfilment of the warning, "They that despise, shall be lightly esteemed." The bands of society are unloosened, and subordination and obedience to authority for its own sake destroyed.

9. This has proceeded so far, that many have proposed to abolish all forms of religious worship, and have exhibited violent hatred to the very name of the Divine Being. The papers published by the communists represent the abolition of acknowledgment of the Supreme Being as a great advance upon the Christian dispensation. One of their ditties may be given as a specimen of the frightful impiety into which they have plunged.

Our curses on God, who is blind, who is deaf,  
To whom we have vainly prayed in faith;  
On whom we have vainly hoped and waited—  
He made us his dupes, he has made us his fools—  
We weave, we weave.

Our curses alight on our base fatherland,  
Where misery and shame are our sole heritage.  
Our country! we weave thy funeral pall;  
We weave in our web the threefold curse:  
We weave, we weave.

The effects of the revolution are next depicted in dark but faithful colours. The numbers that fell in battle, and the great numbers that have been shot, or imprisoned, or exiled. In the single State of Baden, 517 officers were put on trial; 1,000 subalterns, of whom 306 were punished; and 10,000 others had to flee to foreign lands, and leave their families in poverty and disgrace. Among the vast number of prisoners, disease had committed fearful ravages. Among the survivors, altercations and quarrels abound. The increase of the debts, and conse-

quently of the public burden, now presses upon all classes, and the moral effects are still more disastrous; confidence is broken; resentment and suspicion have taken the place of concord and love, and the different classes are arrayed against each other; families are divided; a spirit of jealousy and calumny pervades the nation, which forebodes mischief and discord for the future. There are some good effects which may be anticipated from the hurricane which has swept over our political world. The boasted resources of profound statesmanship, of great learning, and of high churchmanship, are beginning to be estimated at their proper value. Men are beginning to open their eyes to the uselessness of many learned theories on which it was supposed the prosperity of nations depended, and that the number of books, newspapers, and schools, cannot of themselves save a country. The emptiness of all outward forms and arrangements, without religious education, and the implantation of religious principles in the hearts of the people, has been established beyond controversy; and one great point has been gained, in that our great and real want has been thoroughly ascertained.

The remedy of the evils developed by the revolution, the grand remedy against the destructive spirit of our times, is a living Christianity. The love of God shed abroad in the heart, and transforming us into the Divine likeness, and leading us to love and pursue all that God loves, to hate and shun all that he hates. The love of the Saviour, as God manifest in the flesh, because he first loved us, is the great bond of union of men—the cement of society—the fountain of all morality, both in principle and practice—the ground of sincere fraternity, of real equality in the sight of God, of spiritual freedom, and is profitable for all things, having the promise of the life that now is and of that which is to come. Christianity, when reduced to practice, prevents, by taking away all occasion for revolutions, by promoting mutual love and help among all classes.

The great truths of Christianity must also be

impressed more deeply upon all classes of the people. And for this purpose, ministers of all denominations, Lutherans, Calvinists, Roman Catholics, must be assiduous in the work of religious instruction. Bible, missionary, and book and tract societies need to ply their labours. Sabbath and day schools, mutual improvement associations, houses of refuge, hospitals, prisons, savings banks, asylums for orphans and the aged, temperance, sick and poor societies, must be encouraged to the utmost, and saturated with the spirit and principles of the Word of God.

The writer then gives an excellent account of the Inner Mission, similar to that which we have furnished from the pen of its devoted president, in our two last numbers, and shows what beneficial influence this Mission is calculated to exercise among the people, in their relation to the state, to the church, to the schools—the infant, the orphan, the industrial, the agricultural, the Sunday, the ragged schools; and as socialism attacks marriage, the ties of family, property, state, church, and all order, the Inner Mission seeks to encounter the enemy at every point, and by associations for mutual help of every kind, to do in reality what the other only professes in words. The Essay then makes a powerful appeal to all classes to continue in this work, and to engage with heart and hand in the manifold fields of usefulness which the Inner Mission presents; and concludes with the words of the prophet—"O land, land, land, hear the word of the Lord. Thou hast destroyed thyself, but in me is thy help. Amend your ways and your doings, that I may repent me of the evil which I purpose to do unto you. Return, thou backsliding people, and I will not cause mine anger to fall upon you; for I am merciful, saith the Lord, and I will not keep anger for ever. Only acknowledge thine iniquity, that thou hast transgressed against the Lord thy God, and hast scattered thy ways to strange gods under every green tree, and ye have not obeyed my voice. Return unto me, and I will return to you and dwell among you."

#### SECESSIONS TO POPERY—PROTESTANT RE-ACTION—PROPOSED ANTI-PAPAL ASSOCIATION—RATIONALISM EXCHANGED FOR ROMANISM.

Duchy of Lauenburg, July, 1851.

I have recently had repeated occasion to advert to the display of Roman Catholic zeal, and its apparent success among the Protestant population of northern Germany, and am now led to a renewed notice of the subject, by several late conversions to the Romish faith which have taken place, both in the kingdom of Prussia and grand duchy of Mecklenburg Schwerin.

In the latter, special sensation has been excited by the successive secessions from the Protestant communion of *both* the editors of a highly respectable journal, (the Messrs. Florencourt and Maassen,) and so much the more as the journal in question—*The North German Correspondent*—was mainly set up by the conservative portion of the Mecklenburg noblesse, with the avowed design of counteracting the spirit of innovation (which arose so powerfully in 1848) by advo-

cating and defending the existing state of things in Church as well as State.

The political and moral influence of these gentlemen was considerable, and seems now likely to operate in an opposite direction to that their former patrons desired or expected; for their example of defection from the Protestant ranks has, it seems, been already followed by several others in the Duchy, and some, too, belonging to the highest class of society, while it is generally bruited that these first fruits are likely to be followed by no despicable harvest.

In Prussia, such occurrences are less to be wondered at, since the privileges granted to the Romanist communion keep pace with the restraints laid on every other aberration from the prescribed route of the Established church. Yet, even there, indignant surprise begins to be felt, at the bold front which is being assumed by the

popish party, by means of missions, public processions, &c. &c. One of the latter took place on the 22nd ultimo, from Berlin to Spandau, (a distance of some twelve English miles,) in which many hundreds took part, and even soldiers in uniform were seen in its ranks.

It is farther announced, that a Pomeranian baron and a young Jewish rabbi have gone over to Romanism, with the avowed intention of entering the priesthood. The sincerity, at least, of the rabbi has been strongly tested, as his family have declared an irrevocable determination to disinherit him, should he persist in his design of forsaking the faith of his forefathers. The threatened loss is of considerable amount, but has, as yet, had no influence on the young convert's resolution.

These and similar occurrences, in various parts of Prussia, have naturally roused the hitherto somewhat supine attention of the Protestant clergy; and a closer examination of the ramifications of Roman Catholic activity has proved that the leaven of proselytism has long been at work, producing an average accession to the Roman communion of from fifty to sixty Protestants per annum, in those districts. But as these were hitherto confined to the artisan and proletariat classes, the secessions excited little or no attention. Now that the fermentation has ascended higher in the social mass, surprise and alarm are felt.

The consequence has been, that, at a late pastoral conference held in Berlin, and which had drawn together a large concourse of Protestant ministers from various parts of the country, the recent triumphs of Romanism were brought on the tapis by Consistory Counsellor Professor Nitch, and formed the subject of deep and earnest discussion. The question, "What counter-acting measures might most judiciously be opposed to the aggressive movement of the Roman Church?" led to the adoption of a resolution "to form, in addition to, and on the model of the existing societies for promoting Christianity among Jews and heathens, a separate association, which, as a congener of the Inner Mission, should devote its energies, specially, to the spread of pure Gospel knowledge among the Roman Catholic population of Germany."

There can be no question that it is high time

that the Protestants of this country were aroused to a sense of the danger to which the young and ignorant of their co-confessionalists are exposed, by the somniferous security engendered by a merely inherited protestantism, conjoined with the indefatigable *sapping* and *mining* of Roman Catholic zeal, which is ever at work, in season and out of season, to shake the loosely-built superstructure of a Lutheranism, which too often rests on a very sandy foundation. The proposed society, therefore, may find as useful employment in striving to retain the wavering, Catholic-surrounded Protestant within his own pale, as in striving to gain over proselytes from the Romish; and to its declared object, viz., "the spread of pure Gospel knowledge," every Christian is warranted to speak his hearty "God speed."

A new corroboration of the adage, that "extremes meet," has just been furnished by the transference of the learned professor (and celebrated polemic) Gfrörer, from the Rationalist to the Romanist host!

This astounding revelation was made known to the public by the professor's appearance in the character of a new convert, in the Corpus Christi procession, which took place on the 18th of June last, at Frieburg.\*

One of his daughters made a profession of Romanism several months ago, and entered the Jesuit branch of the Order of the Sisters of Mercy. What lends peculiar piquancy to the acquisition now made by the Romish church is the fact, that the learned professor was some years since deposed from his office of Lutheran pastor, in consequence of his having published a book, entitled, "Christliche Sage" (Christian Legends), in which the essential doctrines of Christianity were attacked still more ruthlessly than was ever done by David Strauss himself!

Gfrörer is no imaginative or poetic spirit; his present act, therefore, be its motive what it may, must be regarded as a thoroughly weighed and coolly calculated resolve; and the religious world in general cannot but look forward with curious interest to his next entrance on the polemical arena, in order to note in how far he will be able or willing to furnish a successful refutation of his earlier and but too celebrated deistical work.

T. B. K.

## RUSSIA.

### UKASES AFFECTING THE JEWS—RESULTS TO BE ANTICIPATED.

The Jews in the Russian empire have been, for some time past, thrown into consternation by a succession of ukases, which, as they can scarcely be expected to tempt their entrance into the Greek church, must almost necessarily ensure their adoption of the sole remaining alternative, departure for ever from the Imperial territory. Many a rich rabbi has already contrived (despite all the dexterously interposed police hindrances) to convey himself and his treasures across the frontier, and thereby skreened himself from the impoverishing fine imposed on all those who permit their wives (in accordance with almost

immemorial custom) to cut off their hair on the nuptial day. One would suppose the dis severing of the Jewish matrons' tresses must be a matter little affecting the welfare of Russia, or its empire! But the mandate is peremptory: the locks shall not be shorn! And as the Jewish matrons will not consent to retain a *maidenly* ornament, they must e'en prepare to quit the land of their birth, and seek refuge in countries (and, happily, they will be easily found) where a well-filled purse makes amends for an empty as well as a bare pate!

The rabbis will speedily be followed by the

\* Grand Duchy of Baden.

rich corn merchants of Israelitish descent; for the recent ukase, which prohibits their dealing in brandy, either "*en gros or en detail*," strikes at the root of their Russian prosperity. Lastly, the ukase which commands *those parts of carcases* which Jews cannot eat, *to be buried*, on the presumption that what is not fit for Jewish, must be unwholesome for Christian consumption, will occasion such an enormous rise in the price of butcher's meat, in every Israelitish commune, as must necessitate emigration on a large scale.

The removal, *en masse*, of so much wealth and industry will no doubt open the eyes of the Czar to the impolicy of these, in point of fact, persecuting edicts; but as, like all autocrats, Nicholas never suffers his laws to be altered, it is to be feared some inextricable web of chicane and espionage will be resorted to, in order to retain the Jews in the empire, and thus secure a golden mine (more productive than that of Potosi, and much less expensive to work), in the never-ceasing fines to which these unjust and arbitrary enforcements must give daily occasion.

The effect of these multiplied annoyances, which operate with almost equal force on the

domestic, commercial, and religious relations of Jewish life, may perhaps confirm an opinion, very generally held on the Continent, respecting the return of the Israelitish nation to Palestine; viz., that it will take place most prominently *from Russia*. And although the preparation of "the way of the Kings of the East" has hitherto been conceived of, as implying a friendly aid, the result may be equally attained by a compulsory as by a voluntary emigration; and their restoration to Canaan may be as much facilitated by a forcible ejection from Russia, as their first entrance was by being "driven forth of Egypt;" nor are the personal and family hardships attending the latter likely to be much inferior to those which marked the former expulsion. It is, at all events, a new phase in the sufferings of this remarkable and long-tried race, and it may be that the God of Abraham, who is wonderful in counsel and mighty in working, hath designs of mercy in this darkly threatening cloud, which shall yet descend in blessings on the heads of the wanderers!

T. B. K.

## SWEDEN.

### ITS ECCLESIASTICAL AND RELIGIOUS CONDITION.

There is, perhaps, no other Protestant country in which the Established church is so powerful as in Sweden. It is not simply connected with the State, but forms an integral part of it, and exerts an influence in the general affairs of the kingdom, which is, perhaps, without a parallel. The house of the bishops and clergy is one of the constituent parts of the legislature, and possesses powers similar to those of the other three houses of the nobles, burgesses, and peasants. Its concurrence is necessary to the enactment or alteration of any law, ecclesiastical or civil. When a bishop is to be appointed, the clergy of the diocese elect three persons, from whom the king nominates one to the vacant see. And in appointments to most of the benefices and offices of the church, the clergy exercise a similar degree of power. The king has a negative voice on the resolutions of the diet, and the right to introduce measures for their consideration. For 250 years it has been the law of Sweden, that any *Swedish subject* who changed his creed, and left the Established church, should be banished from the country. The sentences of the ecclesiastical courts are required to be executed by the civil authorities; and on the other hand, in many instances, the punishment of civil offences is carried into effect by the church.

When malefactors (for example) have been for a time imprisoned and kept on bread and water, and are not to be incarcerated for some years, as is the case for great offences, and when they have been flogged, the last punishment is called *Ayrhoplikt* (church-penance), and is inflicted in the following manner:—The malefactor is brought from prison to the church of the parish where the crime was committed; and then, at Divine service, on a Sunday appointed by the judge, he sits on an elevated stool in the

middle aisle of the church, in sight of the whole congregation, all through the service, guarded by a soldier, who stands at his side all the time with a drawn sword, or some other such weapon. Sometimes it happens that several criminals are sitting thus at the same time. "I once saw (says our informant) eight at one time sitting in the dome church of Gottenburgh, with as many soldiers, with their hats on, and drawn swords, parading alongside of them." When the minister has finished the service, but before the people are dismissed, he walks up to the criminal, who now is by law considered penitent, and speaks to him to the following effect—"Dost thou, N. N., acknowledge that thou hast sinned against God and grieved his church? Dost thou now sincerely repent and promise to forsake thy sins?" The criminal is compelled to answer "Yes," whether he is penitent or not. But some will not be compelled to answer, unless it be "No;" else they are silent. This, however, does not stop the priest from pronouncing over him the absolution, which is done in the name of the Father, the Son, and the Holy Ghost. In ordinary cases, the delinquents are set at liberty as soon as this mock reception, for so we must call it, into the favour of the church has taken place.

So rigorously does the law repress everything like religious liberty, and so jealous is it of the slightest deviation from the prescribed and established order of things, that all religious meetings are strictly forbidden; even a clergyman is not allowed to hold one out of the church. It is true, the law is disobeyed. Public opinion in Sweden, as in some other countries, not to say our own, is, in some cases, stronger than the law, and controls it. The Moravians have preaching stations granted them by royal per-

mission, but we presume they must make no converts. And the Baptist Nilsson, we believe, might have continued, like a colporteur in other continental countries, to circulate the Bible, and even when doing so have addressed the people; but if he proceed to baptise, and organise a church, he is prosecuted, condemned, and sentenced to perpetual banishment.

Such a state of things in a Protestant kingdom happily stands in contrast with the sentiments and tendencies of the age; for, assuredly, not thus does universal Christianity understand liberty and the rights of conscience. It is not, therefore, surprising that dissension is already rife in the bosom of the National church. In the northern part of Sweden, a large body of pious people, braving the law, have separated themselves from the Establishment, and formed a Free church. They have chosen their own pastors from among themselves, but their church organisation is based upon the Augsburg confession, and they use the Lutheran rituals. On these accounts it is not so easy to proceed to extremities against them; but they are harassed with fines and other molestations, and their infants are taken by force to be christened by the State clergy; they, however, considering such baptism invalid, re-baptise them. Thus distressed and injured, many of them have emigrated to America, and others are resolved to follow.

These events are producing an impression upon the minds of the more enlightened portion of the community, favourable to a relaxation of the intolerance of the law. About this time last year a meeting was held in the south of Sweden, consisting chiefly of eminent clergymen, who discussed the question, when it was found that the majority advocated religious freedom.

For some years past, doctrines have been maintained and sedulously propagated, by a portion of the clergy, analogous to those which are known among us as Puseyism or Tractarianism. The first impulse in this direction was given by *Schartan*, who died in 1826. He is said to have been a man of austere manners and rigid morality; possessing great spiritual gifts, but deficient in clear views of the fundamental doctrine of the free grace of God in Jesus Christ. Fearing lest people should imagine themselves converted too soon, he set about instituting fixed rules or methods of conversion, leading to the attainment of the grace by a series of degrees. The exaltation of the church—for the church alone was the safe-guide of souls—followed as a matter of course; and a dogma so flattering to human pride rapidly found adherents, especially among the clergy. As is usual in such cases, many of *Schartan's* disciples outstripped their master, subverting totally the doctrines of grace, and bringing in a pharisaical Christianity. The partisans of these views oppose all united Christian activities,—missionary societies are their special aversion,—they impose their precepts as law upon their followers, and style themselves, to the exclusion of all others, “Faithful stewards.” Being, with all this, severely correct in their morals, they have acquired great influence among the people,

and are playing that insidious part which, if not counteracted, will prepare them for undisguised popery.

Amidst much, however, which is calculated to produce an unfavourable impression of the religious state of Sweden, there are some circumstances to be noted of a more encouraging nature, and we proceed with sincere pleasure to mention them. It is not to be questioned that there are many of the true people of God in her congregations; many, unknown to the world, who bear the real impress of his spiritual kingdom. The ancient faith of their fathers is still dear to thousands, especially in the country parts; and what shows at once their spiritual wants, and their thirst to have them supplied, is the fact, that three large editions of *Luther's Sermons* and his *Family Discourses* were sold in the revolutionary year of 1848.

The present Director of the Missionary Society at Lund, the venerable missionary *Fjellstedt*, has been a distinguished instrument in the hands of God in reviving spiritual religion among the people, and he still labours with a truly admirable activity in his Master's service. He publishes four monthly religious magazines:—a missionary magazine, an educational magazine, a journal entitled “*The Friend of the Bible*,” designed to excite an interest in the Word of God, and to explain difficult passages and oriental names and customs, and “*The Samaritan*,” a home missionary journal. These journals, consisting each of a single sheet, and sold at a very moderate price, have a large circulation. He is also bringing out a Bible with short explanatory notes, four thousand copies of which were sometime since subscribed for. Besides these literary labours of *Fjellstedt*, diffusing Christian knowledge, others may be mentioned. A missionary journal is published at Stockholm, which is much read; “*The Messenger of Peace*,” also, and “*The Pietist*,” and one or two more, advocating the temperance cause, and all devoted to the furtherance of the Gospel.

On the other hand, we do not know that there is any organ propagating the infidel principles of the day. Christianity, theoretically at least, is too deeply rooted in the faith of the people for a journal of this kind to be well received. Some years ago, a bookseller procured a translation of *Strauss's* notorious work on the Life of Christ to be made into Swedish, but he sold only a few copies; and when a person, we believe of the name of *Ignell*, delivered lectures to open a way for the so-called “*Friends of Light*,” he scarcely found better encouragement.

In conclusion, it should also be mentioned, that large congregations fill the churches on Sundays, and a very considerable portion of them communicate at the Lord's table. These may not be decisive proofs of genuine godliness, but we notice them as in themselves gratifying facts, and as affording a marked contrast with the neglect of the public worship of God in the neighbouring kingdom of Denmark, and the continental countries generally.



## ITALY.

DECLINE OF RESPECT FOR THE PRIESTS—THE GREAT WANT—SUSPICIONS OF THE EXHIBITION—FEAST OF CORPUS DEI—SCENE IN THE CATHEDRAL OF NOVARA—REFLECTIONS THEREUPON.

You are fully aware that, since the revolution, the Roman faith, among a great part of the population, especially in middle and northern Italy, has been much shaken. The links that fastened together the priests and the conscience of the people are, if not broken, yet very loosened. That respect, that in former times forbade any body to be of a contrary opinion with the priest, he being regarded as the depository of God's mysteries—that dread of church penalties, by which the welfare of the soul seemed to be affected—that blind submission under priestly authority—all this is now fast fading away. There is in it a Protestant movement,—who could deny it? but it is not yet an evangelical one. But let us remember, that before the glorious Reformation in the sixteenth century, the same disrespect for the priests—the same frivolity, I might almost say, with regard to the church, was everywhere manifest; and, like then, there is also now but a man wanting, who, full of the Spirit of God, shall make the people conscious of their spiritual wants, and direct them to the source of the living water,—to Him who is mighty and willing to deliver them from the evil, and to bless them with heavenly blessings. And this servant of God, shall he come, and soon come? That he shall come, there is no doubt; for surely the Italian people are not doomed to perish without the Gospel having been preached to them, to the salvation of many; but the time, whether sooner or later, is known but to Him who reigneth over all; ours is to mark the signs of the coming day, and to pray God that He may frustrate all the designs of His enemies. Let us pray, therefore, that the Morning Star may soon rise over this unhappy land, and His light disperse the darkness that covers it. I think it is not unreasonable to suppose, that also the Great Exhibition might enter somewhat into the designs of God for the spiritual deliverance of this land; at least, Governments must have had some suspicions of this kind, having granted passports not to very few.

To corroborate what I have said about the decline of the Roman faith, I may subjoin the following statements:—I witnessed the last *Corpus Dei* feast at Milan; and although prepared beforehand, that in comparison with former years there would be a very scanty procession, I was yet much surprised to see how very little interest the people were taking in it. In former times, all the authorities,—all that was rich and noble, and a great many people joined the procession. The streets were thronged with devoted people, the houses were hung with gay-coloured tapestry, the windows exhibiting the fair ones, whose strength would not have been equal to the fatigue of the procession, in an excessive heat, through a great part of the

city. When the archbishop, with the "Sanctissimum" passed by, the people fell on their knees, to adore what they believed to be the "Corpus Dei." Now, this year, the procession consisted but of the priests—a very great number they are, it is true—a few laity, deputed by some charitable corporations, the municipal body, and some high officers of the Government. Nobody else joined it. Even the number of spectators was comparatively small, remaining far behind what I had expected, and the greater part of them were country people,—those poor ignorants that never come into a school, in order that they may the more fully believe all that the priest tells them. I did not see any one bending his knees before the Sanctissimum, except a company of soldiers, who at the word of command fell on their knees and took off their hats, as they would have executed any other command. Among the people I saw even some that did not take off their hats, and nobody took the least notice of this, which would formerly have been considered a great crime. Some Italian ladies, near whom I was standing, made some very irreverent jestings about the archbishop and his gorgeous pomp. Now, I was truly astonished to see this indifference on the part of the people, about what is considered to be the highest feast of the Roman church; and I dare say, a people that show so little respect for the holy things of their church, are preparing, if not to leave her, at least to reform her. However, I will not deny, that on many days I have seen the churches well thronged with people, especially from the country; they still believing that their presence at a religious ceremony must convey some benefit to them.

A startling proof of this decline of the Roman faith in Piedmont, is related in a newspaper. It seems that there the people are far in advance of the hesitating Government. I shall relate it in the words of the correspondent. "On the 9th of June, the cathedral of Novara was the scene of a great scandal; which, although its consequences were not so sad as those in the Santa Croce church at Florence,\* is not the less deplorable. On that day, several thousand children, with their parents and relations, were come to Novara, to be confirmed in the cathedral. In order to prevent confusion, the bishop had ordered the doors to be shut. After having confirmed a great number of children, Monsignore, being tired, wanted to repose a little. But on the instigation of their parents and relations, who wanted to go home, all the children rose, a great tumult broke out, and they attempted to retain the bishop in order that he should continue his functions. Monsignore refusing to do so, the children began fearfully to cry, the parents threw about the benches, and all kinds of church ornaments,

\* Where, on the anniversary of the battle of Curtatone, an affray arose between the people that would religiously commemorate the event, and the gendarmes, in consequence of which there were some slain and many wounded.

and the tumult did not cease till a troop of soldiers appeared, and the chief authors were taken prisoners." This is, indeed, as the correspondent remarks, a very deplorable event. But whose is the fault? Is it not with those who, instead of imbuing the hearts with religious sentiments, by the preaching of the word of God, through the agency of the Holy Ghost, transformed the Christian religion into a mere outward compound of ceremonies. The correspondent goes on adding some reflections. He says, "that formerly the Italian character distinguished itself by a deep respect for religious and Divine service, and that their service was so very long and solemn, and accompanied by Divine blessings, that the sober Protestant service could not please them." We will not dispute with him about this remark; there are many others, and Romanists too, that contradict him. We will only observe, that notwithstanding the sobriety and bareness of the Protestant service, Italy would also have become, at least partly, a Protestant country, had not the combined power of the popes and princes driven from the country the most noble and enlightened of its inhabitants, and incarcerated and slaughtered a great many of the Protestants, and by

these acts of detestable violence filled the hearts of the people with fear and anxiety. The correspondent continues—"Now things seemed to be altered by the bad example of the higher classes, although we will not believe that the baleful prophecy of P. Ventura, of a schism arising between the Italians and the head of their church, is about to be fulfilled. And who, now-a-days, go to church? Women. Of men, but a scanty number, and among those few there are a great many who dare hiss at the priest, whenever he uses the pulpit for passionate political discursions. Formerly, any who would have but thought of such a thing, would have trembled from head to foot. Who would have dared formerly to throw stones after the priest, to chase him to his lodgings, and to persecute him on the way with abusive words?" Such are the remarks and complaints of a true Romanist, and they seem to be important enough to be registered. The facts he alludes to are, indeed, very deplorable; but it is only the more needful that the Gospel be preached to this people, to keep it back from the brink of unbelief and atheism.

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## Asiatic Intelligence.

### LOO CHOO.

BY THE REV. DR. BETTELHEIM.

(Continued from page 216.)

We effected our landing here, not without difficulty, May 1st, 1846, providentially aided by the arrival of a French frigate, a day after we had put in, to the great comfort of the French missionary, Mr. (now Dr.) Foreade, at present Roman Catholic bishop at Hong Kong. Mr. F. left soon after our arrival, with Admiral Cecile, and M. L'Abbé Le Turdu came to occupy his station. In September, Mr. Adnet arrived as his companion. The latter was consumptive, and died about August, 1848. Five or six weeks after, the *Bayonnaise* arrived, in which Mr. Le Turdu left, and the Roman Catholic mission here was given up. All French ships and officers, including the admiral, behaved in a most affectionate way to us, as also did the officers of H. M. S. *Vestal*, here in Oct., 1846, and of the *Ringdove*, both belonging to the squadron of Admiral Cochrane, who was himself passenger in the *Dædalus*. To these extraordinary providences, and more particularly to the countenance afforded us for several months by the French officers, who are quite the men to curb the caprice of the Japanese mandarins, we owe our respectable installation in Loo Choo. A good temple was assigned us for our residence; and though guard-huts were erected around it, and in-door guards lodged upon us, the Loochoon Government never dared even so much as hint at the real signification of these arrangements. We were most politely given to understand, all this was necessary to protect us against thieves, and the staff that accompanied us out of doors on every step we took, were meant for day pilots, guides to lead us in ways we could not know as

yet. And, indeed, they performed their office masterly. They led us the worst, most crooked, and dirty ways imaginable, and continued long their efforts and persuasions to keep us off from the large streets and markets. Any communication sent us from Government was made by a mandarin above the rank of the Napa governor. We were at that time still allowed a horse, as well as the French officers themselves, and boats likewise. I could cross the country in every direction, and got pretty tolerable conveyance, especially when on the homeward way; and accommodation in the public office, when I intended to make a stop in any village. Even while still accompanied by my body-guard on every step, yet for several months they never dared to interfere with my missionary labours in the markets and streets. Yea, themselves formed necessarily the first nucleus, around which others collected, wherever I chose to halt and preach. In several of my first speeches, which I had to compose at home and commit to memory, before I was able to deliver them, I was greatly aided by them, and the whole of my translation of Luke was made under their supervision. True, when Government altered their system towards us, these guards were of course the first to let us feel it; and they gradually turned to be a hindrance, and finally became open opposers of my missionary movements, and hunted, frightened, or drove off a crowd of people, almost as soon as they had gathered around me. But when, in July, 1847, a large sum of money had been stolen from us, and I insisted on the removal of all in-door guards, against whom we had the

greatest suspicion in the matter, I was freed for some time from this trouble; and ere the new police and spy agency were brought into full operation against me, I could not only, as before, preach to attentive markets, but enter houses and shops, invariably meeting with a good reception, at least at my first visit. No house was shut before me; and though, at the second or third visit to the same house, I could easily perceive the inmates had been prejudiced against me, and was plainly told in some places not to come any more, and in others, that they were in danger if they received me; still, beyond this, no dangerous barriers were put in my way, neither were the people beaten off from me. When anything of a gravely offensive nature was done to me, or to the people for listening to my speeches, I complained in writing to Government, and usually found, or, at least, could imagine I perceived, some relief by it. Traces of liberty granted us, I think, my journal may show, up to Sept., 1848, when the last French missionary left. But on my refusing to leave at the same opportunity, more rigorous measures were resorted to against us, and increased since March, 1849, when H. M. S. *Mariner* had been here, and we again were left behind, to the great chagrin of our mandarins, to whose exertions, in a great measure, the arrival of the ship was owing. Since that time, and partly before it, attacks have been made on my person, and gross insults done to Mrs. B., in the very streets and fields, and all by the spies themselves, or on their express order, the simple Loochoos never daring to offend, unless commanded to do so. I have been pelted with stones, so as to be seriously wounded; and on orders given by the spies, beaten, kicked, and dragged out, not of houses, but from shops and open yards, which form thoroughfares. The last very grave, and I cannot name it otherwise than murderous assault made on me, was in January, 1849, immediately after H. M. S. *Pilot* (of whose business hereafter) had left. Six or eight spies at once rushed into the yard I had entered, and seized me in such a way as to leave no doubt with me it was my last. I lost consciousness, and when I awoke, found myself lying in the midst of the street, unable to move. Mrs. B. was called, and I was then carried home. Since this catastrophe, which made extraordinary sensation, it appears they are afraid they had gone too far, and hence the present relaxation in the persecutions we still suffer. In my letter to them on the occasion, (Mrs. B. joining her own statement, as far as she was eye-witness,) I openly accused them of an attempt to murder me, and assured them the case would be brought before the English Government. They had very little to say in their excuse, except that I had feigned more than was really the case; that the men were neighbours, instead of police and spies,—most of whom, however, we knew to the very face, not to say by their official dress,—and that I was softly carried out and protected (from what?); the reason for all this being, that I had frightened the inmates and women of that house, and had even broken the doors to find my way into it. But besides the place in question being an open yard, Mrs. B., who arrived while I was

still lying in the street before that yard, bears witness that the large gateway, as usual in our open yards, had no door at all. However, the very day Government's answer to our joint letter came, Mrs. B. went out, and found, as we expected, a huge new door erected in the gateway. It remains, now, to see what the English Government will say to this extraordinary case. My petition and annexaries concerning it are all ready by this time, and I am only waiting for an opportunity of posting them off.

I think it may be interesting to give here a brief catalogue of the ships that called in here, since our residence in Loo Choo. Almost contemporaneously with us, (May, 1846,) arrived the *Sabine*, French frigate; after having been at anchor for about a month in the Napa roads, she left, and a few days after we heard the *Sabine* and two more ships, the splendid *Cleopatra*, and the *Victorieuse*, were at Vonting, (Port Melvil,) in the north of the island. I had good reason to believe Admiral Cecile desired to get out of our mandarins a commercial treaty, and that when his squadron had left already, the *Victorieuse* was sent hither again in September, to inquire, after the time granted for deliberation had expired, how matters stood. I am sure, I am more pained at the ill success of our friends in this expedition than themselves can possibly be. In October, (same year,) we had here Admiral Cochrane, H. M. S. *Dædalus*, *Vestal*, *Ringdove*. I believe this squadron was on a hide-and-seek tour with that under Admiral Cecile, both moving about in these waters from want of business in China. I cannot say less of our admiral than that his visit did us and the English interest here no good, any further than to convince our Japanese tyrants that not even an English admiral can force away an English missionary from his station, when he chooses to refuse the offer of a return passage made him by the same admiral, on instigation of the iniquitous local Government. Admiral C. appears to have been quite pleased with the restrictive system of the latter; and, far otherwise than the French admiral, he limited, on Loochooan request, the number of English officers allowed to put foot on shore, I believe, to six per diem. No wonder that horses were refused them; and since that time, no foreigner here can obtain any; and soon after we lost also the liberty of having a boat. Providentially, however, all the officers of the *Vestal* (beginning with the first lieutenant, Mr. Miller, Lieutenant Hay, &c., down to the midshipmen, among whom, Mr. Lambert, a relation of our good Mr. Stanton, in Hong Kong, parted with his quadrant for our sakes) showed such deep interest in us, that much of the evil impression produced by the strange behaviour of the admiral was remedied. From October, 1846, to September, 1848, two long years, we were left to our uncheered loneliness, with the only exception of a large ship coasting the whole island in Feb. 1848,—a fortunate event, which I consider the chief cause why our theft (above mentioned) has been found out, at the same time. By the Loochooan return junk from China (July, 1848,) we had letters announcing the unfortunate accident of the French ships *La Gloire* and *Victorieuse*, whose

destination was Loo Choo. They were wrecked off the Korean coast. Had they come hither, it is quite probable the Loochooan mandarins would have had their condign chastisement. But as it pleased Providence to show long-suffering, I am the last to grudge them their respite, and only sorrow that nearly two years have again elapsed since then, without teaching the Loochooan rulers that the long-suffering of God is intended to lead to repentance. In February, 1849, the bark *Elizabeth and Henry* (London, Capt. Clark) unfortunately grounded on the shoals off Kumisan, an island belonging to this,\* about seventy-five miles N.W. from Napa. A day after the fatal accident, Capt. C. despatched and hailed two American whalers, who brought him hither to solicit aid. But none was granted. After twenty-four hours spent in messages and counter-messages, all we got was the offer of a small junk, without a crew. Capt. C. had then to proceed with the same whalers to Shanghai, where H. M. S. *Mariner* was sent for the rescue of the crew of the wreck, and as much as could be saved from the ship and stores. By the whalers I had written an urgent letter, addressed to the next English authority, as, when they left us, their route was not yet determined upon. It is quite likely, though I was not told it was so, that in consequence of this my appeal, Consul Alcock gave some directions concerning us, and the *Mariner* accordingly steered hither, having the Vice-consul, D. B. Robertson, Esq., on board. During the absence of Capt. C., I wrote also a letter, addressed to the captain of the ship that eventually was expected to arrive at Kumisan, and Government was glad to despatch it thither, and promised every effort on their part to induce the ship to come to Napa. In the meantime I had also to prepare a letter to our governor in Hong Kong. My real intention was two-fold. First, to open a direct correspondence between Japan and the English Government. We know, nothing is more difficult than to get this sort of *noli me tangere* Government to communicate with Christian Governments. However, to rid themselves of us in a peaceable way, there is nothing in the world the Loochooan mandarins would not attempt. After repeated refusals they consented to the letter, though not entirely to the contents I dictated. The grounds I assigned for the step I wished them to take, were fully of a nature to take with them, and quite in unison with reason and fact. I told them, "I am not my own master, I am sent hither by an English Society, and could not leave without their consent. I wrote to this Society, at least to allow me a few months' rest, and send out another in my stead, but they did not do it. If, therefore, the Loochooan Government has absolutely objections to our residence in this country, their best way would be to bring the case before our Government; and if the English Cabinet find the Loochooans right,

the mandarins may depend upon it, we shall not be allowed to continue our stay here." The letter was prepared, and kept in readiness, certainly long before the *Mariner* had arrived; and I was assured by the delighted Tefu, with whom I chiefly advised in the matter, that he had a second copy of the letter sent off to Kumisan, to be there in readiness, in case the English ship could not or would not resort to Napa. One more proof of their shrewd circumspection in business, and determination to get rid of us at any cost. The *Mariner*, indeed, arrived, but as both Capt. Mathison and the vice-consul took up our case pretty warmly, and told the mandarins the English Government would protect us here, and as I was sure the whole matter would be brought before the English Government, honour and duty (and, need I say, missionary devotedness too) bade me patiently await the issue of the Loochooan official communication, which I was sure would be, and has really been, made to our home Government; and I thus once more declined the kind offer of a passage made us by Capt. Mathison, and had strength given me to resist the persuasions of our good-hearted vice-consul, to exchange my troubles here for more easy, and as he thought, and perhaps rightly, more useful labours too, in Shanghai.

April, 1849.—The U. S. S. *Preble*, Com. Glynn, put in here. The ship's destination was Matsumas, in Japan, where the crew from an American wreck were kept in prison,—such was the report we heard. I have no doubt but to the solicitations of Dr. Parker, Dr. Bridgman, and others of our influential missionary brethren and friends among our American brotherhood in China, the visit of the *Preble* to us was entirely owing. I wish I had been able, in the least measure, to show my gratitude for the generosity which which Commander Glynn and his officers have treated us.† But we were not able to procure for them the least Japanese bagatelle, no, not even as much as a potato. Never have I seen a ship here treated like the *Preble*. I felt it, therefore, my duty to state to Commander Glynn, that I ascribed the ill-reception he met with, to reports circulating here about the mission of Commodore Biddle, and the reverse he met with before Yedo. He received there an insult which Japanese hypocrisy endeavoured to explain away, but is commented upon among the Loochooan witlings as a triumph over an American four-decker, which cost nothing more than a lie, and an impudent smooth face. Commodore Biddle has certainly the applause of every gentleman and Christian for his generous forbearance; but there are no gentlemen nor Christians at Yedo; and I cannot help thinking it would have done the Japanese more good, had he postponed judgment on a case of so grave a nature, at least till the American Government had decided on it. Such procrastination, besides keeping them in suspense, would at the same time have left open the way for

\* Ships coming from Sydney in the counter-monsoon, obliged to make an eastern passage, usually pass very near this island. We hear that several ships, whalers in particular, are yearly forced to land on this rocky island, and collisions with the Loochooan authorities are thus unavoidable.

† As also for their kindness in bringing us seven boxes, most of which contained collections made for us in Hong Kong by our dear friends, the Stantons, and the late kind-hearted Mrs. Gutalaff.

further official messages to Yedo. As it was, Commander G. could not do better than not at all mind the caprices of the unfriendly mandarins, but proceed to buy for himself a few articles of provision the ship required. I had so injured my foot, the day previous, as to be quite incapable of walking, or standing either, or I should have been most anxious to witness how our intrepid friend effected his purpose. He came home to our house accompanied by two Loochooan youths, of the Samure class, whom he humbled to become his porters, and under my interpretation they underwent a kind of cross-examination, which could not fail to convince our friends that the Loochooan is educated for becoming a bad and dangerous character.

May, 1849.—We were agreeably surprised with a visit from an English yacht, Capt. R. Shedden, (his address, "Mrs. Robertson, Ednow-house, Roxburghshire, Scotland.") Capt. S. was on a journey round the globe, endeavouring at the same time, if possible, to fall in with the lamented expedition under Sir John Franklin. Mrs. S. was with him, heroically sharing the hardships and dangers of such an enterprise. She was the first British female, whose company Mrs. B. enjoyed in Loo Choo. It would be vain for me to endeavour to describe the generous sympathy manifested towards us by Capt. Shedden. His resoluteness throughout the meeting, to which he was invited by the mandarins, told very well on their timidity. A letter, which he wrote to them on our behalf, so frightened them—although couched in the most polite language—that they feared alike to answer, or leave it unanswered; the middle course they followed in this dilemma betokens their shrewdness. First, they intended to return it back upon him, under a variety of polite excuses; and when all had failed,\* the answer arrived at my house late at night, and, both orally, and in an official letter addressed to me, a thousand excuses were made for the unavoidable delays, inseparable from grave affairs. But mind, just the evening before this night, the *Nancy Dawson* had made sail and was gone. The following is an amusing incident, in connexion with the *Nancy Dawson*:—A boat had been sent to fetch lotions and medicines for a man, who unfortunately had met with a serious accident, in consequence of which I had to amputate his right arm. I kept the boat waiting rather longer than I ought, but could not help it, as besides a variety of business, with an overworked body, the making up of several medicines, and carefully written instructions concerning the patient on his further voyage, demanded time; and I wished, in addition, to see off by the same boat several things I had ordered for the ship, concerning which the vexatious compradors made one excuse after another. Just in this critical juncture, Capt. S. fired a recal signal for

the boat. In a moment our compradors had overcome all their scruples; all articles, as desired, were found, delivered, and sent off, and the official messengers, who brought the despatch the same evening, were profuse in deprecations and apologies, that there should ever have been need for demanding with a gun, what the careless compradors should of themselves have procured with all possible despatch.

Her Majesty's ship the *Pilot* was the last that visited us, in December, 1849. She was sent hither with an answer from the English Government to the despatch of the Loochooan mandarins, mentioned above. I had the honour of receiving a copy of the same despatch, which, our kind governor at Hong Kong wrote to me, was done by order of Lord Palmerston. When the *Pilot* was seen to approach our shores, I sent off a note with an urgent prayer for help, resolved to leave the place, if the ship could take us off. Four hours after, she was at anchor, and the excellent, kind-hearted man, Commander Lyons, very late in the evening, sent an officer with a copy of the despatch to us. I had no sooner read it, when, on the inquiry of Lieut. Holloway, (the bearer) whether I intended really to leave by this ship, I answered no; and I am sure any one in my position would have answered the same. The despatch of Lord Palmerston, after a few introductory expressions of courtesy, in answer to the "assurances of friendship towards the English Government and nation," which the letter of the Loochooan mandarins "respecting the missionary Bettelheim" contained, goes on to say, the "English Government thank the authorities of Loo Choo for the protection afforded (?) to the missionary Bettelheim, a British subject, who had settled in Loo Choo, to practise there the medical skill which he has acquired in Europe, and to cure the sick, and to make the people of Loo Choo more healthy; and this friend recommends Bettelheim to the continued protection of the Government of Loo Choo." Gracious language, indeed, and my gratitude is sincere for the unexpected condescension shown by the English Government towards this mission. I have forgotten to mention above that with the *Mariner* I sent off also an urgent prayer to the English Parliament, in which I gave some general outline of our suffering situation here, and left it to the wisdom and kindness of our governor at Hong Kong to send it off or not, according as he might think best. I was also told by Commander Lyons that the vice-consul of Shanghai, who had been here, has kindly reported on us to Government. From both documents, I think it must appear how poor a protection has been afforded to us by the Loochooan Government, and how deplorable our position in future, if it be thus continued. I love England and its great men too much, not to yield implicit obedience to the wisdom and caution that dictates and

\* I had duly cautioned Capt. S. of what our mandarins had in view. One morning they sent a very respectable embassy, which returned his letter after a long speech, of course quite unintelligible to him; the purport of which, as I afterwards heard, was, that my Chinese translation superseded the necessity of retaining the original. Had it been accepted, they intended again to plead that a mere translation was unofficial. Capt. S. laid a sword, in the scabbard, upon the table and said, "He who dared to offend an English captain, would have to do with this." Upon this they turned pale and trembled, packed the letter again into their box, and off they went.

modifies a Government despatch; and, whatever I may think on the matter, I acted up to the very hint the document gave me, and remained in Loo Choo. A despatch that declares me to be a settler here, and recommends me to the further protection of the local Government, would be dishonoured if I left. My leaving would have given the lie to the word "settler," and have betrayed a culpable diffidence in the power of the English Government, whose mere intimation of will, much more a request, must be held up before these semi-barbarous tribes as an immutable act. In fact, Captain L. himself, though in his private capacity he sympathised with us, and repeatedly offered us a passage, yet in his notes to me declares the despatch to be powerful and greatly advantageous for us; and in the letter he kindly wrote for us to our mandarins, he officially declares that the despatch of H. M. Government was a request in our favour. Here is his letter, as far as we are concerned in it, and the answer it received:—"Commander Lyons avails himself of this opportunity to express his hope, that as the Loo Choo Government has received a request from H. M. Government that her subject, Dr. Bettelheim, should be well treated, that the Government of Loo Choo will therefore grant him the same privileges that a subject of Loo Choo would enjoy in England, and that Englishmen enjoy in China and in other countries, namely, permission to buy in the markets and shops, to hire servants and boats, and to walk out without being guarded or molested."

When I, with Lieut. Holloways, delivered this official note, though the Napa governor\* received it on his knees from us, here a very common expression of humility, yet it was neither waved nor put into a box, and thus the chief characteristic of its being acknowledged as an official communication was omitted; and I could immediately foresee, and, indeed, notified to Commander L., what an answer it would meet with. It was brought off at the same time with a larger despatch for the English Government, by the Napa governor, who took both on board the *Pilot*. It runs thus:—

"Respectfully addressing (you.) We received, the day before yesterday, your Excellency's letter, in which it is said: 'Peteling and his should be kindly treated, and be permitted to buy in the markets and shops, to hire servants and boats, and walk out without being guarded or molested.' We have examined (the matter). In the markets of our poor country, female traders are many, males few; a foreigner is not permitted privately to buy or sell: this is law; and the more so, there being neither gold nor silver currency (here), our people cannot trade with foreigners. Henceforward, if Peteling should want (or, when Peteling wants) anything, he will, of course, as before, apply to the appointed pur-

veyors. The humble people of our country are exclusively occupied on the field; each labours for his livelihood: journeymen are rare:† nor have we many boats. The ships we have are just sufficient for carrying tribute and for the public wants. Should Peteling want (a boat) it will be but right to examine whether it will be then convenient. The police, who follow Peteling when he walks in the streets, are properly intended to restrain the people from incurring the guilt of committing a rudeness, and still more to serve (Peteling) while on his way. But, as he does not like it, the police after him are already suppressed. Now this inch of sheet (letter) prepared, we respectfully send as our answer, with compliments and greetings.

"The foregoing is addressed to his Excellency Lyons, Commander of the English man-of-war *Pilot*.

"December 28th, 1849.

"Middle Mountain Office,

"HEANG-KWO-TUNG (the Country's Pillar),  
Governor (Administrator) General,

"MA-LEANG-TSAE (Clever Horse),  
Vice Governor General.

"A respectful answer."

I have given the letter in full, to show the Chinese technicalities in official correspondence. "His Excellency" is the usual flattering title they give to every captain, even of a merchantman. But they never before omitted the word *piu*, denoting that the communication is a petition; nor would they ever before have dared to give any one such a flat refusal, and would rather have been satisfied with an equivocal verbal message. Every one may see they have made progress in boldness. The least that could have been done would have been a strong remonstrance, in writing, to show the ship leaves dissatisfied. And, indeed, this note of theirs, short as it was, contained enough to make it clear that the message of the English Government was foiled, both as far as we are concerned in it, and also on the commercial topic it treated of. But it was too late, and did, in fact, not strike me, in the hurry we were in when the ship was about to depart, that it would be of use to trouble Commander Lyons with my application for another note of his to our mandarins.

Our unremitted sufferings at home are only the beginning of the black list of cruelties, and mockings, and insults we are exposed to, as soon as we leave the enclosure of our house-prison. Yells and clamours, from the hill overtopping our residence, telegraph our approach to all the neighbourhoods of Napa. Crowds of children are kept in readiness to gallop off into the different lanes we may have to cross, to warn the people to shut every door. To increase the offence, several

\* The preceding evening I sent to Governor to intimate an official communication was to be made the next morning, and that the two first mandarins are expected at the Napa office. A messenger was sent to tell me, they are either sick, or had no time, all engaged in preparing the answer on the first despatch, and that no higher mandarin could be sent than the Napa governor. The messenger could not refrain himself from laughing while he delivered the impudent lie.

† Now we are most assuredly informed that natives here are sold as slaves at two dollars per head.

doors are left open till we come in sight, when, on an order given, they are flapped into our face. The whole population is thus gradually trained to hatred and contempt against us. Every rule, every law of decorum—the sum and substance of Confucianism—is violated against us. Unnatural as it is, according to the constitution and custom of the country, for an inferior or minor in age to show disregard towards a superior or elder, we being by law declared as barbarians and state prisoners, form a welcome exception, and the whole torrent of human passions, long restrained within the strong dam of slavery, hurries to the only outlet now made, and pours upon the outlaw with irresistible fury. The Loochooan can allow himself no liberty against any one but the Christian prisoners, and he makes good use of the exceptional permission. Children and servants rule over us, and are taught to glory in showing their contempt for us. And where the goodnaturedness, or the habitual stupid indifference of the people is not yet quite overcome, the threats and sticks of the hired spy know how to rouse them to the duty of actively contributing to our public infamy. We are by turns hissed and laughed at, called barbarians, pelted, kicked, beaten, and wounded; these are the only variations which mark our processions through the streets and roads of Napa, and all this while closely, often only at the distance of a yard, surrounded by a numerous body from the spy and police force.

This is a correct outline of the sad picture, exhibiting our disgraceful situation in the midst of this heathen nation; and if it be remembered how well subdivided Japanese counties, towns, and villages are in their police, and that consequently every street and lane, nay, almost every house, has some sort or other of sworn constable—and that, in addition, every boy of the class of literati has power over the common people, and that the whole population, being mutual spies, are full of distrust and fear of one another—it is easily imaginable that our position here is as dangerous, as it would be totally unfit for missionary enterprise, were not the ways and means of Providence unlimited, and rich, and powerful, often interposing on our behalf in unexpected methods. Trifles often produce a change in the system of persecution employed against us, and as we are anxiously waiting for every opening, the breach is no sooner made than occupied. I have already stated that we enjoyed here about eighteen months of comparative liberty, and it took considerably longer time before they dared openly to develop the gigantic police power they are able to display. Those eighteen months are the golden age of this mission, and, thanks be to God, they have been made good use of. Fear on the one side, and pride on the other—for a perfect Government, in Confucian estimation, must be almost invisible, and its operations worked as it were quite naturally, without display of effort—produce relaxation of rigour, and we are always ready and thankful to avail ourselves of the respite. The markets and open yards have been, and to a good degree are still, missionary ground, not so easily to be shut up. Festival days, of which there are many, bring crowds from the surrounding villages. Thronging masses, in

general, offer no good sphere for the half mysterious game of spies. The new comers are also comparatively unacquainted with the meaning of the spies' signs and their noises, stupidity makes them indifferent and bold, and they are, therefore, not so easily persuaded to forsake my pictures, or any thing I show them, and one way or other I get a hearing. As I do not complain on slight occasions, but write strong notes whenever we are seriously insulted, or the people beaten off from us, my little *brutum fulmen* has not yet entirely spent itself, and we observe usually some favourable alteration after each complaint laid before Government. We have made it our rule never to show fear—indeed, we must go here with our lives in our hands; we have ceased to be our own, and are safe under the protecting hand of the Master, whose work we are here to do. In my letters, therefore, although they are fully acquainted with our determination to bear patiently as Christians, yet they are often told, insults on English honour have never remained unpunished; and that if they further presumed to go on with us as they did, the day of reckoning would not be far off. I have mentioned, as the greatest insult that could be done any man, if a person he spoke to be dragged off from his side; or if he had entered a shop or house, and the people quietly heard him, that they should be driven or beaten out. I well knew they could not venture to drag or beat me out as often as they would have had to do it; but as they did it to the people, I was of course obliged to interpose for them also, and thus several conventions have been tacitly agreed to, and partial concessions made, which, though they be often enough violated by the faithless, yet secure me now and then a hearing, and sometimes even a quiet and continued one. The English Government having declared me to be a settler in Loo Choo, notwithstanding our mandarins had plainly written to them it was law no foreigner could reside here, has certainly not diminished our courage; and the *Pilot* having applied for us for permission to enter shops and buy, I am certainly in a rightful way when I enter them to sell, without money and without price, the precious goods of the Gospel. I must, once for all, clearly state to my readers that, with very rare exceptions, every house I enter, I enter through the shop. The entire front of several of our rows are quite open, every house having a shop in front, just as in London. Mechanics, our numberless cap-cutters, box and tray makers, tailors, slipper-makers, &c., of course make the shop their dwelling; so that my friends may depend upon it, every house I find it practicable to enter, falls entirely within the range of shops, the entrance to which, at least as far as our Government, and law in Europe is concerned, is acknowledged to be lawful. Loochooan law, I can, of course, not mind at all, in this respect, or my very stay here is already a lawless action. Since the last very serious assault they made on me in a tailor's yard, Mrs. B. cannot persuade herself to let me go out alone on my missionary errands. We are thus, for the last four or five months, both joined in our Master's work, and our enemies know the powerful effect of a witness over a simple, single affirmation, and are somewhat

more careful. Much, incredibly much would be gained, if any missionary coming out hither could bring with him his European, or at least a Chinese servant. I should never advise, under present

circumstances, any one to walk about here, on business like ours, quite alone. If for nothing but as a mere witness, a second person is of the greatest importance.

(To be continued.)

## American Intelligence.

### THE AMERICAN SHAKERS.

ORIGIN OF THE SECT—THE FRENCH PROPHETS—THE WARDLEYS AND “MOTHER” ANN—SHAKER SOCIETIES IN THE UNITED STATES ON THE COMMUNISTIC BASIS—THEIR PRINCIPLES AND USAGES—DISTINCTIVE DOCTRINES, ESPECIALLY RESPECTING THE DEITY, THE SPIRIT OF CHRIST, AND THE MILLENNIAL DISPENSATION—MANNER OF WORSHIP—SOCIETY AT NEW LEBANON.

(To the Editor of *Evangelical Christendom*.)

In these modern days, when novel theories of all kinds are being broached, and effete heresies are resuscitated under altered forms, it may be of service to consider some of the more remarkable recent developments. The Shakers of the United States, who form the subject of the present sketch, are a singular example of the blending into one strange system of some of the most conflicting elements. Dogmas, most nearly allied to gnosticism and supra-naturalism, are here conjoined with the popish doctrine of auricular confession, and with monachism; and while, in some of their usages, they resemble the Quakers, in their strange vociferations and in violence of gesture they are allied to the most extravagant fanatics.

The Shakers profess to have but one object—religious unity, which they manifest on the communistic, and, as they believe, apostolic “principles of equal rights and privileges, with a united interest in all things, both spiritual and temporal.” They style their body the Millennial Church, the origin of which they refer to 1747, when the 1260 prophetic days terminated, when Christ came the second time by his Spirit, and the kingdom of God was thus commenced upon earth.

Their mode of life and religious conduct are derived, according to their own account, from the inspirations of the French prophets of Dauphiny and Vivarais. These provinces are said to have experienced a remarkable revival of religion, A.D. 1688, the subjects of which had violent bodily agitations. They had fits of trembling and fainting. They would stretch out their arms and limbs, strike themselves violently with their hands, fall on their backs, shut their eyes, and heave with their breasts. They declared that they saw the heavens open, and testified that the second appearance of Christ, the first resurrection, and the new Jerusalem descending from above, were near at hand.

In 1706, a few of these prophets came over to England, and propagated their spirit to many others. In 1747, James and Jane Wardley, of Bolton in Lancashire, founded a society holding similar views, differing only in their rules of worship. After sitting for hours without moving a limb, they would suddenly commence jumping and whirling, with trembling, and violent bodily

contortions. The Wardleys having acted the part of John the Baptist, gave place to a poor woman, called Ann Lee, the recognised founder of the society, who adopted their views in 1758. In the summer of 1770, after nine years of intense mental anguish, she professed to receive a special revelation from the Lord Jesus Christ, in which the root and foundation of human depravity, and the only possible way of recovery were made known to her. The sin of our first parents she declared to be that of lust, and that no soul could follow Christ in the regeneration who lived in the married state. From this time she received the name of “Mother,” and confession of sin was made to her, as the receptacle of the true Spirit of Christ, and the real manifestation of his second appearance. She suffered much persecution, being often stoned and imprisoned with scarcely any sustenance. In 1774, she professed to have received a revelation, directing her to emigrate to America, which she did, with her husband and seven other followers, though the former afterwards left the society.

In 1778, she took up her residence in the woods of Watervliet, seven miles from Albany, in the State of New York. It was in the midst of the revolutionary war; and as, among her other principles, she preached those of peace, she was accused of holding a secret correspondence with the British, and was imprisoned for several months in Albany and Poughkeepsie gaols, with many others, until released by Governor Clinton. The real object was, no doubt, to break up the society; but, as usual in such cases, the effect was, that crowds of sympathisers collected round her, and the number of converts to her doctrines was greatly increased. She afterwards visited the New England States; and while at Harvard and Petersham was scourged with whips, stoned, kicked, and dragged through the streets,—her strange gestures and dogmas exciting, of course, the bitterest ridicule, coupled with the charge of witchcraft. She died in 1784, unexpectedly it appears to most of the society, who had thought her to be immortal, and they believe that “she now occupies that form or figure which John the Baptist saw in his vision standing beside the Saviour.”\*

\* This account, with what follows, is chiefly derived from a book entitled, “A Summary View of the Millennial Church, or United Society of Believers, commonly called Shakers;” and from the “Report of the Select Committee on the subject of the Shakers, presented in the Assembly of the State of New York, April 2nd, 1849.”



As according to the views of the Shakers, "a further increase of Gospel order" was required in "the perfect union of the members of the society in all things, both spiritual and temporal," land was purchased at New Lebanon, in the State of New York, and a community of goods was established there in 1787. Besides the church, which is composed of the adult celibates, families are received into the connexion of the society, some of the members of which hold their principles. It has been found that such families can seldom do more than maintain themselves, and they are allowed the entire control of their own temporal concerns. But this they regard as only preparatory to "the more perfect order of the Gospel," which involves an entire consecration of themselves and their goods as devoted things, henceforth "holy to the Lord." They have elders and eldersesses, deacons and deaconesses, for their government in spirituals and temporals; and the general government of the whole is committed to a ministry of four persons, two of each sex. All the members are equally holden, according to their several abilities, to maintain one united interest; and, therefore, all labour with their hands, in some useful occupation, for the mutual comfort and benefit of themselves and each other, and for the general good of the society or family to which they belong. The members, in the most explicit terms, relinquish all claim to personal or private property, and wages for their services, and debar not only themselves, but their heirs and assigns for ever, from all private claims to the said consecrated interest, on account of any property or service which they may have contributed and bestowed. Minors are received under articles of indenture, but not as covenant members, unless in after-years it be their own desire. No believing husband or wife is allowed by the principles of the society to separate from an unbelieving partner, except by mutual agreement, unless the conduct of the unbeliever be such as to warrant a separation by the laws of God and man. If an unbelieving wife separate from a believing husband, by agreement, the husband must give her a just and reasonable share of the property, and if they have children who choose to go with their mother, they are not to be disinherited on that account.

Besides the original societies at New Lebanon and Watervliet, nine others were formed in different parts of the New England States previous to 1805. A remarkable revival of religion having commenced in Kentucky, in 1804, three Shakers were deputed on a pedestrian journey of more than 1000 miles to that State, in order "to search out the state of their minds, and open the testimony of salvation to them." They met with considerable success, accompanied with severe persecution; and there are now, in the States of Ohio, Kentucky, and Indiana, six Shaker societies, as well as another at Groveland, in the State of New York. Each society contains an average population of about 225 souls, making a total in the United States of 4,060 souls. Within late years, the numbers have scarcely increased at all. The records of deaths, from the commencement of the societies, show the average age attained to be fifty-four years. Of this they make great account, though it results, no doubt, from the

healthiness of their settlements, and the manual labours which they perform. They employ their time in farming, and various mechanical pursuits, such as the manufacture of wooden ware, baskets, brooms, &c. Their herbs and garden seeds are known all over the country.

We have now to speak of the distinctive doctrines of this singular people. They believe not in the Trinity, but "that there exists, in the Deity, the likeness of male and female, forming the unity of that creative and good principle from which proceeds the work of father and mother, manifested in Power to create, and Wisdom to bring forth into proper order, all the works of God. \* \* \*

But the manifestation of father and mother in the Deity, being spiritual, does not imply two persons, but two incomprehensible beings, of one spirit and substance, from whom proceed all Divine power and life. The Almighty is manifested as proceeding from everlasting, as the first source of all power, and the fountain of all good, the Creator of all good beings, and is the Eternal Father; and the Holy Spirit of Wisdom, who was the Co-worker with him from everlasting, is the Eternal Mother, the bearing Spirit of all the works of God. This is according to the testimony of her own inspiration. 'Doth not wisdom cry, &c.,' Prov. viii., and iii. 17 to 19.' This Holy Spirit also operated in the office of a mother, as the bearing, nursing, and comforting Spirit of the primitive church. They designate seven Divine attributes:—power, wisdom, goodness, light, holiness, love, righteousness, which are "the seven spirits of God," represented by John as "seven lamps of fire burning before the throne;" and they ascribe to man seven rational powers or faculties, corresponding with the attributes in Deity. "In this sense man was created in the image and likeness of God, and was constituted God's representative in the natural creation. This is agreeable to the testimony of Solomon, 'Wisdom hath builded her house, she hath hewn out her seven pillars.'" The original transgression consisted, they say, in a violation of the laws of chastity, and accordingly consider marriage the most grievous sin. They deny what they call "the impious and soul-destroying doctrine of Christian sinners," or the impossibility of living without sin on earth, as inconsistent with every Divine attribute. They renounce also the doctrine of the orthodox churches, that men can be saved by their faith and profession, through the righteousness and atonement of Jesus Christ, styling this "the complete doctrine of Antichrist."

They believe in four distinct dispensations—the Patriarchal, Mosiac, Christian, and Millennial; the latter commencing, as said before, with the conversion of the Wardleys, in 1747. "Then began the real cleansing of the sanctuary," predicted by Daniel. "Then Christ the Lord descended, and took up his abode in his spiritual house; and then was completely fulfilled the word of the prophet, 'and the Lord whom ye seek shall suddenly come to his temple.' Here the seventh trumpet began to sound, and here began the preaching of the everlasting Gospel of Christ's second appearing, which will prove a decisive work to all souls; for this is the last trumpet, in which 'the mystery of God will be

finished." \* \* An "increase of Divine light and power continued through various changing scenes, till the establishment of the millennial church, or second Gospel temple, in the year 1792, which then became the habitation of souls in true Gospel order. Then expired the days of waiting spoken of by the prophet Daniel: 'Blessed is he that waiteth, and cometh to the thousand three hundred and five-and-thirty days.' 'Judgment is now given to the saints of the Most High; and the time is come that the saints begin to possess the kingdom.'" The prophecies of Ezekiel and the Apocalypse are similarly applied; the vision of the holy waters (Ezek. xlvii.), and the vision of the living creatures (Rev. iv.), being both interpreted of the four dispensations of the world. They believe in progressive revelations, and charge those who maintain that the canon of Scripture is complete with "limiting the Holy One of Israel." The second coming of Christ is, according to the Shakers, "not the appearance of the same personal Being, but a manifestation of the same Spirit," "not instantly universal, but gradual and progressive, like the rising of the sun," (*ασπασμ*, in Matthew xxiv. 27, being translated "bright shining"). "As Christ, the anointed of God, is a Spirit, and can only be seen and known in the spirit, therefore his kingdom must be spiritual and divine; not natural and sensual. Hence his appearance must be in the spirit." "No material substance, or local being, can appear in two opposite hemispheres, and on two opposite sides of the earth, at one and the same time; \* \* but if we consider Christ as the elemental spirit of eternal life, the difficulty is at once removed."

Their most extraordinary and profane dogma is, that Christ must appear in every female, as well as in every male, before they can be saved; and since that Divine Spirit has appeared in one man, pre-eminently chosen as an example of righteousness to all men, the same anointing power must also appear in a woman and distinguish her in the same manner. "Jesus was the first who received the elements of eternal life from his Eternal Parents;" but "the man Jesus was not constituted the Christ until the dove descended on him at his baptism." "This heavenly dove was the real Christ, the Son of God." In like manner, Ann Lee, "having received the Spirit of Christ, was prepared to stand in a proper order, to manifest that Spirit in the female line. Hence the image and likeness of the Eternal Mother was formed in her, as the first-born daughter,\* as really as the image and likeness of the Eternal Father was formed in the Lord Jesus, the first-born Son. Thus was she constituted the second heir in the covenant of promise, and was placed in a correspondent connexion with Jesus Christ, as the second pillar of the church of God in the new creation." They do not apply this to her human tabernacle, which was only a chosen vessel for the residence of the Divine Intelligence called Christ, just as was that of Jesus. They have the blasphemy to explain the "two cherubims overshadowing the mercy-seat," and the two anointed ones which stand by the

Lord of the whole earth, as referring to "the male and the female, who were both united in the work of redemption, and the council of peace is *between them both*."

The Shaker doctrine of spiritual regeneration, like that of the Deity, verges closely on materialism, since they maintain that no soul can be born of God "without the united influence of spiritual parents, in the order of male and female, or else the laws of regeneration must not only be at variance with all the rest of God's works, but they must also be very deficient and imperfect in their order, having no relative connexion with the order of the natural creation in any of its productions." The Shakers deny the doctrine of a literal resurrection of the dead, and maintain that the resurrection spoken of in the Scriptures is a spiritual resurrection or conversion, the subjects of which neither marry nor are given in marriage. They deny also the doctrine of a literal day of judgment, explaining the Scripture passages bearing on the subject as symbolical of personal conviction of sin. "The work of judgment commences by bringing souls to a confession of their sins; \* \* and those who honestly do this, will have their sins separated from them, by the spirit of judgment and the purifying fire of the Gospel; and thus the soul will be justified." It must be added, that they also reject the doctrines of election and reprobation.

I have been thus particular in giving what is, I believe, a correct account of the Shaker doctrines, because they are much less known than the communistic principles of the sect and their mode of worship. With a brief notice of the latter of these, this sketch will conclude.

The Shakers cite the cases of Miriam and David, and those who danced with them on religious occasions, as sanctioning their own practice; but it must be owned that some of their illustrations are far-fetched; for instance, they thus comment on the passage—"Then shall the virgin rejoice in the dance, both young men and old together." "The term *virgin* signifies purity, hence 'both young men and old' being characterised by the title *virgin*, must possess purity of heart, and live a virgin life." "Every faculty," they say, "must be devoted to the love of God; but it is in vain to talk of loving God with all the faculties, without serving him with all. \* \* \* How, then, can any people, professing religion, expect to find acceptance with God by the service of the tongue only?"

A description of a Sabbath-morning service at the New Lebanon settlement, which I visited last summer, will give a fair idea of the ordinary manner of worship, if such it may be called:—180 men and women entered the chapel, which is a roomy building, kept in beautiful order; the two sexes, Shakers as well as spectators, entering by different doors, and being seated apart. The men had their hair close cropped in front, while it was allowed to grow profusely at the back of the neck. They were dressed in light drab coats and black waistcoats, turn-over collars and grey trousers; most of them, however, appeared

\* This is the daughter alluded to in Psalm xlv. 9, 10.

without coats, in their shirt sleeves, with unbuttoned waistcoats. The women's dress somewhat resembled that of nuns. They wore white muslin caps, and handkerchiefs pinned round the neck, dresses of black and white striped calico, clumsily made, and high-heeled shoes; each was also provided with a pocket handkerchief, as large as a towel, carried over the arm. The building being fitted up with moveable benches, the men and women sat awhile facing one another, and an old man gave an address on the importance of public worship. After singing, in the style of the Primitive Methodists, the benches were removed, and the coats hung up on wooden pins, when they all commenced marching in rows backwards and forwards, in a sort of shuffle step, singing unintelligible doggrels. One of the elders then addressed the spectators very seriously, especially the females, reproaching them for bringing their gay dresses and opera glasses into such a sacred assembly. The Shakers then faced the wall, continuing the same shuffle step, with their backs to the spectators. They then formed themselves into two concentric circles, marching two or three abreast in running time, and dancing to the air of various lively tunes all round the building. After a while the excitement was intense; the jumping, dancing, and clapping of hands being accompanied with the most discordant and profane vocal ditties. There was no Scripture read, and no prayer. Two other elders spoke of their *feelings*, and exhorted to *holiness*, and the spectators were again addressed by the same party as before for half an hour. Many of his remarks were good, in which he inveighed against the vanity and selfishness of the world and of Christian churches, "all trying to overreach and outshine each other." "We seem strange to you," he said, "but that is because you are strange to God, though you conceal it. As a poet says—

'Those who have cancers and their pride conceals  
them,  
Have cancers still, for none can heal them.'

We know, from our own experience and our own case, how strange and wicked is man; but the beam is now out of our eye." He quoted appositely many Scripture passages, and his address might pass for a good moral sermon, with an ambiguous reference or two to Jesus Christ as the Saviour.

From what I was told, the gestures on this occasion were not so extravagant as usual. The most nimble females are said to excel in the whirling motion, which they perform with seemingly incredible velocity, their arms being extended horizontally, and their dresses blown out like a balloon all around their persons. After going through a number of revolutions, sometimes as many as a thousand, they often swoon away, and fall into the arms of their friends. "Sometimes the worshippers engage in a race round the room, with a sweeping motion of the hands and arms, intended to represent the act of sweeping out the devil." Altogether, they seem to have taken a leaf from the dancing dervishes of the East. Though there was nothing approaching to real worship in the meeting at New Lebanon, the Shakers certainly believe in the efficacy of prayer, as appears from their practice of auricular confession; and they may possibly discountenance prayer in a *mixed* auditory. "They have morning and evening devotions, and before partaking of their meals they reverently kneel around the table, and crave a blessing on the repast.

"It must not be inferred, from either their faith or mode of worship, that the Shakers are, or ever have been, an immoral people; on the contrary, they have always been noted for their chastity, modesty, cleanliness, honesty, industry, and benevolence."\*

In conclusion, it may be well to state that they reject the ordinances of Baptism and the Lord's Supper.

CUTHBERT G. YOUNG.

July, 1851.

## Home and Miscellaneous Intelligence.

### EVANGELICAL ALLIANCE—BRITISH ORGANISATION.

#### THE APPROACHING CONFERENCE.

LETTER OF SIR C. E. EARDLEY, ADDRESSED TO EDITORS OF FOREIGN JOURNALS.

A letter, written by Sir C. E. Eardley, and published simultaneously in French, in the *Echo de l'Alliance*, at Fontainebleau; and in German, in the *Christlicher Hausfreund*, (or *Christian Visitor*), at Frankfort, is so full and comprehensive as to render further details unnecessary.

Hesse-Homburg, July 9th, 1851.

Dear Sir,—You will render essential service to the cause of the church of Christ by inserting in your next number the following details respecting the approaching Conference of the Evangelical Alliance in London.

Many of your readers may, perhaps, not be aware that the Alliance was founded towards

the close of 1846. The providence of God apparently so ordered it, that, during the year 1847, the subject of Christian Union should occupy a prominent place in the thoughts and deliberations of believers, in anticipation of those convulsions which shook Christendom to its centre in the year 1848.

At the meeting of 1846, there were present

\* Vide Gorrie's "Churches and Sects of the United States," art. Shakers.

eminent men from almost all Protestant nations. A thousand persons, in connexion with fifty ecclesiastical communities, then assembled to form an association based upon the doctrines held in common by them, and embracing every land; the design of the association being to manifest the essential unity of the church of Christ.

When, in 1848, revolution followed revolution, in rapid succession, throughout the length and breadth of Europe, Christians recognised as a signal mercy the opportunity thus afforded them of mutually realising their common brotherhood, and their union to the only Saviour. Thus, not only did many prayers offered by believers in one country, on behalf of those of another, ascend to the throne of grace, but a strong desire was excited in the hearts of Christians, in every land, to meet together at the foot of the cross of Christ.

The Evangelical Alliance has been regularly organised in Great Britain, in France, in Switzerland, in the United States, and in many of the British colonies, including the East and West Indies, New Zealand, &c. &c. The foundation of a German branch has also been laid at Berlin.

But the labours of the Alliance have not been limited to its organisations. It has encouraged Christians to entertain the subject of union; and, in consequence, brotherly love has manifested itself in various forms. I may say that the assembly of London, in 1846, had the effect in Germany of preparing the hearts of many for the meeting which took place in 1848, at Wittenberg. The standard we have raised from the beginning is that of *unity without uniformity*; and in accordance with this principle the God of mercy, who has united his people in many countries under the name of the Evangelical Alliance, has chosen rather to gather them in Germany, around a German Church-union and Home Mission.

When the tyranny of an infidel mob attacked the liberty of our brethren of the Canton de Vaud, the Committees of the Alliance were the first to give expression to their sympathies on behalf of those faithful witnesses of Christ, and to awaken the indignant public opinion of European Christians against their *soi-disant* "liberal" oppressors.

In Italy, the Evangelical Alliance organised the Anglo-French Mission, which, for the first time in the annals of Christendom, opened the doors of the Holy Office. Without the meeting of 1848, without the prayers and combined efforts of 1849, Achilli would have been still a prisoner—nay, might have been added to the list of martyrs whose blood lies at the door of the Inquisition.

The English Christians who are members of the Alliance have believed themselves called upon, by the circumstances of 1851, to give a fresh impulse to the movement of 1846. It seems necessary to prepare for a religious struggle, still more serious than any of the civil contests of 1848. In England, we are menaced with Romanism in more than one form. The Pope, encouraged by semi-papery within, organises an aggression upon the kingdom from without. Events transpiring in other countries also indicate

that we are on the eve of a religious crisis. Everywhere, except at the centre of its power, Romanism puts forth all its strength to extend its influence. While it is in its last agonies in Italy, it is active everywhere else—the priests, working on the fears that reign in a certain portion of the population, make their way among that numerous class who believe that a religion of some kind is necessary for society, without feeling the need of it themselves. At Rome, and throughout the Peninsula, men reject the Catholicism of forms, and demand a Catholicism of spirit. Every one knows that, without the aid of foreign bayonets, "Roman" Catholicism would be an impossibility in that country. It is therefore the duty of the true Catholic church, solemnly to prepare herself for the period when false Catholicism shall be overthrown, that she may be ready to show, that it is possible to have a Catholic church without priests, and the right of private judgment without sects.

If the year 1851 imposes on us the duty of convoking a Christian Conference, it affords us, at the same time, important facilities for so doing. It was foreseen that the Great Exhibition in London would bring multitudes of strangers to the shores of England, and it was thought that Christians, who designed to be present, would be glad to embrace the opportunity thus afforded them of holding intercourse with their brethren in the faith.

It is with the view of accomplishing this object, that a meeting of the British Organisation of the Evangelical Alliance will take place, from the 20th of August to the 3rd of September. Christians of all nations are invited to this assembly. All who fully accept the expiatory sacrifice of our Divine Redeemer for the salvation of their souls—not relying upon their own merits—will be welcome, whether they be, or be not, members of the Alliance. If this is not the Catholic church *in esse*—seeing there will be some brethren whose views will hinder them from taking part with us—it will be at least the church *in posse*.

The special object of this assembly is practical. We wish to ascertain, through the medium of familiar conversation, the present state and future prospects of Christendom. With a view to this end, after having devoted several days to preparatory discussions, Monday, the 25th of August, will be devoted to Italy; Wednesday, the 27th, to France, and the other countries in which the French language is spoken; Friday, the 29th, to Germany; Saturday, the 30th, to the United States; Monday, the 1st of September, to Great Britain and its colonies, in which the English language is spoken; and Tuesday, the 2nd of September, to the Jewish nation. Other periods will be assigned to other countries. In short, the difficulties and the encouragements—the work of God in the conversion and edification of men—the work of the church in the dissemination of the Holy Scriptures and religious books, the extension of education, and the increase of places of worship—the work of the enemy in propagating Popery and Neology—the shackles placed upon religious liberty—these questions, and numerous other matters, will furnish different subjects of investigation.

among which may be mentioned the following:—In what manner can the Christians of one country best assist those of another in diffusing truth? How can the public opinion of Christendom be most effectively directed against infractions of religious liberty? In fine, How can we best accomplish the command, "Rejoice with them that do rejoice, and weep with them that weep?"

Will not our merciful God and Saviour vouchsafe us the knowledge of these facts, and enable us to solve these problems? Will he not be in the midst of us? For my part, I cannot doubt it.

Among those who will take part in this meeting, thousands of persons will daily present their supplications to the Lord; and never will a meeting take place better qualified to fulfil the condition, to "assemble in His name." Yes, we shall not meet in any other name, save that of Jesus; for whatever be the name assigned us, it is not as Churchmen or Dissenters; not as French or English; not as black or white; but as believing in the "only name by which we can be saved," that we tender to each other the right hand of fellowship.

The following are the names of some of the brethren who purpose being present at the meeting:—

From Italy—The Moderator of the Vaudois Church of Piedmont. I hope he will be accompanied by several brethren from the north of Italy. The recent prisoner of Florence, Count Guicciardini, will give, respecting Tuscany, all those details that can, without danger, be communicated to the assembly. Rome will likewise be represented by laymen who have served their country by occupying important positions, and who are also the servants of Christ.

From France—M. Adolphe Monod of Paris, and M. Fisch of Lyons. I understand that many other brethren, with whose names I have not been made acquainted, intend also to be present.

From French Switzerland—This Branch of the Alliance has deputed M. Baup, of Lausanne; we hope also to receive several brethren from Geneva and Neufchâtel.

From Germany—M. Bethmann Hollweg, President of the Conference of the Union of the German Church, has formally promised to send a deputation. I hope that himself, as well as M. Wichern, the founder of "Home Missions," will form part of it. M. Kuntze and the two Drs. Krummacher, of Berlin, with other brethren, are expected.

We hope to receive, also, visitors from Belgium, Holland, Sweden, Russia, Hungary, and even the Ottoman Empire.

The proposition to avail ourselves of the presence of so many brethren, for the purpose of forming a statistical account of the religious state of Christendom, is due to the Rev. Dr. Baird, of the United States, who has promised that his countrymen will accomplish their portion of the work.

I do not pretend to give a complete list of the friends that will be present. My absence from England, whence, since I left it, I have not

received any information upon the subject, compels me to confine myself to extracts from my own correspondence. A great number of Christians from England and Ireland will be present. Edinburgh alone has deputed fourteen clergymen. I must not omit to say, that the Rev. Dr. Townsend, Canon of Durham, who visited Pío Nono last year, will be among us. You will doubtless remember that he undertook his journey to Rome for the purpose of inducing the Pope to convoke a council to consider, in the light of the Scriptures alone, the measures that ought to be adopted to restore unity to the church. His friends represented to him that his project was purely Utopian; but, strong in faith and prayer, he believed it his duty to persevere in it, in order to ascertain, from the mouth of the Pope himself, whether Rome would accept or reject peace upon the terms dictated by the Bible. The interview of Dr. Townsend with Pius IX., who received him with touching kindness, shewed not only that he was deceived, but that union with Rome was impossible. On his return to England, he became a member of the Evangelical Alliance.

We hope, after the meeting in London, that our foreign brethren will visit the principal towns of England, in order to tighten the bonds of that Christian union which ought to unite, in one body, all the countries and cities of Christendom. We believe that these visits will be serviceable, in many respects, to the great catholic enterprises of our brethren in their respective countries.

July 11.—I have just received from England some information respecting the deputations from the Continent that intend to be present at the Conference, as well as a list of the subjects to be brought before it. I hasten to add these details to my letter.

From Belgium—M. le Comte de Zuylen de Nyevelt, President of the Belgian Branch of the Alliance; M. Anet, President of the Evangelical Society of Belgium; and MM. Pauchaud, and Van Mæsydyk, French and Flemish pastors, have been deputed to the Conference.

From France—MM. Adolphe Monod and Fred. Monod, M. de Pressensé, jun., Napoleon Roussel, Grandpierre, Secretary to the Missionary Society; Aug. Bost, of Rheims; G. Fisch, of Lyons; Gauthley, director of the school at Courbevoie; Ch. Cook, President of the French Branch of the Alliance; Jean Monod, of Marseilles, reporting secretary, who will draw up a report of the Conference in the French language. These brethren are specially delegated by the French Branch, or invited by the English Committee. Among those who intend to be present are—MM. Meyrueis, of Paris; Arnaud, of Bordeaux; Delmas, of Rochelle; Lissignol, of Montpellier; Jaquet, of Glay, &c., &c.

From Switzerland—MM. Baup, of Lausanne; Cramer, of the National Church of Geneva; Burnier, of Morges, &c., &c. We shall have to regret the absence of M. Agénor de Gasparin, the state of whose health obliges him to avoid all public meetings.

From Germany—The Union of the German church has not yet made known officially who are to be her delegates. The Rev. Dr. Steane,

one of the secretaries of the British Committee, has just undertaken a journey into Germany, in order to secure the presence of many brethren at the Conference: he is to visit, for this purpose, Berlin, Leipsic, Vienna, Stuttgart, and Frankfurt.

Besides the names already mentioned in the first part of this letter, I must add those of Prof. Ebrard, of Erlangen, and Dr. F. W. Krummacker, of Berlin, who intend to be present at the Conference. The presence of Wichern, of Hamburg, will depend wholly upon the nature of the functions he may be required to discharge by the Prussian Government, who have it in contemplation to send him to inspect the prisons of that kingdom, in order to effect such moral reforms as may be deemed necessary. There will be a special deputation from Hesse.

The following are the names of the English and foreign brethren who have undertaken to fulfil the duties which have been assigned them. The Rev. Dr. Buchanan, of Glasgow, will preside at the first meeting for prayer, and deliver the "Annual Address." The Rev. Edward Bickersteth, who inherits the name and evangelical sentiments of his excellent father, will read and speak upon the "Practical Resolutions" of the Conference of 1846, which, in accordance with the rule adopted upon the suggestion of his father, must be read and commented on at each annual meeting. The Rev. Dr. Drew, of Belfast; the Rev. J. Angell James, of Birmingham; and the Rev. Dr. Jabez Bunting, will severally preside at the meetings for prayer.\* The Rev. Dr. Leifschild will preside at the *soirée*, at which the mutual reception and presentation of the brethren will take place.

The Rev. Dr. Cunningham, of Edinburgh, Professor in the Free Church of Scotland, will submit the report upon Popery, its operations and character within the British empire. Professor Martin, of Aberdeen, member of the National Church of Scotland, will present a view of the progress of Infidelity in the United Kingdom. The Rev. J. Jordan, vicar of Enstone, diocese of Oxford, will read the report upon the observance of the Sabbath in England. The Rev. Mr. Birks will present a report upon the statistics of evangelism, and the progress of true religion in England. The Rev. Mr. Angus, formerly Secretary to the Baptist Missionary Society, will give a *resumé* of various Evangelical Missions to the heathen. The Rev. Dr. Urwick, of Dublin, will read a report upon the religious state of Ireland. The Rev. Dr. Thomson, of Edinburgh, United Presbyterian Church, will submit a report upon religious liberty in general, and will dwell upon the circumstances in which Protestants find themselves placed at Rome, and in other Roman Catholic countries.

Our brethren of Belgium are at this moment occupied in collecting documents and important facts relating to that country, formerly so decidedly Popish: the report, when completed, will be confided to M. Panchaud.

The following reports will be submitted respect-

ing France:—Upon Rationalism, by M. Nap. Roussel; upon Roman Catholicism, by M. Ed. de Pressensé; Sabbath observance, by M. Grandpierre; the state of Evangelical Religion, by M. Aug. Bost; Religious Education, by M. P. Cook; the duty of the Evangelical Alliance to interfere in favour of persecuted brethren in all countries, by M. Adolphe Monod; upon the Alliance itself and the Union of Christians, by M. Fisch.

A report upon the state of religion in Switzerland, as well as upon Popery and Rationalism in that country, will be submitted by MM. Baup, L. Burnier, and other brethren.

In reference to Germany, a memoir upon the Papacy will be read by Professor Ebrard, of Bavaria; and another on Neology, by Dr. Krummacker, of Berlin.

Some brethren, well qualified, have been asked to furnish reports upon Holland and the English colonies on the continent of America; but nothing yet has been fixed in regard to them.

With respect to the hospitable reception of foreign brethren, and those from the English provinces, a committee has been formed, and has met several times. Five or six hundred circulars have been distributed in London alone, and upwards of a thousand in the country: numerous answers have already been received. *Nearly every clerical member of the Alliance has signified his intention to be present at the Conference.*

A special committee will be organised for Sabbath services during the Conference. It is hoped that sermons will be preached upon the union of the universal church of Jesus Christ, in all the languages represented by the Conference, and in every part of London.

I am informed that the following question will be put by the General Committee of French Switzerland:—"Has the time not arrived when an attempt should be made to enlarge the basis of the Alliance, in order to embrace all the true children of God?" It is thought impossible to resolve this question in London; but, it will be asked, should not a time and place be fixed when it may be discussed and decided by an assembly composed of all the branches of the Alliance?

This, dear Sir, is all that I can communicate respecting the approaching Conference. I do not wish to exaggerate its importance; nevertheless, we find ourselves at a period when the church of Jesus Christ may be called, month after month, to make great efforts; and consequently it is our interest and *our duty* to understand this fully, and to sustain each other by prayer and sympathy.

Come, then, on the 20th of August to London. You will find yourselves in the midst of an ecclesiastical crisis that interests all Christendom, and in presence of a Great Exhibition that attracts to England crowds of intelligent and inquisitive men from all parts of the habitable earth. Why it has pleased our God and Saviour, who is established above all things, to be the head of his church (Eph. i. 22), to permit, at the same time,

\* There will be each day, during the continuance of the Conference, a public meeting for prayer before the opening of the meetings for business.

and in the same country, religious questions of the highest interest to be presented for solution, and an agglomeration of races, tribes and nations, whose destiny depends, although unknown to them, on the solving of these same problems, it would perhaps be too presumptuous for us to demand. Is it not possible that the Lord may thus, and at such a time, have convened the whole world in order to remind us, "That man does not live by bread alone, but by every word that proceedeth out of the mouth of God," (Deut. viii. 3; Matt. iv. 4)—willing thus to remind those who visit London at this period,

that when they return to their homes, He can force upon them questions far more serious than any that relate to industry and commerce?

Is it not possible, in short, that one of the lessons which God designs, on this occasion, to teach the nations, is the *unity* of the faith, and of the church; making them to see, at the same time, that this *unity* and this faith are not those of the church of Rome?

I am, dear Sir and Brother,

Yours faithfully in Jesus Christ,

C. E. EARDLEY.

#### COMMUNICATIONS FROM FOREIGN BRETHREN.

It would be impossible to convey an adequate impression of the interest which prevails among our brethren, throughout nearly the whole of continental Europe, as well as elsewhere, in relation to the Conference of the Alliance about to assemble in London. We cannot, however, withhold from the readers of these pages a few specimens of the communications which have been received.

The following, from Prince Charles Leiven of Russia, will be read with interest by those in England who may have known his uncle, when Russian ambassador to this country. Prince Charles Leiven's father was imperial commissioner over the University of Dorpat, and was instrumental in eradicating theological professors from that institution, and in giving a wide diffusion to the Gospel in Russia. We sincerely trust that the Prince may be enabled to execute his intention of being among us at the Conference:—

"July, 1851.

"Dear Sir Culling, very dear Friend in Jesus Christ,—Your kind invitation to come next month to London, to take part in the general assembly of Christians, has filled me with joy, and has seemed a voice from the Lord, to which I would respond, if I were free; but you know the obstacles which at present interpose.

"I trust the Lord may arrange everything in such a manner as that I shall be able to avail myself of your invitation, and thereby to see one of my most sincere wishes realised; but the will of the Lord be done! And if such is not His holy will, be well assured, dear Sir, that my spirit and my prayers will accompany you, for the subject entirely fills my soul.

"What a mournful spectacle! to see the members of the same body divided, torn asunder, hating and persecuting one another, instead of loving one another, praying for one another, holding out to one another the fraternal hand, and united in Him who, having died for us all, is our only Redeemer and Saviour, the only voice and the only door whereby we can arrive at eternal happiness.

"I offer to the Lord fervent prayers that that general assembly of Christians may serve to rekindle this love throughout Christendom, almost extinct in our day, and by which the truly faithful are recognised in all ages—a love which has always been a wonder and subject of admiration to the world, being the true mark of the disciples of the Lord, as it is said in the Gospel of St. John, chap. xiii. ver. 34, 35. \* \* \*

"Your friend and brother in Jesus Christ,

"PRINCE CHARLES LEIVEN."

We are happy to intimate that Mr. Bethmann Hollweg, President of the Committee of the German Church-Union, has signified his intention to be present at the Conference, and that he will be accompanied by Mr. (now Dr.) Wichern, of Hamburg. Mr. Bethmann Hollweg, a privy counsellor of the king of Prussia, and for some time royal commissioner (equivalent to chancellor) of the University of Bonn, occupies a high position in public opinion from his legal acquirements, which he still more deserves from his Christian devotedness. He writes as follows to the President of the British Organisation:—

"Rheineck, near Nieder Breisig,

"10th of July, 1851.

"Dear Sir,—I beg your pardon for having delayed replying to your obliging letter of the 20th of June, which reached me from Berlin at this place. But I wished to tell you my final decision about my visit to England, which depended upon the resolution of my excellent friend, Mr. Wichern, (I should say Dr. Wichern, because the University of Halle has lately honoured his learning and great merits towards the church by conferring on him the degree of Doctor of Divinity, a degree much esteemed, and seldom conferred in Germany). After much hesitation on his side, and exertions on mine, I have succeeded, at last, in vanquishing his doubts, which were especially founded upon his inability to speak your language, and to persuade him to accept the interesting and generous proposals which you and your friends have made to him. Only yesterday I received his promise; and in the same letter he charged me to tell you, that he accepts your kind invitation. I, too, dear Sir, shall feel much gratified in having the opportunity of spending a few days under your roof with him, and with other distinguished Christians of all parts of the world, when I fully expect that the Lord will grant us a full measure of his blessing. I hope that the meeting thus prepared will much contribute to vivify and strengthen the bond which unites all true Christians in the love of their Divine Head, and especially to excite an interest in England for the exertions of the Home Mission in Germany. The report of this subject, inserted in the June and July numbers of

*Evangelical Christendom*, of which Dr. Steane, the principal editor, was so kind as to transmit to me six copies, will pave the way. I trust you will be so kind as to express the thanks of the Central Committee of the Home Mission in Germany to the Council of the British Branch of the Evangelical Alliance for this publication.

"The Committee in charge of the arrangements for the German Assembly at Elberfeld (which will take place, D.V., on the 16th, and following days of September) rejoices very much to hear that they may expect a deputation of the British Organisation; and we hope, dear Sir, that you will be of the number."

Dr. Wichern himself, in a letter addressed to the Official Secretary, thus writes:—

"Most respected dear Sir and Brother,—Agreeably to the decision of those best able to advise me upon the subject of your letter, I inform you that I will come, as desired, in August, in the joyful confidence that the Lord will succeed our work, and help us to build up His kingdom in the fellowship of the faith. The deepest and long anticipated wish of my heart will be realised. I come with thankfulness towards the Lord, from whose hand I receive the privilege, to see the faith and labours of a people whom he hath called to be witnesses of his glory above all other people. I come with heartfelt thanks towards the dear friends and brethren who will lighten and render my journey agreeable. I come prepared with all service, and ready to unite in your labours, in the hope that the Lord will help me to overcome all hindrances arising from my speech or language."

"Anticipating your further decision, I remain yours, and your respected Committee's, in love and respect thankfully and in the Lord united,

"DR. WICHERN."

The Rev. Dr. Tholuck, in writing to Sir C. E. Bartley, that he proposes to accept his invitation and that of the Committee of Council, expresses himself on the subject of Popery in the following terms:—

"I should consider it particularly as a blessing, if our mutual communications could find out means to put some stop to the progress of Romanism. With us in Germany it is rather a hidden one, but perhaps even more extensive than in England, through mixed marriages; in the countries on the Rhine, the population is mixed almost in every single place, and I am assured by several authorities, that in *no* case almost the children are brought up in our church, and only in one case out of nine they are *partly* educated in *our* religion. Now the gradual decrease of Protestant population may be fixed arithmetically. And even in our province of Prussian Saxony, we have such cases as this. The Protestant pastor of Heiligenstadt, a city, the population of which is mostly Roman Catholic, told me that out of all mixed marriages that had taken place during seven years, there was only one case where he could persuade the parents to yield to his urgent remonstrances not to leave their children to the Romanists. Till 1848, we had at least some check in our civil laws; but this also has been removed."

"Yours most respectfully,

"Halle, July 7, 1851." "A. THOLUCK."

Mr. Baup, of Lausanne, who is officially appointed by the Committee for French Switzerland to represent them, and who, with other brethren from that country, purposes to attend the Conference, thus intimates the views entertained by the Swiss Committee:—

"The Committee for *Suisse Romande* would avail themselves of this opportunity to express a wish for enlarging the doctrinal basis of the Alliance, so that all the children of God who desire it may take part in the same. We submit whether the following digest of principles might not occupy the place of the present statement:— 'The Alliance receives to membership every disciple of Jesus Christ, who, according to the Scriptures of the Old and New Testament, acknowledges that there is no salvation but in Christ, receiving Him as a complete Saviour, and trusting entirely in Him as the Eternal Son of the Father, "God manifested in the flesh," who, having procured eternal redemption for us, by his expiatory death, sends down the Holy Spirit upon those who believe, to accomplish the work of regeneration and sanctification; and without which none can enter into the kingdom of heaven. It professes to receive to its brotherly conferences all those who desire, with it, to confess their common faith in God the Saviour, Father, Son, and Holy Ghost; and who acknowledge that it is their duty to declare their union to Christ, who is the Head of the body, the Church,—the beginning, the first-born from the dead,—that in all things He might have the pre-eminence.'

"I much wish to know your opinion of this suggestion; not that we are desirous that the conferences of the month of August should come to any decision thereon, but simply that our brethren of different Organisations should consider whether the proposal merits further consideration."

"In our judgment, the Evangelical Alliance cannot develop itself, in accordance with its own importance and the designs of God towards it, unless its constitutional basis is made to harmonise with the important step now taken on the occasion of the Great Exhibition."

The Vaudois church, so signalised in the records of ecclesiastical history, is at this moment one of the most interesting in Europe; and the presence of the Moderator of the Synod of that church will, we are quite sure, be hailed by the Conference with very special delight and satisfaction. His letter on the subject is as follows:—

"Vaudois Church, La Tour,  
"Valley of Lucerne, July 4th, 1851."

"Sir, and much honoured Brother,—Accept my sincere thanks for your affectionate and cordial invitation, which you kindly gave me in your letter of the 19th ult."

"Most happy am I to accept your fraternal hospitality, hoping also to receive for myself, and the church of Christ in these Valleys, a share of those blessings which God will deign to grant to the Conferences of the Evangelical Alliance."

"I do not precisely know the day when I shall arrive in London; but, at all events, my intention is, should the Lord permit me to realise it, to be there by the 16th of August."



"We had nearly agreed that Professor Malan, a friend of mine, should have accompanied me; he would have related the particulars of his mission to Florence, whence he was so abruptly sent away; a serious illness, however, has unhappily confined him to his bed for the last three weeks, and prevented his undertaking such a journey. Although human plans have thus been thwarted, yet even this may turn to our account, if we can but apply the assurance, that '*all things work together for good to those who love God!*'"

"I will do my best endeavours to present the Conference with a faithful statement respecting the Vaudois church.

"Had the 20th of August been on Sunday, we would have had special services in all our

places of worship, for the purpose of imploring the Divine blessing of God our Saviour for our brethren again assembled in London; but since that is not the case, it will scarcely be possible to hold a special service; but there will be, I have reason to know, a fraternal re-union of my brother ministers from every church, and other friends, to plead with God, that a copious effusion of the Holy Spirit may be poured upon the members of the Evangelical Alliance.

"Accept, much honoured Sir, and beloved Brother, with the expression of my sincere gratitude for the invaluable proofs of your fraternal friendship, the assurance of my respectful and cordial affection in the Lord Jesus Christ, our only hope.

"J. F. REVEL, Moderator."

## Brief Notices of Books.

*Lectures on Systematic Theology, embracing Moral Government, the Atonement, Moral and Physical Depravity, Natural, Moral, and Gracious Ability, Repentance, Faith, Justification, Sanctification, &c.* By the Rev. C. G. FINNEY. Edited and Revised, with an Introduction, by G. REDFORD, D.D., LL.D. London: Tegg. 8vo. Pp. 996.

It is impossible, in the few words we must of necessity employ, to characterise so large a book, treating on such grand and difficult subjects; and we shall not attempt it. But we will say of it, that it deserves an attentive reading, especially by theologians and students in theology, and will abundantly repay it. From first to last it is intensely metaphysical, and requires close application of mind; but it is not obscure or perplexed, and each successive part logically depends on the preceding, out of which it grows by a natural process of thought. No one will deny to the author great independence of mind. The entire structure of the work is unlike any other system of theology which has fallen in our way, and the learned Editor, we observe, makes a similar remark; and the theology itself is neither in all respects Calvinistic nor Arminian. It is something new,—the author's own; the result, as it seems, of reflection rather than of reading; and it challenges, as it is worthy to receive, the profound examination of British divines.

*Sermons and Sacramental Addresses.* By the late Rev. JAMES HAY, D.D. With a Memoir of the Author, by the Rev. W. MACKELVIE, D.D. Edinburgh: Oliphant. 8vo. Pp. 394.

The subject of this memoir was a minister of the United Presbyterian Church. He lived to a great age, and acquired a deservedly high reputation in the religious body to which he belonged. For more than half a century he laboured diligently and faithfully in his holy calling, preaching the Gospel, and watching over his flock, as one who solemnly felt the responsibility of his office, and was above all things anxious to stand approved when the Chief Shepherd shall appear. Much experience he acquired from the study of God's Word, and much in the school of affliction. The father of eleven children, he survived them all, except one; these severe trials qualified him all the more to comfort the mourners and direct them to the only true source of peace. He was honoured of God to build up a flourishing congregation, and not a few will rejoice through

eternity that they ever listened to the exposition of Divine and saving truth from his lips. His memoir, the principal portion of which was written by himself, will be read, we have no doubt, with interest and profit by many; while his sermons contained in this volume will serve to perpetuate the instructions which were wont to be communicated by him in the house of God.

*The History of Church Laws in England, from A.D. 602 to A.D. 1850.* By EDWARD MUSCUTT. London: Gilpin. 8vo. Pp. 253.

This is altogether a very valuable and much needed work. The circumstances of the present times called for it, for they require that we should be better informed than heretofore it was necessary for us to be on the subject of which it treats. Such lore used to be confined to the learned, the ecclesiastical lawyer, and the antiquarian: it is no longer wise or safe that it should continue to be known to them only. All men who take an interest in the great events of the day, and the questions involved in them, must turn their thoughts and inquiries in this direction. In pursuing their researches they will find how much assistance is afforded them by this volume. It treats, in Chapter I, of the progress of Christianity in Britain until the arrival of Augustine; in Chapter II, of the various kinds of Church Laws; in Chapter III, of Church Laws in relation to things Civil; in Chapter IV, of Church Laws in relation to things Spiritual; and, in Chapter V, of Church Laws relating to things mixed, or partly secular and partly spiritual.

*Martyrs of the Reformation. A History of Martyrdoms, Confessions, and Sufferings, from the Dawn of the Reformation, until the former part of the Nineteenth Century.* By the Rev. W. H. RILEY. London: Mason. 8vo. Pp. 656.

Persecution for conscience sake is still endured by many of the true and devoted followers of Christ; nor does it seem likely that it will cease until the professing church is purified from its corruptions, and the world is subdued to the dominion of the Lamb of God. We welcome, therefore, such books as this, in which we are shown what those holy persons have endured, who in all ages have been counted worthy not only to believe in the Lord Jesus, but also to suffer for his sake. Mr. Rule's volume is not a compilation; it is written from original authorities, wherever accessible to him, and composed as an original work. What we have read of it, has given us a high opinion of the skill, research, and abilities of the author.

## EDITORIAL NOTICE.

"The kingdom of God cometh not with observation." This sacred aphorism has received manifold illustration since it fell from the lips of our Divine Redeemer. Unlike the kingdoms and commonwealths of the world, the church of God possesses no features calculated to conciliate the admiration of worldly men, or that invest it with importance in their view. But Christians ought not to be unacquainted either with its condition or its prospects. The subjects of the kingdom should interest themselves in all its affairs. It is for *them* to gather information respecting it from all quarters, and of all kinds. They should know the position it occupies, the influence it exerts, the enemies it encounters, the defeats it sustains, and the victories it achieves, in every part of the world. It is our province to render them such assistance as we are able in these inquiries; and the pages of this journal are a storehouse of intelligence, especially in relation to European Christianity, such as, we believe, they can find nowhere else. The organ of an Institution, whose formation was hailed by good men in every quarter of the globe, and whose relations have been multiplying and extending till it is scarcely an exaggeration to say, that they exist in every country of Christendom, it has had unprecedented facilities of correspondence. From authentic sources, and enlightened observers, it has drawn facts and documents which have made British Christians familiar with ecclesiastical and religious matters in many foreign lands, but, above all, in the nations of Europe. Pursuing still this line of things as its distinctive vocation, it is with no ordinary gratification that the Editors find themselves possessed of a large number of valuable papers, written by men of high reputation, on these subjects. These papers have been prepared at the instance of the Council of the British Organisation of the Evangelical Alliance, to be laid before the annual assembly of that body, now holding its session in London. The assembly itself is of such a character—composed of such individuals and aiming at such an object—as to mark, in the minds of observant men, an era in the history of the church of God. There are present some of the most distinguished ministers of the Protestant churches, and professors of the Protestant universities, both of the old world and of the new; men are there, moreover, whose names have acquired universal celebrity, and, what is infinitely better, are enrolled in the records of Zion, as sufferers and confessors in the cause of Christ; Christians of almost every denomination are there, whether domestic or foreign; from the east and the west they have come, from the north and the south, speaking diverse languages, and exhibiting many ethnological peculiarities; but every distinction is lost, whether national or ecclesiastical, or whatever else it may be, while they are gathered together into one Christian brotherhood, and take united counsels for the common Christian cause. We have seen this assembly listen sometimes in profound silence, and sometimes with bursts of admiration which it was impossible to suppress, while some of these papers have been read by their respective authors. They are the productions of men of whom it is not too much to say, that their learning, their public spirit, and their acknowledged piety, have placed them in the foremost ranks of the Protestant church. We intend to give them to our readers. They are numerous, and some of them are long; but they ought not to be suppressed, for they are calculated to diffuse important information on the present condition of Protestantism and its two great antagonists—infidelity and superstition. To enable us to publish them, we propose to give double numbers of our journal till the end of the year. By such an arrangement we hope to include them all. Should this, however, still leave our limits too small, we must add a Supplement. Our readers, we are persuaded, will accept this announcement as a proof of our solicitude to secure these singularly valuable documents *for them*, since they might have been published in a separate form; and will allow us, on the ground of it, to ask for their efforts to extend the circulation of our work. We are anxious to do our part in collecting and supplying intelligence, such as, in times like the present, every thoughtful Christian, and especially every Christian minister, should possess; and we appeal to them to do their part in commending

the journal that contains it to the attention of all who come within the circle of their influence, or who, by their recommendation, may be induced to take it in.

The papers consist of several distinct series, classified according to their subjects.

**SERIES I.—PAPERS READ AT THE DEVOTIONAL EXERCISES.**

**II.—PAPERS RELATING TO THE EVANGELICAL ALLIANCE.**

1. In Great Britain.—By the Rev. Dr. KING.
2. In France.—By the Rev. G. FISCH.
3. In Switzerland.—By the Rev. Professor BAUP.

**III.—PAPERS ON INFIDELITY.**

1. In Great Britain.—By Professor MARTIN, of Marischal College, Aberdeen.
2. In France.—By the Rev. N. ROUSSEL.
3. In Switzerland.—By the Rev. L. BURNIER.
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1. In Great Britain.—By the Rev. Principal CUNNINGHAM, of Edinburgh.
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4. In Belgium.—By the Rev. E. PANCHAUD, of Brussels.
5. In Germany.—By the Rev. Professor EBRARD, of Erlangen, Bavaria.

**V.—ON THE SABBATH DAY.**

1. In Great Britain.—By the Rev. J. JORDAN, Vicar of Enstone.
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3. In Germany.—By the Rev. TH. PLITT, of Bonn.

**VI.—PAPERS ON CHRISTIAN STATISTICS.**

1. In Great Britain.—Documents by the Rev. T. R. BIRKS, M.A., the Rev. W. H. RULE, and the Rev. J. ANGUS, M.A.
2. In Ireland.—By the Rev. Dr. URWICK.
3. In France.—Documents by the Rev. J. A. BOST, the Rev. Dr. GRANDPIERRE, and the Rev. Dr. COOK.
4. In Switzerland.—By the Rev. Professor BAUP.
5. In the Valleys of Piedmont.—By the Rev. J. R. REVEL, Moderator of the Waldensian Church.
6. In Germany.—By the Rev. Dr. WIOHERN.
7. In the United States.—By the Rev. Dr. BAIRD.

**VII.—PAPERS ON RELIGIOUS LIBERTY.**

1. On the Extent to which it is enjoyed by Protestants or denied to them in Foreign Countries.—By the Rev. Dr. THOMSON, of Edinburgh.
2. On the Intervention of the Alliance on behalf of Persecuted Brethren.—By the Rev. A. MONON, of Paris.

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## Original Papers.

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**SERIES I.—PAPERS READ AT THE DEVOTIONAL EXERCISES.**

**ON THE CAUSES OF SCHISM.**

OPENING ADDRESS DELIVERED AT THE MEETING OF THE BRITISH ORGANISATION OF THE EVANGELICAL ALLIANCE, ON WEDNESDAY, AUGUST 20, 1851.

BY THE REV. ROBERT BUCHANAN, D.D., OF GLASGOW.

Christian Friends and Brethren,—The grand characteristic object of the Evangelical Alliance is to promote Christian union. It has seemed to me, therefore, to be not unsuitable, in this opening address at our annual meeting, to consider what it is that has so extensively and injuriously divided the followers of Christ; that has split, into so many discordant parties, a body which the

Saviour prayed might be one, as He and the Father are one. The name of the spirit of schism may indeed be called "legion," but, perhaps, the divisions that have so long and fatally rent the church of Christ may find, in a comparatively limited number of causes, their chief spring and source. It is to some of these I purpose shortly to turn the attention of this meeting, in the hope and with the prayer

that by studying the origin and nature of the disease, something may be learned that will aid us in promoting its cure. It has seemed to me, that in this way our time, by the Divine blessing, may this morning be more profitably occupied, than in pronouncing eulogies on Christian union itself, or in idly longing to see it realised.

I. The first cause of schism in the church of Christ to which I shall advert is *party-spirit*. This evidently was the main source of the divisions which, even in the apostolic age, were rending the church at Corinth, and threatening it with dissolution. One said, I am of Paul; and another, I am of Apollos; and a third, I am of Christ. Some members of the Corinthian church, dwelling too exclusively on the labours of the great Apostle of the Gentiles, who had been the first to preach in that community the words of eternal life, were disposed to undervalue all who had succeeded him in exercising the ministry among them. Others again, to whom the Gospel had been first published by Apollos, captivated by his eloquence, and attaching themselves more immediately to his ministry, were tempted to disparage Paul, whom perhaps they had never seen. While a third number, despising all human agents alike, and priding themselves in a supposed superiority of knowledge and spiritual discernment, claimed for themselves,—not in the spirit of humble and enlightened attachment to the Saviour, but in a self-righteous spirit of sectarian exclusiveness,—the name of the *party of Christ*. In all ages of the church, this disposition to form a party has been lamentably prevalent, and out of it schisms innumerable have sprung. It has its root in that desire to magnify and glorify self, which is so deep-seated in man's breast. In this way he seeks to make some amends to himself for the humiliation which the Gospel inflicts upon him, in pronouncing him to be a poor, perishing sinner. His religious teacher is far superior to others; his views of Divine truth are more exalted; his powers of mind more wonderful; his character and life more spiritual; his ecclesiastical discipline more strict and holy; and thus, under the guise of lavishing encomiums on his instructor, he is quietly extolling himself,—identifying himself, as he does, with the object of his professed admiration, and in virtue of his connexion with a leader so eminent, being ready to say to the followers of every other religious guide—"Stand aside, for I am holier than thou."

Nor is it difficult to understand how such a spirit, spreading in the first instance among the members of the church, should gradually make its way from them to their ministers.

The adulation, the exclusive preference, thus given to an individual minister, feeds his vanity, and tends at the same time to make him an object of jealousy and dislike to his brethren. Feelings of estrangement, ripening into enmity, too often follow, and from a state of disagreement and dissension within the same church, the schism gathers force daily, till, matured by mutual provocations and injuries, it ends by parting them asunder into separate and hostile communions. But, long before the schism has been thus completed,—nay, in many cases in which, owing to the influence of certain external restraints, it may never assume this public form at all,—it is, nevertheless, in busy and mischievous operation. No attentive observer of the state of things around him can be blind to the fact that at the present day the cause now named has much to do with the divisions and separations of the church of Christ. In virtue of his party connexion, each thinks himself better than his neighbour. It places him on a higher level, and the smaller his party is, the nicer its peculiarities, the more exclusive its character, the more superciliously does he look down from his fancied elevation upon all who follow not with him. The real secret of the distance at which he stands from other communions, is not that by joining with them in any common declaration of faith, or act of worship, he would be compromising the truth, but that he would be compromising himself. The truth might be safe enough, but his own superiority would be thereby practically surrendered, and this he cannot endure.

While party-spirit has thus largely contributed to erect and uphold, in all their frozen rigidity, those icy walls of partition, which so endlessly and unhappily divide, and disgrace, and weaken the churches of Christ,—the same cause is fruitful of a spirit essentially schismatical within individual churches that are still outwardly entire; breaking asunder the bonds of mutual sympathy, restraining mutual prayer, hindering mutual co-operation, and cherishing feelings the very opposite of those that should reign among the followers of the meek and lowly and loving Redeemer. Our own minister, our own congregation, our own meetings, and labours and sacrifices in the cause of Christ; these, instead of being regarded simply as considerations that may and ought to bind a particular body of fellow Christians more closely together, are too often dwelt upon as mere occasions of boasting; so considered, in a word, as to cultivate feelings of disaffection to others, and to awaken, in these others, feelings of dislike to them. How opposite is all this to the spirit

of that religion, which commands us not to think of ourselves more highly than we ought to think, but to think soberly, in honour preferring one another! How much of party-spirit, and, along with it, how much of both concealed and proclaimed dissension would the practical and habitual observance of this one precept do away—"Let nothing be done through strife or vain-glory; but in lowliness of mind let each esteem other better than themselves."

II. Heresy is another leading cause of division. Under the former head we have seen how, without any doctrinal difference, mere party-spirit may and does mournfully divide the Christian church. There can be no doubt, however, that where unsound opinions are embraced, they have a powerful tendency to create party-spirit, and greatly to inflame and embitter it, where it previously prevailed. They have, in truth, so strong a mutual affinity, that the one seldom exists long without producing the other. Party-spirit will seek to justify itself by some doctrinal distinction; and the heresiarch will seek adherents to his new views by cultivating party-spirit. At the same time, as party-spirit and heresy, in their own proper nature, are separate and distinct things, they will be better understood when thus considered apart. And here it may be observed, that as there is such a thing as *party-spirit* in general, distinct from any one particular sect,—a proud, selfish, contentious disposition, of which party-spirit is the appropriate designation, and which is prone to seek its indulgence and to find its enjoyment in the forming or fostering of party divisions,—so there is also such a thing as a *heretical spirit* in general, distinct from any one particular heresy. A conceited, disputatious, speculative, querulous state of mind, prone to split hairs, to see things differently from other people, and bent on magnifying its own crotchet, at the expense of losing sight of the very essentials and grand interests of the Truth. Indeed, the word heresy, in its strict and proper meaning, and also in the use made of it in Scripture, applies rather to the state of mind with which the doctrinal opinion is connected, than to the doctrinal opinion itself. The literal translation of the Greek word is election, or choice, and is most frequently rendered in our version of the Scriptures by the word *sect*. As for example, the *sect* (αἵρεσις) of the Sadducees, the *sect* of the Pharisees, the *sect* of the Nazarenes. From these examples it is obviously to *separation*, rather than to error, the term specifically and directly applies. The heretic of Scripture is literally a separatist; one that insists on having a party of his own—that will rather

take up his position alone upon the one solitary atom of opinion, in regard to which he differs from his Christian brethren, than stand together with them upon the mountain of truths in which he and they are agreed. He is one of those of whom Paul speaks in the seventeenth verse of the sixteenth chapter of the Epistle to the Romans, when he exhorts the brethren thus—"Now, I beseech you, mark them which cause divisions and offences contrary to the doctrine which ye have learned, and avoid them."

Such a disposition of mind is essentially schismatical, tending, as it continually and inevitably does, wherever it is indulged, to break up the unity of the church of Christ. There can be no reasonable doubt that a close examination of the rise of most of those doctrinal errors which we now commonly understand the word *heresy* to express, would show conclusively that, with few exceptions, they grew out of the state of mind I have been endeavouring to describe. Gross and destructive as many of these are, in the form they have come gradually to assume, they were most of them comparatively trivial in the outset of their history. But as all error is upon a slope, the opinion that deviates in even the most slender and all but imperceptible degree from the truth, has only to be advanced in the direction of those consequences which it logically involves, in order to carry the man or the party that holds it into the most proclaimed and palpable heresy.

It is not, therefore, simply the man who is teaching Socinianism, or Tractarianism, or Popery, or any other notorious and soul-destroying form of doctrinal error, that is marring the peace and breaking up the unity of the Christian church. The breaches so made are too wide and conspicuous to be unnoticed by even the most careless eye, and accordingly it is not into these, or such as these, that men are most likely to fall. The chief danger lies in what I have called the heretical spirit,—the captious, opinionative, cast of mind,—that is the great breeder of heresies; that will insist on having its own shibboleth, and on condemning all who cannot mouth it in the same way. So long, indeed, as the peculiar notion of the man of this spirit remains in its first form, as the mere conceit of a disordered fancy, or wire-drawn distinction of a subtle and speculative mind, it may perhaps do little harm to any one but himself. But by-and-by, being pertinaciously persisted in, agreeably to the man's nature and habit, either he himself, or some one else whose mind it has cast off its balance, will extract from it the full amount of the latent error which it contains; and very soon

what had been nothing worse and nothing more than a one-sided, or distorted view of truth, will be found expanding into the dimensions of a broad and pestilent heresy; becoming, it may be, by the multitude of its misguided disciples, the means of inflicting a fresh and fearful wound on the unity of the church, flaming across her firmament like the tail of the great red dragon of the Apocalypse, that drew after it a third part of the stars of heaven.

III. The third cause of divisions in the church of Christ which it is proposed to consider, is *intolerance*, or an undue assumption of authority, *on the part of church rulers*.

"Ye know," said the Lord Jesus, addressing his apostles, "that they which are accounted to rule over the Gentiles exercise lordship over them, and their great ones exercise authority upon them; but so it shall not be among you. But whosoever will be great among you shall be your minister (servant), and whosoever of you will be the chiefest, shall be servant of all. For even the Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many." The Saviour needed not that any should testify to Him of man, because he knew what was in man. Foreseeing how that selfish lust of power, which is so deep-seated in the human heart, would seek and find occasion to display itself, even in the church of God, he lifted up his voice, to pronounce upon it, by anticipation, the pointed and powerful rebuke which the foregoing words contain. He did not mean, it is true, to intimate that there was to be no such thing as authority or government in His church on earth; for, on the contrary, He delivered to His apostles the keys of the kingdom of heaven—the commission to bear rule in the house of God—and expressly engaged to sanction and confirm the exercise of this delegated power, by binding in heaven what they bound on earth, and loosing in heaven what they loosed on earth. Furthermore, by the pen of an inspired apostle, He gave this solemn injunction to the members of the church:—"Obey them that have the rule over you, and submit yourselves, for they watch for your souls as they that must give account." In contrasting, therefore, as He did, the lordship of the Gentiles with the conduct to be pursued by those invested with office in the Christian church, His design evidently was to indicate the form and spirit which He would have all church authority to assume. As to its *form*, it must be purely ministerial. The lords of the Gentiles framed their own laws; their will was oftentimes their only law. The rulers of the kingdom of Christ must have no other laws but those

of Christ Himself. That which belongs to them is not a legislative, but simply an administrative power. It belongs to Antichrist, "to think to change times and laws;" to usurp a lordly supremacy, "sitting in the temple of God, and showing himself that he is God." But further—the *spirit* of church authority was to be altogether different from the spirit in which authority was asserted and exercised by the rulers of the kingdoms of this world. It was not to be put forth in that pride of place and power, in which earthly potentates domineer oftentimes over their subjects; but in the gentle and humble spirit that was breathed by Paul, when he said to the church at Corinth, "Not that we have dominion over your faith, but are helpers of your joy."

These that have now been stated may be regarded as two great Scripture canons, for the regulation of church authority; and for the rulers of any church to set them aside, is to be justly chargeable with lording it over the heritage of God,—with the exercise of a spiritual despotism, which has been one of the most fruitful sources of division and separation in the church of Christ. And here it occurs to say, that it is not always the party that separates that is guilty of the schism. By no means. In deciding the question to whom that sin, in any given case, belongs, attention must be given to the causes and grounds of the separation; and certain it is, that in no way have the separatists been more frequently or more fully justified, than by the despotism of the rulers of the church.

Of this spiritual despotism, this lordly authority, it has been already explained that there are two kinds:—the one consisting in the assumption of unlawful power; the other, in using power, whether lawful or unlawful, in an oppressive and tyrannical spirit.

The rulers of the church are justly chargeable with the former of these offences, when—not contented with simply administering the laws of Christ's house, laid down in His own great statute-book, the Bible—they usurp the power of making different or additional laws, and of binding them upon the consciences of men, by making them terms of church communion. This species of spiritual despotism, the leaven of which was already working in the apostolic age, reached its *acme* in the Papacy, when the Man of Sin came at length to substitute his own pretended infallibility for the revealed will of God; and to oppose, and exalt himself above, all that is called God, or that is worshipped. In the exercise of this spiritual despotism, the Papacy has not only perverted, from their proper use and meaning, the two sacraments of baptism and

the Lord's supper, which alone are of Divine institution, but has added to these five others, under no authority but its own. It has sealed up from the people those Scriptures which Christ commanded them to search, and in which we have eternal life; and, furthermore, to make the yoke of this spiritual despotism more galling and intolerable, it declares that out of the papal church there is no salvation; and pursues, with the most formidable temporal penalties, and with the most appalling threats of eternal damnation, all who dare to disown either its teaching or its authority. Not satisfied with the first form of despotism,—that of assuming unlawful power,—it has thus, in all ages, and often with fiend-like ferocity, exercised the second also—the form, viz., of practical tyranny and cruel oppression in the use it has made of its power. The dark records of its terrible Inquisition,—its terrible “acts of faith,” as it blasphemously denominated its public murders of the servants of God,—its remorseless persecutions, as of those faithful witnesses the Waldenses, —those slaughtered saints,

“Whose bones lie bleaching on the Alpine mountains cold;—”

its wholesale massacres, like that of the St. Bartholomew, in France—these inhuman deeds, dying, as they have done, the scarlet-coloured robe of the mother of harlots and abominations of the earth in the blood of the martyrs of Jesus, have fearfully illustrated the spiritual despotism of the church of Rome. From such a system, to separate, so far from being a sin, is a paramount duty; is nothing more than the due response to that appeal which the Lord himself hath uttered, “Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.” Those who either all along resisted the church of Rome, like the Waldenses already named, or who fled from it, like those who formed the churches of the Reformation, so far from being schismatics, were the true churches of Christ. To have suffered themselves to be absorbed in the church of Rome, would have been to preserve the unity, not of the church of Christ, but of the great apostacy of the Man of Sin; it would have been to suffer, not the unity merely, but the very existence of the church of Christ to be destroyed.

But the cause of division and separation now under consideration has not been always and exclusively confined to the church of Rome. Protestant churches have too often been chargeable with a measure—small, indeed, in comparison of that now spoken of, but still most sinful and pernicious—of the same intolerance, and with a similar usurpation of

unlawful power. It is well known what lamentable and lasting divisions have resulted, subsequently to the Reformation, in this noble realm of England, from the authority put forth by the church to decree rites and ceremonies, and to bind them as obligatory upon its members. I know that, in touching this subject, I am touching what can only be handled safely, when it is handled with the utmost deference and delicacy. But surely our Evangelical Alliance is little worth—surely we have made little progress in that spirit of Christian forbearance which it is our great object to cultivate—if we have not yet learned to hear those things spoken of regarding which we are not at one. The grand instruction the Lord Jesus gave to those who were to bear rule in His house, was to teach men to observe all things whatsoever He had commanded. True, indeed, there are points of external arrangement, respecting which He hath given no express command, and which, with a due regard to order, decency, and edification, it does lie fairly within the province of church rulers to regulate. But no pains and no care can be too great to avoid transgressing, by a single hair's breadth, the legitimate bounds of that very restricted field.

To multiply rites, ceremonies, and offices, by mere church authority, is to provide either burdens or snares for the consciences of men. How much error and evil may by such means have been retained or fostered in the venerable church of England,—a church which I sincerely love, for the many great and noble services she has rendered to the cause of truth—it may be difficult to tell; but that they have created painful and disastrous divisions, is unhappily too well known. They drove, in the seventeenth century, the Puritans—the very heart and soul of evangelical religion—out of the pale of the national church; and have largely contributed to perpetuate those religious divisions and separations which continue to this hour. A few years will, in all probability, show whether within the church of England they be not still nursing elements of discord, destined to lead to schisms and separations, wider and more alarming still. For surely no intelligent Christian, who has had his eye on the progress of recent religious movements in this country, can be blind to the fact, that rites, ceremonies, and offices, matters in their own nature purely external, have, to a large extent, been rooting out, among a certain party, the very life and soul of spiritual religion—turning it from a principle of faith into a thing of sense—withdrawing it from its empire over the inner man, to enthrone it amid the pomps of an outward show—a show only

surpassed by, and rapidly tending towards, the splendid but soul-destroying ritualism of the church of Rome.

Were I addressing an audience which contained any considerable number of the ministers and members of my own church, or of the other sections of the church of Christ which chiefly prevail in my native land, I should not be slow to speak, not with equal merely, but with still greater freedom than I have now used as regards the church of England, in adverting to some of the grievous forms in which churches in Scotland have been deserving of blame. In the department especially of administrative power, our hands assuredly are not clean. They have been stained, alas, on too many occasions, with ecclesiastical deeds of cruel intolerance; and to the exercise of that oppressive and unrighteous authority we must trace up, as to their bitter source and fountain, not a few of those mournful divisions which have rent into fragments a once religiously united country,—divisions which have filled men's minds with feelings of mutual alienation and hostility, dishonouring to the Christian name, and pregnant with deep and deadly injury to the souls of men. For, alas, while these divided parties have been jealously watching, and often counteracting each other's movements, and opposing each other's plans, thousands and tens of thousands, especially in our great cities, having none of any party to care for their eternal interests, have been going down to the grave unsought and unmoved. I bless God that these evils are in progress of being mitigated; and I feel it to be both a duty and a privilege to declare that the better understanding and the greater amount of Christian sympathy and co-operation that now exist among us, are in no small degree attributable to the influence, both direct and indirect, which this Evangelical Alliance has been recently exerting on the hearts, and habits, and modes of thinking of leading men, in all the various branches in Scotland of the church of Christ.

IV. But I must hasten to advert to another leading cause of the church's divisions. If the origin of these divisions is sometimes to be found among the rulers of the church, it is also not unfrequently to be found among the church's members. Impatience of sound doctrine and discipline has, beyond all question, had much to do with the breaking up of the unity of the church. In introducing my remarks on the immediately preceding branch of this address, I was at pains to remind you that our blessed Saviour, in discouraging and condemning as He did, in the words then quoted, everything like lordship over His heritage, never meant to convey or to coun-

tenance the idea that there was to be no such thing as government or authority in His spiritual kingdom. His kingdom is not, indeed, of this world. The officers, therefore, of this kingdom are not, like civil rulers, to exercise authority or to get obedience by the sword. Their weapons are not carnal, but spiritual. It is not a sword but a key which the church's Head hath put into their hands; a key, by virtue whereof, to use the language of the good old Westminster Confession of Faith, "they have power to shut that kingdom against the impenitent, both by the word and censures, and to open it unto penitent sinners by the ministry of the Gospel, and by absolution from censures, as occasion shall require." Their right and duty to exercise this spiritual government, free from secular control, flow directly from the grand doctrine of the supremacy and sole Headship of Christ over His church. But while, in the exercise of this government, so long as they confine themselves to the spiritual things which belong to it, the rulers of Christ's church are accountable to Him alone,—it is a government to be exercised, not only with wisdom, but with the meekness of wisdom—not only with equity and candour, but with tenderness and charity. Nor would I, by any means, desire to forget, but would on the contrary be forward to avow and maintain, that the absence of these gracious dispositions in the government of the church has often had much to do with that impatience under discipline among the church's members, of which I am about to speak.

Still, it is not to be denied, that after making every allowance on that side, which the most rigid justice can demand, it will be found that a proud reluctance to yield to church discipline, or a carnal aversion to the restraints which it imposes, is the only cause to which many could ascribe their separation from the particular communion to which they had previously belonged. We know that when the Saviour Himself unfolded the spiritual and self-denying nature of His service, multitudes who before had followed Him went back, and walked no more with Him. Precisely similar has been, and ever will be, the experience of His church. The more it is conformed to the world, the more numerous will be its worldly friends. If it be of the world, the world will love its own; but exactly in proportion as the fact becomes manifest that it is not of the world, will the world hate it—will the men of the world forsake it—if they do not actually turn again to rend it.

The apostle Paul foretold the coming of a time, "when men would not endure sound doctrine: when after their own lusts they should heap to themselves teachers, having



itching ears; should turn their ears away from the truth, and be turned unto fables." This was, in other words, predicting and pouring-traying that very cause of schism with the consideration of which we are now engaged. To present a full view of its operation in the church of Christ, is what the limits to which I must confine myself, entirely preclude. Suffice it to say, that whenever and wherever the church of Christ has been visited with a time of reviving and refreshing from the presence of the Lord, and has begun to reflect His image in her character and ways, *there* the schismatical spirit, in the form now in question, might be found busily at work. The heterogeneous mass, which before had cohered, under the freezing influence of religious indifference, might straightway be seen breaking asunder—parties forming where all had seemed to be agreed—a sudden and gathering commotion, like the hurrying to and fro in the camp of Israel, when Moses stood in the gate to separate the precious from the vile, and cried aloud, "Who is on the Lord's side, let him come to me!" And because this is the case, because this stir and noise never fail to arise where the church of Christ is quickened into unwonted life and energy by a more abundant effusion of the Holy Spirit, there are multitudes ever ready to cry out against a living, witnessing church,—to denounce it as a troubler of the public peace, and a destroyer of their own personal repose. Such men would rather lie all their lifetime smitten with spiritual impotence, beneath the porches of Bethesda, than endure that ruffling of the churches' waters, in which their healing virtue is found. They would rather sleep on, amid the death-like stillness of an atmosphere loaded with corruption, listening complacently to prophets who prophesy smooth things, who prophesy deceits, than be startled and terrified by the thunder of some Boanerges preaching the word with sin-condemning power, and flashing its lightnings into the inmost and darkest recesses of their polluted hearts; although the storm which thus alarms be the indispensable precursor of that peace and purity which give light and life, health and joy to the soul; the only means, in a word, of sweeping away the clouds from the face of the angry heavens, and of bringing back the sweet sunshine of God's reconciled countenance to a perishing world.

No man, as I humbly judge, who looks abroad, with an intelligent, spiritual eye, upon the present aspect of things, both in this country and in other lands, can fail to be impressed with the conviction that the cause of schism now under review is one that is fast coming upon the scene, and whose in-

fluence is already manifest in countless ways. Some of the churches in their collective capacity, and others in many of their individual congregations, and all, in multitudes of their individual members, have begun, not only to live and breathe with the freedom and energy of a more healthful spiritual existence, but to come forth, in the face of the world, as faithful and uncompromising witnesses for God, in the midst of the crooked and perverse nations. They are looking with other feelings, and speaking with other words than heretofore, in surveying the errors and evils that prevail in the world. They are beginning to cry aloud, and not to spare. Abuses *within* the churches, that were not only tolerated but loved, are openly and loudly condemned; while the ungodliness of the world around—its infidel tone, its luxury, its selfishness, its love of gain, its encouragement of error and sin, its invasion of the sanctity of God's holy day—against these sins many of the churches and of the people of God are lifting up their voice, with at least some faint measure of the power and faithfulness of that Divine Spirit whose office it is to convince the world of sin, of righteousness, and of judgment. He must be deaf, indeed, that does not hear, in many quarters, the world's angry tones in reply. The husbandman seems to be coming with his fan in his hand, and ere long, to all appearance, there will be a mighty sifting on His threshing-floor. The world will not endure the church. Its more spiritual teaching, its more faithful discipline, its purer communion, will be an offence everywhere to multitudes within her pale. They will seek shelter in some lower and laxer denomination of Christians than their own, or join, perhaps, with the Romanist, or the infidel, in undisguised warfare against all churches that cleave unto Christ as their only Lord. It is in that direction things are evidently tending. Already, if the truth were told, there have been separations from particular church communions not a few, of which no better account could be given than that they had become too faithful to Christ. And in studying Scripture's prophetic page, there are many things written therein, which, to him who devoutly searches it, seem not indistinctly to foretel that this sifting process will gradually go on, till all the branches of the true church are brought into a closer bond of brotherhood, and till the church and the world are, by the same means, put fairly asunder, and are made ready for the battle of the great day of God Almighty. And though, in the shock of that terrible encounter, the witnesses may be slain, and their dead bodies dragged about the streets of the city, ere long

they shall arise and mount up to heaven, and the great cry shall be heard, "Now are the kingdoms of this world become the kingdoms of our Lord and of His Christ."

V. There is but one other cause of division in the church of Christ to which I propose to allude, and I shall do it in few words. It is the *love of novelty*. Unworthy, nay, contemptible, as such a motive must appear to every devout and thoughtful mind, yet has it been always sufficient with multitudes, wherever Christian liberty has been enjoyed, to break asunder the bonds of church communion, and to multiply the divisions of the Christian church. It is told of the Israelites in the wilderness that they grew weary of the *manna*. True, it was provided for them by a merciful God, in circumstances in which otherwise they must have inevitably perished. True, it was given them without money and without price. True, it was good and salutary in its nature and effects. But, with all this, there was a certain sameness about it, an absence of those pungent and stimulating qualities for which they had acquired a relish when they sat by the flesh-pots of Egypt and fed to the full. Accordingly, with the impatience of a vitiated taste, and the petulance of a perverse mind, they turned contemptuously away from it, exclaiming, "our soul loatheth this light bread." There have always been many such murmurers in every branch of the visible church. The plain Gospel, preached in its native simplicity, and administered through the spiritual and unostentatious services of the New Testament economy, appears to the insatiable cravers for novelty like the light bread of the wilderness. It has nothing in it to gratify the fancies of a distempered imagination, or to feed the humours of the carnal mind. Its doctrines are too homely and practical—its ritual too bald and unadorned—to suit the depraved appetite of those whom nothing in religion can please, unless it be seasoned with the excitements and tricked out with the decorations of the world. It avails nothing to offer them what will nourish their souls—their senses must be tickled too.

This hungering after stimulants, this thirsting after an exciting beverage, has not unfrequently broken out in the form of extravagant heresy, or sought its indulgence in the darkest delusions of superstition. But even when restrained by circumstances, or withheld by the secret monitor of conscience within, from going into excesses like these, it may still be found, in cases painfully numerous, running to and fro after every new preacher that appears,—the mark of unstable souls, ever learning and never coming to the knowledge of the truth. To such minds,

the unity of the body of Christ is a thing of nought. Their likings, yea, their very caprices must be indulged, at whatever cost of separation and division. The solemn obligations of church membership, under which they have spontaneously come, are thrown off as lightly as the votary of fashion lays aside a dress that has ceased to please.

It is well and truly said by the prophet Jeremiah, that the heart of man is not only desperately wicked, but that it is deceitful above all things. Those who exhibit the spirit and follow the course now in question will be found, for the most part, eager to persuade others, and will sometimes succeed in persuading even themselves, that what they are in quest of is food for their souls. Where this is really the case—where there is a felt want of the means of spiritual edification under any given ministry, or church communion—we are not of the number who would severely condemn at least a temporary separation. But over how many far-different motives is the mantle of this goodly pretext thrown! Were those who are most given to yield to this love of change narrowly to examine themselves, perchance it would appear that not *food* but *fashion*,—not *edification* but *entertainment*—were the real attractions to which they were giving way. What renders it the more necessary to notice this *novelty-loving* spirit, is the undoubted fact that it is an influence which operates powerfully, at the present day, in perpetuating and multiplying the divisions of the church of Christ. No intelligent Christian can have failed to remark the latitudinarian style of thinking and acting, on the whole subject of church communion and church organisation, which is abroad in the present day,—a spirit which it becomes us to be careful lest even by our very Evangelical Alliance we seem at all to encourage. There are those who call this contempt for church organisation, liberty and independence. Viewed in the light of Scripture, and tried by the tests of experience, sober and spiritual-minded men will think it deserving of less honourable names. It is not license but law which is the guardian of liberty, and a spirit of the fear of the Lord is the only real independence. There is no liberty in true religion but that which is defined and regulated by the word of God, and no independence but that which is characterised by implicit submission to the Divine will. All unregulated freedom has an inevitable tendency towards despotism, in the case both of temporal and spiritual things. The anarchy, the utter confusion and disorder, which is its first and necessary consequence, finds its terrible corrective and its just retribution in the speedy rise and

ascendency of a grinding tyranny, beneath whose iron sway the liberty that refused to be governed by law soon finds itself loaded with the chains of an abject and helpless bondage. There are men who imagine—who are ignorant enough of human nature, and sufficiently forgetful of the lessons of history, to dream,—that the reckless impatience of all restraint, the haughty determination to please themselves, so prevalent among too many professing Christians in the present day, in all that concerns the truths, the duties and obligations of religion, is the sure token that the reign of superstition and spiritual tyranny is gone by for ever. My deliberate conviction is, that that which is the ground of their confidence, is one of the sources of our most imminent danger. Those who are the readiest to cast themselves loose from the ties of any particular church communion, and who, in the very wantonness of freedom, run hither and thither, from one preacher and from one Christian society to another, as their own fluctuating taste or the fashion of the day may dictate, are the very individuals most likely to give way before the rising tide of Tractarianism and Popery, now coming in like a flood upon these lands. Wearied at length of changes which have brought them no rest, and satiated with excitements which have imparted no spiritual health to their souls,—they are, of all others, in the greatest danger of sinking, without a struggle, into the arms of a system, whose infallibility will settle all controversies, whose authority will compose all differences, and whose opiates will cure all spiritual anxieties and cares;—a system, beneath whose placid surface religious liberty and religion itself would lie buried and lost.

I must not venture, however, to trespass any further on the time and patience of this assembly. Already, I fear I have, in these respects, exceeded the limits within which such an opening address ought to be confined. I hope, however, that I have not exceeded in another sense,—in the sense of going into fields of discussion unsuited to the place I

occupy, and to the occasion which has called us together. It has seemed to me, that we shall gain little by our Alliance, unless it enables us to look calmly and candidly at such questions as I have now been treating of. That Christian union which we seek to promote cannot be realised in the present divided state of the church of Christ. Churches must see eye to eye, in those matters in which they differ, to a far greater extent than now they do, before the cause of Christian union can triumph; and hence the importance of carefully considering the causes which chiefly hinder this blessed consummation. Surely, it is not the mind of Christ that His professing people should go on differing to the close. Surely, His memorable and affecting prayer, that His people might be one, meant something more than that they should agree to differ. The evils which result from the church's divisions are too many and too mournful, and stand too manifestly in the way of the conversion of the nations unto God, to make it possible that these divisions can be meant to continue. Our position, indeed, may be too obscure—our resources too limited—our influence too feeble—to leave us room to hope that, directly and personally, we can do much to bring these divisions to an end. But something we can do. We can each of us do our utmost, in the several sections of the Christian church to which we belong, to discourage and repress, by our example and our influence, those pernicious principles and practices, out of which divisions so often arise. And we can pray for the peace of Jerusalem, that the envy of Ephraim may depart, and the adversaries of Judah be cut off—that Ephraim may no longer envy Judah, nor Judah vex Ephraim—that a spirit of healing may be poured out upon the churches,—that in the light of Christ, their common Head and Lord, they may see light more clearly,—and that, blended into one by the fire of Divine love, they may at length, with one mind and one mouth, glorify God.

## ANNUAL ADDRESS ON THE PRACTICAL RESOLUTIONS.

BY THE REV. EDWARD HENRY BICKERSTETH, M.A.,

CURATE OF BANNINGHAM, NORFOLK.

It is, my Christian friends, with feelings of peculiar distrust in my own strength, that I venture to accept the invitation of your Committee, and to read and enforce the "practical resolutions" in the presence of so many elder and more able brethren. Yet two things constrain me not to shrink from the privilege:

first, a full persuasion that the cause of the Alliance is the cause and the truth of God;—and then I knew that the request was urged for the sake of my beloved father, now in glory. It came to me, therefore, with a sacred compulsion, for I could not but remember some of his dying words—"If we rally round our

Saviour's truth, He will make us strong to support it."

The "practical resolutions" are as follows, and were passed with the greatest unanimity at the first Conference, 1846 :—

"1. That the members of this Alliance earnestly and affectionately recommend to each other in their own conduct, and particularly in their own use of the press, carefully to abstain from and put away all bitterness, and wrath, and anger, and clamour, and evil-speaking, with all malice; and, in all things in which they may yet differ from each other, to be kind, tender-hearted, forbearing one another in love, forgiving one another, even as God, for Christ's sake, hath forgiven them; in everything seeking to be followers of God, as dear children, and to walk in love, as Christ also hath loved them.

"2. That, as the Christian Union which this Alliance desires to promote can only be obtained through the blessed energy of the Holy Spirit, it be recommended to the members present, and absent brethren, to make this matter the subject of simultaneous weekly petition at the throne of grace, in their closets and families; and the forenoon of Monday is suggested as the time for that purpose. And that it be further recommended that the week beginning with the first Lord's day of January in each year, be observed by the members and friends of the Alliance throughout the world, as a season for concert in prayer on behalf of the great objects contemplated by the Alliance.

"3. That, in seeking the correction of what the members of the Alliance believe to be wrong in others, they desire, in humble dependence on the grace of God, themselves to obey, and by their practice and influence to impress upon others, the command of Christ, to consider first the beam that is in their own eye: that they will therefore strive to promote, each in his own communion, a spirit of repentance and humiliation for its peculiar sins; and to exercise a double measure of forbearance in reproving, where reproof is needful, the faults of those Christian brethren who belong to other bodies than their own.

"4. That, when required by conscience to assert or defend any views or principles wherein they differ from Christian brethren who agree with them in vital truths, the members of this Alliance will sin earnestly, by the help of the Holy Spirit, to avoid all rash and groundless insinuations, personal imputations, or irritating allusions, and to maintain the meekness and gentleness of Christ, by speaking the truth only in love.

"5. That, while they believe it highly desirable that Christians of different bodies, holding the Head, should own each other as brethren by some such means as the Evangelical Alliance affords, the members of the Alliance disclaim the thought, that those only who openly join this Society are sincere friends to the cause of Christian union: that, on the contrary, they regard all those as its true friends who solemnly purpose in their hearts, and fulfil that purpose in their practice, to be more watchful in future against occasions of strife, more tender and charitable towards Christians from whom they differ, and more constant in prayer for the union of all the true disciples of Christ.

"6. That the members of this Alliance would therefore invite, humbly and earnestly, all ministers of the Gospel, all conductors of religious publications, and others who have influence in various bodies of Christians, to watch more than ever against sins of the heart, or the tongue, or the pen, towards Christians of other denominations; and to promote more zealously than hitherto a spirit of peace, unity, and

godly love, among all true believers in the Lord Jesus Christ.

"7. That, since all the disciples of Christ are commanded by the Holy Spirit to add to brotherly kindness, love, and are bound to pray that all who profess and call themselves Christians should be led into the way of truth, it is earnestly recommended to the members of the Evangelical Alliance, to offer special prayer for all merely nominal Christians, as well as for Jews and Gentiles throughout the world.

"8. That the members of this Alliance, earnestly longing for the universal spread of Christ's kingdom, devoutly praise God for the grace whereby, in late years, Evangelical Christians have been moved to manifold efforts to make the Saviour known to both Jew and Gentile, and faithful men have been raised up to undertake the toil: they would offer to all evangelical missionaries their most fraternal congratulations and sympathy; would hail the flocks they have been honoured to gather, as welcome and beloved members of the household of God; and above all, would implore the Head of the Church to shield his servants, to edify his rising churches, and, by the outpouring of his Holy Spirit, to enlighten Israel with the knowledge of the true Messiah, and to bring the heathen out of darkness into light. They would also record their confident hope, that their beloved missionary brethren will strive more and more to manifest, before the Israelite and other classes who knew not the Redeemer, that union in their blessed Lord, the spirit of which the members of this Alliance would gratefully acknowledge they have generally cherished."

Time would forbid to expound closely so copious a text; but I think the spirit of these resolutions may be expressed in four words,—humiliation, brotherly kindness, prayer, praise.

And, oh, may the blessed Spirit of our God be with us while we meditate on them, dispensing the dews of his grace, and diffusing the glow of his love through every heart!

1. HUMILIATION.—So we resolve, in Resolution 1, "to forgive one another, even as God, for Christ's sake, has forgiven us." And in Resolution 3, "to consider first the beam that is in our own eye, and that we will therefore strive to promote, each in his own communion, a spirit of repentance and humiliation for its peculiar sins."

It is this aspect of self-abasement that seems to me to give its peculiar blessedness to the Alliance; while, at the same time, it will ever prevent it from being a favourite with the world. For, as good John Bunyan says of the Valley of Humiliation, "This is a valley that nobody walks in, but those who love a pilgrim's life: yet," he adds, "I must tell you that in former times men have met with angels here, have found pearls here, and have in this place found the words of life."

It is good for us, as individual Christians, thus to humble ourselves. Do we not daily come forth from the presence of our Lord, like the servant of the parable, having been forgiven ten thousand talents; the least item

of which sum, if exacted from us, would consign us to everlasting chains, but whose uttermost farthing our Saviour paid in His precious life-blood? We come forth forgiven men, pardoned criminals, redeemed sinners, under unspeakable obligations of grateful love to our God, and of forbearing love to our fellow-servants. What believer is there who has not felt it good for him thus to lie low at the foot of the cross; to feel that language fails to speak his own depravity, and to tell the surpassing grace of his Redeemer? At such times we shall be the first to acknowledge "others may speak evil of me, perhaps unjustly, in the things they blame; but, oh! if they knew my inner heart of corruption, they could not paint me vile and sinful enough." Such are blessed seasons for the soul. The balm of Gilead, the oil of the Spirit, is poured into such a crushed and contrite heart. "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones."—Isaiah lvii. 15.

Now, is not this spirit of contrition, so blessed for private Christians, also good for churches and communities? When, in the pride of its own imagined superiority, any church looks down upon others, and says, "I am holier than thou; stand thou there, or sit here under my footstool," it is a dark sign for that church; it is likely to be a barren season; for the dews of the Spirit, the showers and floods of grace descend to, and gather in the lowliest valleys. But when a community is convinced by the Almighty Spirit of its own sins, when it becomes deeply sensible how little has been done, compared with its opportunities, and how many its transgressions in His sight who walks amid the seven golden candlesticks, and whose eyes are as a flame of fire; when the heads of its members are bowed low in contrition and prayer, then may we expect blessed pentecostal effusions, for "God resisteth the proud, but giveth grace unto the humble."

Such is the humiliation we promise to cultivate and promote. And, indeed, the foundation is wisely laid; for can we imagine such a forgiven man, such a repentant church, indulging in unbrotherly asperities, while overwhelmed with the sense of its own guiltiness and of a Saviour's grace? It would be impossible; we must leave the green valley of humiliation before we climb the thorny mountain of religious animosity. Which leads us to consider our next resolution of

II. BROTHERLY KINDNESS.—The first thing which brotherly kindness will insist upon, is

forbearance. And it is no easy task always to forbear, to forget, and forgive. All truth, even non-essential truth, being so closely connected with the glory of God, and with eternal interests, is so unspeakably important, that when we see a brother contending against what we are contending for, it is most difficult to abstain from one irritating word, from one successful sarcasm, from one triumphant exposure. Human nature will fail here; and only as we are partakers of the Divine nature shall we attain that pure and peaceable charity, which endureth all things, hideth all things, hopeth all things, and never faileth.

Yet clearly our brotherhood with each other, and our common union with the Lord Jesus Christ, demand this. How tenderly does one member of a family conceal the failings of another from the censorious world! Granting for a moment that those Christians who oppose us betray the greatest pride, or the greatest weakness—so that, from our higher standing, as we suppose, we feel inclined to number them among the least of the brethren—still they are the representatives of our Saviour here on earth; for He says, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

I know there is a lower alternative, to which our hasty zeal may stoop, suggesting, "surely our opponents cannot be Christians, or they would not be so inconsistent." But far be such a thought from us! If we were judged by our inconsistencies, where should we appear? Only let us know from mutual brethren that others love the Lord Jesus Christ in sincerity, and grace be with them all.

Forbearance, then, is the lowest gradient of charity which we are bound to attain. This moulds our own conduct and affects our own spiritual standing. But is this all? No, we resolve "in all things wherein we may yet differ from each other, to be kind and tender-hearted, and to promote more zealously than hitherto a spirit of peace, unity, and godly love." This stretches beyond ourselves. It goes out of the immediate circle of our own interests. Brotherly kindness walks abroad and finds another believer of a different denomination, of divergent opinions, but still a fellow-believer; and brotherly kindness takes such an one by the hand, saying, "Welcome, my brother in Christ Jesus; the children of one Father, the redeemed of one Saviour, the sanctified of one Spirit, the inheritors of one kingdom, the sharers of one home, and we not one, indissolubly one, and shall we not manifest our union?" Faith works by love, and love works by fraternal acts.

Jacob's submission melted the icy heart of an Esau, shall a Joseph be unmoved in the presence of a Benjamin?—nay, his bowels did yearn upon his brother. He sought where to weep. He refrained himself for a while, but he could not for long. He made himself known to his brethren. He kissed them all and wept upon them, and after that his brethren talked with him. Such fraternal conversation is ours to-day.

Nor does this largeness of heart produce laxity of creed. There are two most instructive sermons of that highly-gifted and now sainted man, Professor Vinet,—one upon that text, "He that is not with me is against me;" in which, with the strictest fidelity, he proves how intolerant the Gospel is of a cold neutrality on vital principles, and how such neutrality is hatred against the Lord Jesus. The other sermon is upon that contrast truth, "He that is not against us is for us;" wherein he shows how forbearing the Gospel is of the diversities of Christian brethren. The whole sermon breathes the very spirit of the Alliance, as in the following extract:—"I say, then, to every intolerant community, you condemn that man because he follows not Jesus with you; but is it necessary to be with you, in order to confess the name of Jesus? This, however, is evidently done by the man whom you condemn. . . . He confesses the name of Jesus. The consciousness of his misery has led him to Christ; he has cast himself into the arms of his Saviour. He has loved him with all the love of which his heart is capable, . . . and it is the name of Jesus which he loves to whisper in the silence of his closet, and delights to honour before men as the only name by which he can be saved." And who of us will not join in his closing prayer:—"And thou, eternal God, Father of our Lord Jesus Christ, thou who art clothed with all perfection, and whose eyes are too pure to behold iniquity, but who art full of patience, and long-suffering, breathe thy indulgent spirit into those who themselves need it so much from thee—teach them tolerance to them whom thou dost tolerate; . . . enlarge our heart; tear away the prejudices and pride which have narrowed its entrance, and grant that all those whom thou hast given to us as brethren may find there an asylum and a home!"

III. PRAYER.—The Evangelical Alliance is often charged with having no practical object; I believe, if we could only reply that Christians of various communions have met in earnest supplication at the throne of grace, that the annals of eternity would witness that this alone produced abundant and enduring results. Often, I believe, shall we hereafter discover how, in answer to our united prayers,

the treasures of heaven were opened, and the angels of God descended on their ministry of love. Though never before privileged to attend one of the larger assemblies of the Alliance, I can with grateful joy record how my soul has been refreshed by our little monthly gathering at Norwich for prayer and praise. I have been fed from the lips of a dissenting brother with food convenient for me; and there has been, from time to time, an unction and an earnestness in those little gatherings, as if the Holy Spirit delighted to honour these victories of brotherly love. I believe, if nothing more had been done than to establish mutual prayer meetings in all the great cities of our land, a mighty work would have been accomplished, enough for heaven to rejoice in, and hell to tremble at and oppose.

The two great objects we resolve to plead for are, first, Christian union itself; and then, general Christian revival and missionary success. In praying for the union of the church we must, indeed, feel, in the beautiful words of Montgomery:—

"Nor prayer is made on earth alone,—  
The Holy Spirit pleads;  
And Jesus, on the eternal throne,  
For sinners intercedes."

We are breathing his very prayer when he prayed for his disciples, before his crucifixion, that "they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me." How bright an atmosphere is this—the love of God in Christ, the love of Christ in God; and we, poor sinners, invited to enter and to share that bliss—"that they also may be one in us." How is every flickering flame of disunion quenched in that excess of light! Shall we not pray for it? Again, how closely here are the triumphs of faith connected with the union of the church of Christ—"that the world may believe that thou hast sent me."

The Lord honours united simultaneous prayer for Christian revival even on a small scale. I believe it is said that at Kilsyth, in Scotland, before the blessed effusion of the Spirit on that place, there had been a prayer meeting for sixty or seventy years, though sometimes it had dwindled to two members, to pray for such a revival. And how many congregations could witness the same, that earnest struggling prayer preceded the ingathering of souls? But, my friends, has the Church of Christ Universal used this mighty engine of united prayer, that the Holy Spirit may be poured forth upon our thirsty vineyards, upon our fallen world? Oh, that this resolution were perseveringly carried out! The windows of heaven would

open, and pour us out a blessing beyond our room to contain it.

Such pleading together of Christian brethren of different churches and in distant lands, enlarges our contracted heart, and refreshes our drooping faith. We cease to regard only the progress of our little "corps," and rejoice to feel we are all fellow-soldiers in the church militant here on earth. And if it will not seem like presumption, perhaps I might venture to throw out a suggestion, from which we have found much comfort in our own circle, viz.—to remember some branch of Christian enterprise, every morning of the week, in family worship. The fields of exertion are so varied in the present day, that without a plan of this kind, we may easily pass by some altogether. The plan I would suggest is as follows, though doubtless capable of much improvement and enlargement:—

*Sunday.*—Israel, whose receiving shall be life from the dead to our world.

*Monday.*—Christian union.

*Tuesday.*—All Missionary Societies to heathen.

*Wednesday.*—Bible and Religious Book Societies.

*Thursday.*—All Home Societies, as Church Pastoral Aid Society, London City Mission, Ragged School, &c.

*Friday.*—Protestant defence—the overthrow of Popery in Ireland and elsewhere.

*Saturday.*—All Christian ministers preparing for Sabbath, and a waiting spirit in the church for second advent.

I can conceive such a plan, improved and enlarged, proving a firm link of union betwixt us, and a fortress of strength to our great Societies.

IV. PRAISE.—The last delightful resolution is one of praise. It has been remarked, that the most advanced believers dwell most in thanksgiving and blessing and praise. Doubtless it is, that as we draw nearer to the gates of glory, we catch more of its holy, invigorating joy, and march, as it were, to the rhythm of its heavenly hallelujahs.

And surely, if any age of the church has been called to thanksgiving, we are. True, the conflict is more intense, the assaults of Infidelity more subtle, the aggressions of Popery more seductive and Satanic; for are we not beginning to see realised what was sagaciously observed by a faithful watchman, twenty years ago?—"I should not be surprised to see Europe again overspread by a refined but not reformed Popery." True, there are many things which make the heart of the Christian patriot sad, whatever be his fatherland. True, the clouds seem gathering for

the final storm. Still we are called to praise. At what age, since the apostolic and the glorious Reformation, has Jesus been winning such triumphs for himself, and pouring so largely His Spirit on His Church? Converts are being gathered in every land, by hundreds and by thousands: the Scriptures are circulated in unprecedented numbers: light is breaking in upon papal kingdoms. Antichrist, indeed, is reseated on his throne in Italy, but will he ever crush the living energy of the 3,000 Bibles disseminated during his flight? Even Ireland is yielding to the preaching of the cross. The empires of heathendom are shaking to their foundation: a chieftain from the South Sea islands never saw an idol, till he saw one as a trophy in the museum of the Bible Society: China is opening its gates: in India, the giant fortress of idolatry is crumbling into decay: poor degraded Africa is stretching out its hands to God; and its mighty slave king, like another Sennacherib, has been repulsed from the walls of Abbeokuta. I believe it is the ingathering of the harvest before the return of our Master. For these results, all denominations have laboured, and are labouring. All hands are needed. We ask not, were you trained in our school, but will you work with us, will you weep with us, will you pray with us? Then welcome, heartily welcome, we shall soon rejoice together before the throne.

With such blessed results before us, are we not called to praise? The angels rejoice over one sinner that repenteth—seldom have they had sweeter and more abundant employ; and may we not swell their harmonious gratulations, singing, "Not unto us, O Lord, not unto us, but unto thy name give the glory."

I thank you, my beloved brethren in the Lord, for having thus permitted me, for my father's name-sake, to enforce these blessed resolutions. How would he, and others who have fallen asleep since first these resolutions were passed, have rejoiced in this fraternal assembly! But we will not, we cannot envy them the brighter society of glory. Theirs is unspeakable gain; although, if I may conclude with some lines of my own—

Ours is the grief, who still are left in this far wilderness,  
Which will at times, now they are gone, seem blank and comfortless,  
For moments spent with loving hearts are breeze from the hills,  
And the balm of Christian brotherhood like Eden's dew distils;  
And we, whose footsteps and whose hearts so often fail and faint,  
Seem ill to spare the cheering voice of one departed saint.

But, oh! we sorrow not like those whom no bright  
 hopes sustain,  
 For them who sleep in Jesus, God will with Him bring  
 again.  
 Love craves the presence and the sight of all its well-  
 beloved,  
 And therefore weep we in the homes whence they are  
 far removed;  
 Love craves the presence and the sight of each  
 beloved one,  
 And therefore Jesus spake the word which caught  
 them to His throne:  
 "Father, I will that all mine own, which thou hast  
 granted me,  
 Be with me where I am, to share my glory's bliss  
 with thee."

Thus heaven is gathering, one by one, in its capacious  
 breast,  
 All that is pure and permanent, and beautiful and  
 blest;  
 The family is scattered yet, though of one home and  
 heart,  
 Part militant in earthly gloom, in heavenly glory  
 part.  
 But who can speak the rapture, when the circle is  
 complete,  
 And all the children, sundered now, before their  
 Father meet;  
 One fold, one Shepherd, one employ, one everlasting  
 home—  
 "Lo, I come quickly." Even so, Amen, Lord  
 Jesus, come.

## SERIES II.—PAPERS RELATING TO THE EVANGELICAL ALLIANCE.

### ON THE PROGRESS OF THE EVANGELICAL ALLIANCE,

BY THE REV. DAVID KING, LL.D., OF GLASGOW;

BEING A CONTINUATION OF THE "HISTORICAL SKETCH" READ BY HIM AT THE OPENING  
 OF THE CONFERENCE OF 1846.

The proceedings of the Evangelical Alliance, and of its subordinate organisations, have been largely published. They have appeared in reports and periodicals, and very specially in *Evangelical Christendom*, so ably conducted by our friend Dr. Steane, and in the *Bulletin du Monde Chrétien*, an excellent periodical published at Paris. In now recapitulating some of the principal facts, we shall contemplate, also, their moral phases, glancing at the truths which they indicate, and the lessons which they inculcate; for this sketch is meant to be historical, and a mere catalogue of events, were it ever so correct and precise, would want elements essential to history. On the other hand, there is danger of burying narrative in disquisition, of descanting on Providence when we should listen to its own oracles; and if we shall incline to one or other of these extremes, we can only plead our desire to find the good way, and beg indulgent forbearance with unintentional aberrations. In a former paper we traced the Evangelical Alliance to its origin, noticing the movements towards union, in different lands and of different dates, by which it was preceded; then calling attention to the immediate occasion of the Liverpool Conference of 1845, and the character of its proceedings; and finally marking the progress of the good cause to the borders of the great oecumenical meeting in London of 1846, when the Evangelical Alliance was formally instituted, and received its distinguishing designation. Now we resume our sketch where it was left off; and it is something that we still live, as an Association, to tell our story. Our existence is a confutation of many objections and reproaches. To justify the prophecies of evil, we should have been dead long ago; but we still live, and thus favoured of God in

the past, we desire to trust Him for the future, and to say "we will hope continually, and will yet praise Thee more and more; our mouths shall show forth Thy righteousness, and Thy salvation all the day, for we know not the numbers thereof." In the former portion of our sketch it was said, "Let it be clearly understood, that when we speak of resolutions as having been proposed and passed, we use the language in a conditional and qualified sense. We have concluded nothing; all our acts have been hitherto provisional, and will now be submitted in the character of suggestions to those who must decide upon them." These words show what is our present starting point. We have come to the end of proposals, and we have next to record what was decided. So much had been done in expectation of the Great Conference. What was done by the Conference itself, and what course has been followed by district organisations to which it gave origin—these are the subjects of the present paper. At the period to which we are thus thrown back, the 19th of August, 1846, has come, and professing Christians, to the number of about 800, are congregating in Freemasons' Hall, Great Queen-street, London. The slightest inspection of the assembly shows that its interest is not to be estimated exclusively by its numbers. The angelic queries may here be applied without being dishonoured—"Who are these, and whence come they?" Leading Episcopalians are here; yet this is no constituent or appendage of the Church of England. Here are celebrated Methodists, Presbyterians, Independents, Baptists, Moravians, Lutherans; and yet here is neither exemplification nor advocacy of the distinctive principles with which their honoured names have been hitherto identified. It



seems to external view as if their respective Halls of spiritual administration had been suddenly brought into juxtaposition, and then all the walls of disseverance had fallen, and the members of sects had found their sectarianism perished, and replaced by the salutations and benedictions of unsectarian intercourse. Many are there whose faces are familiar and endeared to a British public; but others are there whose names, perhaps, are equally known, and yet not so promptly suggested by their personal appearance. These are strangers, and yet not strangers; foreigners, and yet fellow-citizens with the saints and of the household of faith. They come from islands, they come from continents; they come from regions of sun, they come from regions of snow; they are from the east and the west, and the north and the south; and they come to enjoy in common the common salvation, and to sit down emblematically, and by anticipation, in the kingdom of heaven. And who may recount all the suggestions, and conversations, and prayer meetings, in which their journey was proposed, and encouraged, and determined on, so as to show the diffused interest of which their presence is the expression? Or who shall depict the sympathies by which they are followed, the devotional aspirations centering in this assembly, and echoing response to the call from heaven? "Pray for the peace of Jerusalem; they shall prosper that love her!" The Rev. Edward Bickersteth presided over the opening devotional exercises. He is not with us to-day. Had he been in life and health he would have been here—no minor reason of absence would have kept him away. But he is not here. Affection seeks him, but finds him not. He is undiscoverable to perception, and appears only to memory to say, Ye shall see my face no more. And it is not he alone that is missing. Many, many are the names in the report of the proceedings of the Conference, which are now memorials of bereavement, entwined with sorrowful associations, and sprinkled with the falling waters of stricken hearts. But when we read the report, and there hear them, though dead, yet speaking, we are struck with the suitableness of their prior sayings to their subsequent departure. The acts of life do not always tally with the event of death. Even good men sometimes appear in positions and engagements which, if not positively discordant, are yet not in palpable and delightful harmony with their latter end. We should not like to see them finish their course precisely there. The idea of such a decease is suggestive of unlooked-for visitation, and somewhat violent transition. But here, in this report, we can ponder simulta-

neously and cheerfully their presence and their departure, "May I suggest," said Mr. Bickersteth, "a key-note for our meeting at this time—a key-note of praise and thanksgiving to God; giving glory to Him, and exalting our one Redeemer." His key-note was praise: and who does not believe that it is praise still? Our doubting prayers he has left behind him, our anxious debates he has exchanged for clear and certain knowledge: our paltry jealousies he was well rid of here, and the last remnant of them, if remnant of them he had, fell at the moment he took his flight. But praise he carried with him. He entered the gates of heaven with praise, and its courts with thanksgiving. In coming to the spirits of just men made perfect, he rose to all the sublimity of this service; and as he, and another, and numbers who once assembled here, re-assembled there, did they not find subject of song in remembered brotherhood, which cheered their wilderness and signalled their way to the realms of glory? O thou God of these worshippers, these holy, happy worshippers, that great cloud of witnesses compassing us about, imbue us this day with their spirit, and enable us to conduct all our intercourse so that he who shall be the next removed shall be the most privileged, and time, while it yet lasts, shall be radiant with immortality! Having begun a history, I have been arrested at the beginning. But I have got upon a mount whence I am reluctant to descend. I have got into company which I am reluctant to quit, and the living will reckon it no disparagement that I have a wish to tarry and tabernacle with the dead. And yet we may contentedly descend into the world, and bring our hand and heart to its duties, if, when Moses and Elias disappear, we see "no man but Jesus any more."

When preliminary discussions and arrangements had been got through, the first resolution passed by the assembled brethren had relation to Christian union. At the third session, August 20th, Dr. Wardlaw moved, the Rev. Dr. Olin seconded, and all present resolved—"1. That this Conference, composed of professing Christians, of many different denominations, all exercising the right of private judgment, and, through common infirmity, differing among themselves in the views they severally entertain on some points, both of Christian doctrine and ecclesiastical polity, and gathered together from many and remote parts of the world, for the purpose of promoting Christian union, rejoice in making their unanimous avowal of the glorious truth, that the church of the living God, while it admits of growth, is one church, never having lost, and being

incapable of losing, its essential unity, &c." The church of the living God, we are here assured, is one church. This is not the language of a sect claiming a monopoly of truth and godliness. It is the avowal of Christians of many different denominations. This is not an expression of local belief. The Conference proclaiming it is representative of many lands, and its membership embraces many kindreds, and peoples, and tongues, and nations. This is not the phrase of a constrained uniformity, dictated by priestly authority, and covering essential and irreconcilable contradictions. It is the utterance of a free and reflective private judgment. All these denominations being appealed to, and all these regions comprehended, and all this scrutiny permitted and encouraged, the jury are unanimous, and their verdict is, "The church of the living God is one church!" The avowal is charming in simple conception; and when it shall receive an exemplification wide as its own catholicity—when it shall be everywhere believed, and breathed, and practised, then will it banish feuds with their powerlessness and scandal, then will it give softest tenderness to our intercourse, and nanliest energy to our enterprises, and usher in the answer to the prayer, "Thy will be done on earth as it is done in heaven."

But it is otherwise now. We cannot admire the blessings of union without remembering and lamenting the miseries of discord. And hence the second resolution, passed by the Conference, at the same session with the former, was in these words—"That this Conference, while recognising the essential unity of the Christian church, feel constrained to deplore its existing divisions, and to express their deep sense of the sinfulness involved in the alienation of affection by which they have been attended, and of the manifold evils which have resulted therefrom; and to avow their solemn conviction of the necessity and duty of taking measures, in humble dependence on the Divine blessing, towards attaining a state of mind and feeling more in accordance with the spirit of Christ Jesus." This resolution would admit of application to personal duty. We must take measures individually, and in our respective spheres of labour, to promote Christian charity. To no purpose shall we resolve fine things in Conference, and go home to fall before the first temptation to irascibility and resentment. And how much may not one peacemaker—so sincere, consistent, devoted peacemaker—accomplish? A look of love may shame a tumult of passion, and one marked instance of requiring good for evil may send a sympathetic thrill through society, and give its benevolent tone to the intercourse of thousands.

But while we promote individually, and in our own immediate circle, a spirit of conciliation, we may be much aided in our personal endeavours on behalf of this object, by the countenance and co-operation of brethren; and when the Conference had resolved that measures for attaining a better state of mind should be taken, we naturally expect the Conference itself to exemplify its own resolution, and institute some general measures of the tendency it had indicated. Accordingly, at the fourth session, and on the 20th of August, it was resolved, "That, therefore, the members of this Conference are deeply convinced of the desirableness of forming a confederation, on the basis of the great evangelical principles held in common by them, which may afford opportunity to members of the church of Christ of cultivating brotherly love, enjoying Christian intercourse, and promoting such other objects as they may hereafter agree to prosecute together; and they hereby proceed to form such a confederation, under the name of 'The Evangelical Alliance.'" Thus was the Evangelical Alliance formed, and thus was the design of many anxious preparatory movements consummated, and thus the conferring brethren, in their assembled hundreds, committed themselves and the honour of their holy religion to a cause now matured by them into fact, and presented before the world stamped with its appellation! But was not the actual formation of the Alliance precipitate? Was it safe to determine on a compact, when the terms of the compact had yet to be considered? What if mutual explanation should elicit opposition, and embitter enmities, and terminate in explosion? Such an issue would have been very disastrous. But the evil, from being so great, and deliberately made so great, was on that very account the more likely to be eschewed. The dreadfulness of failure awakened in every bosom the sentiment, "We must not fail. We have pledged ourselves to the end, and the means of reaching it we must and shall discover. Our prior resolutions have cut off all retreat from union, and the unionist ranks have no alternative but to advance, till present perils shall sweeten eventual success, and the brow now loaded with cogitations and apprehensions shall be encircled with the trophies of bloodless victory." Yet a trial of amity impended. The next subject for discussion was the Summary of Principles, or Doctrinal Basis of the Alliance. This had been always felt to be a principal difficulty in our course. That some indication of agreement about essential truth was needed, all perceived and admitted. The union could not be Christian which should give no preference to truth

over error—which should open the door indiscriminately to believers and infidels; and if parties opposed to each other in their cardinal convictions were brought together, their intercourse could not be fellowship, or commend a fraternal peacefulness, but would infallibly terminate in altercation and dispersion. Therefore, our call for union must indicate some platform of common principles, on which fraternal acknowledgments might be reciprocated. The need of a summary was palpable, but to draw it up, and make it such as it should be, formed no easy achievement. There is no room for denying that Protestants, aye, and evangelical Protestants, have their differences, and although these are subordinate, they are not, on that account, few or unimportant. Conceding that we are agreed about essential doctrines, how were so many, of such varied sentiments, to distinguish what is essential from what is not? None of us will say that the demarcation could be unerringly made by fallible men, or, in fact, that any series of Christian tenets so determining Christian character could be devised as should exclude only Christ's foes and admit only His friends. Suppose the substance of the principles to have been selected and determined on, the very expression of them was a matter of critical delicacy, and that sensitive conscientiousness which secures order and harmony in the daily business of life, here interposed obstacles to ready concord by its scrupulous jealousy for the faithful exhibition of the Word of God.

There were two short and easy methods of surmounting these perils. One was to avoid discussion and adopt *simpliciter*, and without debate, any doctrinal index which an individual or committee might propose. The members of the Alliance were not disposed for this timid and unreflective haste; and if agreement were so obtained, it would be, as all felt, unreal and nugatory. They were determined, collectively as individually, to prove all things, and hold fast that which was good; and therefore the summary was subjected, clause by clause, to the unrestrained operation of scrutiny and criticism. Another mode of eluding or diminishing embarrassment, would have consisted in adopting a very brief symbol of concord, consisting of one proposition, or two, or at most three. A joint manifesto, so very stinted, however, might have seemed a confession of general antagonism among ourselves, rather than an exhibition of oneness in the faith, and would have inadequately accomplished the discrimination which was contemplated. At all events, the Alliance did not retreat by this door of escape from its troubles. The Liverpool Conference had arranged its doctrinal

statement, on which its invitation was based, under eight heads, drawn up originally by the masterly hand of Dr. Candlish, and it is due to that distinguished minister to acknowledge now the great good he did to the union movement by that particular service. When the Alliance reconsidered, with the view of improving and adopting this compendium of evangelical views, and every constituent of it passed through a protracted and unrestrained debate, it did not emerge abbreviated or enfeebled from the ordeal. The change was one of enlargement and invigoration, and the churches of coming centuries will mark with deep and grateful interest that an assembly of 800 members, belonging to fifty religious denominations, and drawn by unauthoritative invitation from the ends of the earth, adopted *sem. con.* the following resolution. [Dr. King here read the Doctrinal Basis.] When the summary in this form had been put and carried, the pervading emotions of the assembly found utterance in the glowing ejaculations of Mr. Bickersteth, whose countenance seemed to be already radiant with heavenly joy: "Glory be to God, our heavenly Father, who has conducted us so harmoniously to such results as have now been witnessed among us! What a combination of solemn, weighty, all-important truths we here present to the whole Christian world!" In adopting such a summary, the Alliance obviated an objection to its character as being sentimental, as respecting emotion more than conviction, and extolling charity to the disparagement of truth. As if to confute this stricture, it perilled even peacefulness on the determination to confess the doctrine of Christ. At the present hour it bears witness before the world to the word of the truth of the Gospel, and exhorts the nations, as if with the voice of a trumpet, to buy the truth and sell it not. The present Archbishop of Canterbury has said that "the God of natural theology is at the most a philosophical abstraction, neglected by the philosopher himself, and unknown to the multitude; acknowledged in the closet and forgotten in the world." If to elude one cavil and another we part successively with the doctrines of grace, and thus reduce our belief to the measure of teaching furnished sparingly and coldly by natural theology, it will not be the more effective that we endorse it with a Christian name. This emptied, pillaged Christianity will still be an abstraction, a powerless thing, supplying no feast, no bond to worshippers, and will scarcely sustain a constrained warmth in the eulogist of its claims. In filling pulpits it will empty churches, and in allowing itself to be moulded by objections, instead of the revealed and well-attested Word of God, it will become un-

pressive to the consciences, and unattractive to the hearts of objectors themselves. Vainly do any praise the commandments of Christ and discard His doctrines. Nothing but the faith of Christ will enable any man to do His declared will, and if Christian morality be reared on any other foundation than Christian doctrine, it will crush its support and fall to pieces by its weight. Oh, if this Alliance do but commend a more earnest cleaving to the doctrine of Scripture, to the cardinal principles of a primitive Christianity, it will have fulfilled a noble commission! You sigh for apostolic triumphs; you cannot have them without apostolic truths. Stand fast, therefore, in the apostles' doctrine and fellowship, and in breaking of bread and in prayers.

Suppose an enlightened Christian to get his first view of the Alliance at this stage of its history, he would contemplate with admiration the meeting of so many brethren in Christ, from such a multiplicity of denominations and countries. He would hail the introductory resolutions as worthy of the occasion and the assemblage. He would regard with growing interest the regular formation of a Society of Love, and might be above all astonished and delighted to find such a vast and varied membership, capable of adopting harmoniously such a series of doctrinal principles. But many difficulties would still present themselves; many queries would spring up, and would seem to be more easily started than settled. Must not the Christians, in conferring, be apprehensive of placing their sect in a false position, and of committing their particular churches to a degree of catholicity that may be repudiated as latitudinarian? Must not this covenant of peace impose on all who are parties to it a painful and almost repressing constraint in afterwards stating and discussing the points on which they differ, so that the price of concord may be the sacrifice of Christian liberty and of the defence of the truth? Has not this new society the aspect of a new church, and while professing to compose the differences of worshippers, does it not add another to their heterogeneous confederations? In a word, is there not an assumption in this crusade after union, and does it not cast virtual reflection on all who are apart from it, however pure may be their motives, as if they were indifferent or inimical to the peace of Zion? When we look at this array of objections, and mark what a formidable host they seem to constitute, we are disposed to acknowledge the gracious guidance of Providence in bringing us to the following solutions, by which they are all obviated:—

1. That this Alliance is not to be considered an alliance of denominations or branches of the church, but of individual Christians, each

- acting on his own responsibility.
2. That in this Alliance it is also distinctly declared, that no compromise of the views of any member, or sanction of those of others, on the points wherein they differ, is either required or expected; but that all are held as free as before to maintain and advocate their religious convictions with due forbearance and brotherly love.
3. That it is not contemplated that this Alliance should assume or aim at the character of a new ecclesiastical organisation, claiming and exercising the functions of a Christian church. Its simple and comprehensive object, it is strongly felt, may be successfully promoted without interfering with, or disturbing the order of, any branch of the Christian church to which its members may respectively belong.
4. That while the formation of this Alliance is regarded as an important step towards the increase of Christian union, it is acknowledged as a duty incumbent on all its members carefully to abstain from pronouncing any uncharitable judgment upon those who do not feel themselves in a condition to give it their sanction." These resolutions solved many a distressing problem—set at rest many fearful forebodings; and they have only to be embodied in our actions, and faithfully carried out to their legitimate results, to smooth our future progress, and render us eminently instrumental, both in our individual and associated capacities, in advancing the religion of the Prince of Peace. We meet simply as Christians, and fit is the honour thus put on simple Christianity. We are to advocate our distinctive views with all liberty, and yet no acrimony; with the boldness of express sanction, and yet with due forbearance and brotherly love. We are to pray for all churches, and qualify ourselves for a higher usefulness in those to which we belong; and yet we are not, by our union, to supersede ecclesiastical government, or to peril for an instant its harmonious operation. We are to advance union in the way which commends itself to us as best; and yet we are to impeach the motives and spirit of no man because he walketh not with us, but rather to rejoice, and bless God that there are so many friends of union beyond our ranks; and, in the consciousness of our own unworthiness to serve God in so great a cause, be ready to say, "For unto us, who are less than the least of all saints, is this grace given, that we should strive, however humbly and subordinately, to keep the unity of the spirit in the bond of peace!" Blessed shall that day be, in which these shall be the features of our personal character—the component elements of our aims and efforts: and stable and indestructible will be this Alliance, if it live to inscribe this spirit of Christ on its own move-

ment, and on the varied agencies of improvement and philanthropy.

But, to the view of many, the greatest of all difficulties yet remains to be noticed. The Alliance being thus constituted, designated, and minded, what was it to do? Multitudes alleged that it could do nothing, and appealed to us whether a do-nothing Society could be of any permanence or value. The Alliance did not shrink from confronting this difficulty, any more than the others. Hard as it might be to concentrate so many minds on any line of action, the Alliance did proceed to the department of objects. The resolutions passed in this province no doubt exhibit unity as the grand and characteristic object of our particular association; and who shall say that its being has a frivolous end, if it show that we are, and make us still more to be, of one heart and one mind in the Lord? Go back to the eras and regions of a former economy. See every highway and byway and footpath traversed by a nation in movement. What means all this unsettlement and pilgrimage? Who are these countless travellers, and what is their destination? In these thronging roads we see the life of love, maintained by a circulating system of social devotion. These are the tribes, the tribes of the Lord, and they are going to the testimony of Israel: what to do? or can they do anything, split as they are by distinctions and feuds? Yes, they meet for action, and that action is "to give thanks unto the name of the Lord." This was their object, and if our hearts are knit together in the attainment of the same end, the carnal-minded may deride at our inefficiency, but the church in heaven and the angels of God will smile on our work, and in hallelujahs and laudations will celebrate its accomplishment.

But while the primary object of the Alliance had avowedly reference to the manifestation and promotion of union, it was also resolved, "That, in furtherance of this object, the Alliance shall receive such information, respecting the progress of vital religion in all parts of the world, as Christian brethren may be disposed to communicate; and that a correspondence be opened and maintained with Christian brethren in different parts of the world, especially with those who may be engaged, amidst peculiar difficulties and opposition, in the cause of the Gospel, in order to afford them all suitable encouragement and sympathy, and to diffuse an interest in their welfare." Here is a grand scheme of correspondence, the range of which is wide as the world, and the aim of which is comprehensive as the interests of the cause of Christ. Above all, it contemplates the encouragement of isolated, resisted, aggrieved

servants of Christ, ready to sink in the hopelessness of solitary effort. It opens a channel for the pent-up sorrows of their hearts, it snatches them from their isolation and encompasses them with the sympathies of one whole family named in Christ. And who shall depreciate the value of an institution securing such concentration of intelligence for such ends, and, whencesoever the cry of persecution emanates, responding as a personation of the principle, "Who is weak and I am not weak, who is offended and I burn not?"

It was further resolved, "That in suberviency to the same great object of union, the Alliance will endeavour to exert a beneficial influence on the advancement of evangelical Protestantism, and on the counteraction of Infidelity, of Romanism, and of such other forms of superstition, error, and profaneness, as are most prominently opposed to it, especially the desecration of the Lord's day; it being understood that the different organisations of the Alliance be left to adopt such methods of prosecuting these great ends as may, to them, appear most in accordance with their respective circumstances, all, at the same time, pursuing them in the spirit of tender compassion and love. That reports, minutes, and other documents, in promotion of the above objects, be published by the Alliance at the time of its meetings, or by its order afterwards; and that similar documents may be issued, from time to time, by its various organisations, on their own responsibility." Here is the Alliance taking its stand on truth, and then, strong in its celestial armoury, and its munition of rocks, proclaiming war with the mightiest evils which defile and afflict our race.—With infidelity, which robs us of our religion; with superstition, which hides it in human inventions and idolatrous usages; and with a sordid secularity, which pursues after gain into every sacred season and enclosure, obliterating the day of God from the days of the week, and trampling it into a thoroughfare. Though all be not accomplished, if anything be done to stay these giant mischiefs, and qualify their ravages, the most partial success would be recompence enough for the severest struggles; and why should we despair of triumphant issues when our instrumentality is knowledge—knowledge, which is power, and which is above all powerful, when its destination is the conscience, and its mission is from God?

These being the objects, how were they to be wrought out? This raises the question of organisation, to which attention was afterwards and earnestly directed. Here, a few words of explanation will be useful in making a brief notice of lengthened proceedings intelligible. The Liverpool Conference of 1845 had ap-

pointed a Provisional Committee, comprising four divisions: the first to sit in London; the second in Liverpool; the third in Glasgow; and the fourth in Dublin. A select Sub-committee was also appointed to take under their special and serious consideration the objects and organisation of the proposed Alliance. This special Sub-committee, foreseeing the difficulties which must attend any plan indefinitely expansive, proposed that an Alliance should, in the first instance, be formed for Britain only, and that other countries should be left to form kindred Associations, all presenting a degree of affiliation with the first, and with each other, but without a common jurisdiction. This proposal seemed narrow to a charity hoping all things, and wore a little the aspect of tearing asunder the Christians of different lands, who were already in the embrace of brotherhood. Friends from a distance were disinclined to leave the Conference with the reflection that something had been done in Britain, but that for them no Alliance had been formed. In a particular manner, the Rev. Dr. Schmucker, of Gettysburgh, in Pennsylvania, who had laboured for many years in the work of the Christian union, was very earnest that the Alliance should be at once invested with the catholicity of the Universal Church, and rendered co-extensive with an Evangelical Christianity. Such modifications on the original suggestion were freely discussed in the aggregate Committee, and were favourably entertained by the Conference. But a debate arose which showed that the way was not yet clear to the completion and application of such a capacious constitution. The aggregate Committee had resolved, at Birmingham, March 31, 1846, "that invitations to the London Conference ought not to be sent to individuals who, whether by their own fault or otherwise, may be in the unhappy position of holding their fellow-men as slaves." To have excluded slave-owners from the Conference, and yet frame an organisation which would allow them, in whatever land, to be admitted into the Alliance, appeared inconsistent and unsuitable. If, therefore, slaveholding countries were admitted to the Alliance, there must, it was generally thought, be some limitation on admission to membership, of like character and effect as that which had qualified the composition of the Conference itself. Keen and protracted was the discussion which, on an amendment by the Rev. H. Hinton, hence resulted; many and anxious were the sessions which it occupied. The disapproval of every pervading the Conference was intense, and the determination of British Christians not to admit slaveholders into any

Alliance with which they were identified, was fixed and immovable. This position was not combated on its merits. That man was entitled to hold property in man, and buy and sell his brother, created in the image of God, was a principle which no speaker avowed — which all speakers repudiated. But a protective resolution on this subject, often named in connexion with America, might be justly held, it was argued, to single out from among all nations that particular nation to reproach; and the American brethren, whose national sympathies it trod upon, might be crippled in advocating the cause of the slave, when they should address themselves to feelings exasperated by their concessions, and appear to advocate emancipation in order to fulfil a British resolution, and not from spontaneous conviction and choice. Pressed by these conflicting influences, the Conference pursued for a time a way it knew not, and even took important steps, which it was compelled to retrace. On the recommendation of a large committee, the Conference, on Saturday, the 29th of August, adopted the following resolution, read by Dr. Cox, of Brooklyn, New York:—"That, in respect to the necessity of personal holiness, the Alliance are of opinion that it is recognised in the Article of the Basis on the work of the Spirit; and, in reference to various social evils existing in countries within the circle of this Alliance, such as the profanation of the Lord's day, intemperance, duelling, and the sin of slavery, they commend these and similar evils to the consideration of the branches; trusting that they will study to promote the general purity and the Christian honour of this Confederation, by all proper means. And, in respect especially to the system of slavery, and every other form of oppression in any country, the Alliance are unanimous in deploring them, as in many ways obstructing the progress of the Gospel; and express their confidence that no branch will admit to membership slaveholders, who, by their own fault, continue in that position, retaining their fellow-men in slavery, from regard to their own interests." To this resolution, though carried, objections were afterwards taken. The discussion, which had been closed, was re-opened, and, after long debate, the entire matter was sent back to a Committee, on whose recommendation the resolution adopted on Saturday evening was rescinded, and a new form, which will be presently explained, was given to the general organisation. In this recital, it appears that slaveholding has created one of our principal difficulties, and, indeed, the insurmountable barrier to oecumenical union. It is only a condensed expression of many noble

sentiments uttered by transatlantic brethren to say, that while it lasts, it will perpetuate and embitter disseverances. Every relation and every interest with which such a body of death is connected, must be defiled and troubled. It is hateful to God's good Spirit, for where the Spirit of the Lord is, there is liberty. And if we should deny that He has denounced it in His inspired Word, He would engrave His denunciation of it on its own history, and would make those who fill its cup to drink of its bitterness. These words are spoken to avert the misapprehension which silence would cause; and they are spoken in love. Do any attack slavery that they may attack America? No such unkindness will be charged on this Alliance. The friends who visited us from across the Atlantic, will bear witness that the reception given them was most respectful, fraternal, affectionate. We confess the guilt of Britain in the slavery of America, for we planted it there. We honour America for anticipating us in the suppression of the African slave-trade, for one of its first acts, on acquiring its independence, was to abandon for itself that abominable traffic. We are forward, we are earnest, to make all such humble confessions and respectful acknowledgments; but taciturnity would give a false impression of our emotions, if we could pen such a narrative and not express our pungent grief, that an evil so appalling as slavery should be found among the difficulties of Christians and of an Evangelical Alliance, and our imploring prayer to God that the Alliance may aid, if not directly, yet indirectly—if not by its resolutions, yet by its spirit—to remove this stumbling-block out of the way. "Arise, O Lord! O God, lift up thine hand; forget not the humble. Lord, thou hast heard the desire of the humble; thou wilt cause thine ear to hear, to judge the fatherless and the oppressed, that the man of the earth may no more oppress." At the suggestion of the Committee already mentioned, it was resolved—"That whereas brethren from the continents of Europe and America, as well as in this country, are unable, without consultation with their countrymen, to settle all the arrangements for their respective countries, it is expedient to defer the final and complete arrangement of the details of the Evangelical Alliance, of which the foundation has now been laid, till another General Conference." Here the subject of slavery is dropped, and notice is taken simply of the difficulties of completing a constitution for the Alliance, which was to embrace many countries now sparingly represented. As from the discussions which had already taken place, it was evident that

if the membership of any locality could introduce individuals to the collective Association, the modes and conditions of admissions might vary exceedingly in different countries, and unpleasant relations and responsibilities might thus be contracted, it was further resolved that the Alliance should consist "of all such members of the Conference held in London, in August, 1846, and members and corresponding members of the divisions of the Provisional Committee (which was dissolved on the meeting of that Conference), as shall adhere to the principles and objects of the Alliance, and that persons may be admitted to membership of the Alliance [only] by consent of all the district organisations [i.e., the organisations in different countries], or by a vote of a General Conference [i.e., a conference of oecumenical comprehensiveness]; and to membership of any district organisation, by such mode as each district organisation may determine." The Alliance, as such, was thus to suspend admission and action, and in view of this unavoidable intermission of its generic functions, counselled its members to form "district organisations, in such manner as shall be most in accordance with the peculiar circumstances of each district. Provided, however, first, that neither the Alliance, nor the respective district organisations, shall be held responsible for the proceedings of any district organisation; secondly, that no member of any district organisation shall, as such, be a member of the Alliance; and, thirdly, whenever a district organisation shall be formed, the members of the Alliance, within that district, shall act collectively in its formation." It is curious to mark the extent of import which attaches to the term "district," in this classification. The Alliance recommended that one district should be the United Kingdom of Great Britain and Ireland; another district, the United States of America; a third district, France, Belgium, and French Switzerland, in which France has the honour of being the first-named fraction of a district. And though the capacious combination, which reduces the constituent countries to comparative littleness, may seem, to many, a shadowy conception rather than a substantial reality, yet even shadows may have their significance, and, in present weakness, may foretell a powerful future; and what Christian eye does not here discern a premonitory adumbration of that era which shall associate all the kingdoms of this world in the one kingdom of our Lord and of His Christ—transforming all sovereigns into His subjects, and all their realms into his provinces! The venerable Dr. Bunting concluded the business of the Alliance by a valedictory

address, worthy of him and the occasion. Its peroration was in these words:—"May God bless you, my dear and honoured fathers and brethren! May He accompany those of you who have to travel to a distance on your way homeward, in your journey! May He make your reflections sweet, and pleasant, and profitable! If any of you have been, though unintentionally, made sore or sad by anything that, in the progress of the discussions, may have occurred—may the spirit of truth, and grace, and peace, effectually heal the wound! And if we be permitted ever to meet together again—whether in our district divisions, or in a more general Conference—may it be in the fulness of that blessing of the Gospel of peace, of which we have had so large a measure, I trust, bestowed upon us already!" Prayer having been offered, and the benediction pronounced, it remained for the chairman, Sir Culling E. Eardley, Bart., to dissolve the Conference. With a perfect impartiality—with a mingling decision and blandness which encircled his maintenance of order with respect and love—with a soul full of the occasion, and a deportment beaming forth, in every word and feature, its principles and spirit—had he discharged the duties of his honourable position: and a tenderness of personal regard enhanced the solemn pathos of his official act, when he rose, and amid commingling emotions, said: "Until the members of this Alliance throughout the world shall consent to another meeting, and until our God shall re-assemble us, I pronounce this Conference dissolved; and, in the name of our heavenly Father, I affectionately and respectfully bid you all farewell!" So terminated the General Conference of 1846. But how meagre is the outline of it presented in this sketch. Beyond a few sentences, no specimen has been given of the heaven-kindled eloquence which gleamed in the eye of many a speaker, and fired the heart of every hearer. No attention has been called to the tremulous interest of critical junctures, when the stream of debate became quickened and troubled, as if the cause it bore along had got among rapids, and were approaching a cataract; or the intensity of delight which followed when all these apprehensions were set at rest, as if by a special interposition of the God of Peace, who sitteth King upon the floods for ever, and though He stirreth up the waters, stilleth them again. All the retrospect that has been offered has had respect exclusively to what passed within the Alliance. Nothing has been said of the meetings of Exeter Hall, where the cause, which in Freemasons' Hall seemed like waters up to the loins, became like a risen river, waters to swim in, a river

not to be passed over. Nothing has been said of the ministerial interchange of services on the Lord's day, August 23rd, when more than eighty pulpits were occupied by members of the Conference, and the Gospel was preached in the English, French, German, and Irish languages. And yet, cursory as this review has been, it has been sufficiently protracted for the patience of this audience, and I dare not be so presumptuous as to proceed with my narrative now, and bring it to a completion. There would be needed another paper, at least as long, to trace the formation and progress of district organisations, to sum up their direct acts and indirect influences, to fix attention on their main successes and reverses, and deduce from them the lessons of experience, and finally bring all to bear on the enlightened, resolute, and indefatigable prosecution of our noble vocation. In one sentence, I have indicated what I hoped to have accomplished, and what I had amassed facts and reflections as materials for accomplishing. But I am frustrated in my design, and I shall be reconciled to the failure, if the God of all grace shall bless the service, so imperfectly performed, in disposing us to ponder our paths that our ways may be established, and exemplify at the present time a wise and devoted truthfulness, which will bear the test of history and the light of heaven.

It would have been pleasant to record the erection and delineate the architecture of the British Organisation—to portray its meetings in Manchester, Edinburgh, Bristol, Glasgow, and Liverpool, and live anew in rehearsal the jubilant experience of those delightful occasions—to speak of the munificent sums placed at the disposal of our Committees, especially by Thomas Farmer, Esq., of London, for the best essays on Infidelity, Popery, and Sabbath Desecration, and the admirable treatises which have in consequence been furnished and honoured—of the liberation of Achilli from the grasp of Rome, and the impossibility of any subsequent discussion shedding the least doubt on the grand facts of that case, that he was persecuted for conscience' sake, that every sort of lie was invented and propagated to obscure the real nature of the persecution, that this Alliance interposed, and by its prompt interposition, owned and blessed of God, won the favour and the services of the Cabinets of Europe, thwarted the machinations of the Vatican, and prosecuted the warfare with weapons not carnal, till the prize was taken from the mighty, and the lawful captive was delivered. Oh that men would praise the Lord for His goodness, and for His wonderful works to the children of men, for He hath broken the gates of brass, and cut the



bars of iron in sunder. It would have been pleasant to tell of all the philanthropic institutions and movements which have arisen out of the Alliance—the Italian Committee, the Evangelisation Committee, the *Christendoms* and *Bulletins* which it has produced and fostered—to speak of the mellowing influence it has exerted on general society, softening down the asperities of party, and giving every man a warranted freedom in making acquaintance with his fellow. When attention should have flagged in Britain, it would have been pleasant, in these days of excursions, to take a trip to the Continent and the States, and see what was doing in other countries and opposite hemispheres: and when all temperate climes had become familiar, to transport this Alliance through chasms in coral reefs, to an island breathing incense, where, amid stately palms and waving bamboos, the missionaries of many societies are gathering, at the charmed name of the Evangelical Alliance, to loving converse on

their difficulties and duties, and where succeeds a meeting that fills a church within, and throngs it around, and blends ruled and rulers, black and white, in the devotions and advocacy of a common Christianity! Thou beautiful Jamaica, rich is thy luxuriance, fragrant is thine atmosphere, sublime are thy mountains, reviving thy springs, and yet more exhilarating to a wearied constitution is thy welcome to the stranger; but of all thy enchantments, memory selects, as the most enchanting, this hallowed concourse, where thy choicest elements are concentrated, and the beauties of nature escort the beauties of grace, and a former scene of slavery is transformed by Divine grace into a seat of glorious liberty, and a paradise of God! But I forget myself—I am speaking when I should have done, and I entreat my brethren to pardon my prolixity, and to bear with all the defects and faults of my advocacy of peace, and history of its progress, for the sake of its own serene and heavenly excellence.

### SERIES III.—PAPERS ON INFIDELITY.

#### ON THE ASPECTS OF INFIDELITY, AS AFFECTING OUR OWN COUNTRY.

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"TO HIM (CHRIST) SHALL MEN COME, AND ALL THAT ARE INCENSED AGAINST HIM SHALL BE ASHAMED."—ISA. XLV. 24.

The task imposed on us to-day, is to describe the aspects and prospects of British infidelity—not historically, nor even argumentatively, seeing that we speak not to the unlearned in polemical theology, but to many at whose feet it would have pleased us more on the present occasion to have been sitting as a learner; but as it exists at present, leaving our current literature, and forming one of the most prominent features of our social history.

We can promise little of novelty in the following survey. Infidelity can in our day scarcely do more than revive old objections, and advance old theories—the whole cycle of objection to the Christian faith having been so thoroughly trodden during eighteen centuries, as to leave little that possesses much claim to originality, to reward our modern gleaners. To give a new dress to their polemics is almost all that is left to the modern assailants of Christianity—to remould old fallacies—renovate old theories, or refurbish weapons which have done service in the hands of the earliest antagonists of the Christian faith. But, how little soever of novelty the subject may present, it will not, we feel assured, be destitute of interest to the Christian, should it be found, as we believe it will, that in point of influence on the community, of the skill and learning displayed by its advocates, or of its

own fitness, under its present aspects, to move and indoctrinate the popular mind,—it occupies in the present day a position, certainly not inferior to that which it has held in any age or period in the past history of our nation.

The three positive and well-defined systems of Atheism, Pantheism, and Deism, clearly display themselves in our modern literature; but difference of social position, education, and the other influences which operate in the formation of opinion in different classes of society, have here, as in other departments, tended to modify the general character and tendency of speculation; and to such an extent, in the present case, that a complete description of existing infidelity must embrace a detailed notice of at least six different systems of unbelief.

Atheism, material or objective Pantheism, Antichristian Deism, pure or philosophical Deism, spiritualism or Christian Deism, and lastly, ideal or subjective Pantheism—constitute the group of systems under which, we believe, all our existing infidelity may with sufficient accuracy be arranged.

It will materially assist us in understanding the relations in which these different systems of infidelity stand to the different classes of British society, that we carry with us a knowledge of the character of the philosophy which is prevalent in each. Speaking generally, the tendency of British speculation

has been, and still is, towards that system of philosophy which regards the outward and material as the influential element in its explanation of things, and which tends to explain even the phenomena of mind by the introduction solely of causes which are outward and sensible. In its extreme manifestation, such a system altogether denies the existence of spirit, and advocates materialism as capable of explaining all the phenomena of the mental and moral worlds. Experience has shown us that wherever the physical sciences, and especially that science which most of all brings men into the neighbourhood of the mental—the science of physiology—wherever these are studied exclusively, or to the neglect of the related and conterminous science of mind—there, if Christian influences are excluded, will this extreme type of philosophy very generally display itself. Accordingly, in those classes of society, where, either because no Christian or counteractive influences exist to modify and leaven scientific speculation, the general tendency of thinking now referred to works completely unchecked, as occasionally occurs in the lower classes of society—or where, existing only imperfectly, they yield before the continued scientific bias, as occasionally occurs in the upper and professional classes—there materialism, with its immoral and antichristian tendencies, is very generally to be found. Of late years, an entirely opposite and equally extreme system of philosophy has effected at least a partial lodgment in our literature—a philosophy tending in its extreme manifestation to deny the existence of matter, and to substitute spirit in its room as the grand or sole instrument of all its explanations. Having generally a foreign source, being for the most part a product of existing continental philosophy, it has, as yet, comparatively but a feeble hold on the British mind, and floats chiefly in those classes of society whose reading brings them into earliest contact with our higher literature.

The influence exerted by these philosophical systems it will not be difficult to trace in the following systems of infidelity.

First, then, and at the lowest levels of our current literature, we recognise the teachings of a pure and undiluted atheism, which is based exclusively on a system of materialism—denies the very possibility of spirit, of God, or of a soul in man, and teaches, as the true philosophy of mind, that the brain itself reasons, reflects, and judges, and that death is consequently, to the soul, a return to nothingness. Society, it teaches, moreover— for it must be remarked here, that to give its creed power, and make it a living influence in society, and gain for it

hearers, it almost invariably connects itself with extreme political and social theories—society, it teaches, has power only to restrain and not to punish offenders. Kings and priests contribute chiefly to the evils which afflict the world, and excessive competition and selfishness, which are admitted in a lower degree to be productive of evil, are to be cured only by the universal adoption of associated labour, and the universal diffusion of an education which is purely secular. Such, in a few words, are the prime articles of its faith. Religious system it has none. The very idea of religion is abhorrent to the genius of atheism.

But even atheism, firm and inflexible as it may appear, admits of modification. It must encounter opposition. It is required to explain existing phenomena, to solve apparent difficulties, and to defend itself with, at least, an appearance of rational argumentation. And in a Christian community, most of all, will atheism be subjected to so stern a necessity. Accordingly, in the present day, assaulted at every hand, and questioned with keen spirit, it is found unceremoniously to shift its position, modify its formulæ, and dilute its articles under the pressure of controversy or the prospects of propagandism. The atheism that preaches, at present, on British platforms, or circulates in the obscurest levels of British literature, assumes a position purely defensive. It cares neither to dispute nor to demonstrate, but throwing on its antagonists the entire burden of demonstration, and contenting itself with the simple device of denying the sufficiency of the evidence—abandons, with careless indifference, its ordinary position of denying dogmatically the Divine existence, or questioning its possibility, and entrenches itself behind that less perilous formula—"The evidence for the existence of God is wholly insufficient." "I am not satisfied with the evidence for the being of God. I am not satisfied with the evidence for the origin of the world. I am not satisfied with the evidence for the origin of man. I am not satisfied with the evidence for a future life." Such is the common position which atheism assumes in British society at the present day.

But of the grand difficulty which such a theory raises, it must not be supposed that its friends and assertors are in the least degree ignorant. Such a mere negative position by no means satisfies its more inquiring and speculative patrons. How order should reign so triumphantly in the universe; how such marvellous manifestations of intelligence should abound; how such sublime beauty and stately magnificence should spring, or such lofty and well-ordered harmonies flow, were there

no mind, or soul, or life, to give them birth and being; or how the dead substance of the universe should itself plan its stately architecture, or itself weave its curious designs, preesses constantly for solution. The only solution which the materialism of our day advances, and which receives any distinct and unequivocal exposition in our lower literature, is that of Material Pantheism. This system, retaining materialism, as its name denotes, as the basis of its creed, must needs subordinate its explanations of things to the narrow limits which such a theory prescribes to it. The material substance of the universe is therefore retained as eternal and self-existent. There is no substance but matter, no being or entity but that which is material. Nevertheless, in the universe there do play certain influences; there are powers which matter unfolds and perpetuates, which do possess a certain mental and moral character, and which, owing their very existence to this material substance, do yet shape its plans and direct its movements. Of mental qualities, therefore, intelligence to conceive, and taste to plan, and power to execute, and benevolence to rule, an existence is affirmed, only, however, as qualities inhering essentially in matter. All the powers of mind are, in fact, postulated as existing in the universe, guiding its energies, and explaining the otherwise inexplicable appearances of design which it everywhere presents, but yet without personality or any existence whatever, independent of or distinct from the universe itself. The material universe is all, in the distinctive formula of material pantheism. Mental qualities, but no mind, or soul, or moral being, in the wide universe.

Such, then, is material pantheism—an advance on atheism, a step upwards to a rational theory of the universe, but in no degree more friendly to religion, either natural or revealed, than the blankest atheism.

Of neither of these two creeds, however, can it be affirmed, with truth, that they find anything like a general reception in the lower classes of British society. On the contrary, nowhere is a juster estimate formed of the utter inadequacy, either of atheism or material pantheism, to explain in any rational way the facts of universal experience, than among these very classes themselves. The utter emptiness of atheism, and the vague, ill-defined, and scarcely intelligible character of pantheism, encounter the shafts of wit and ridicule, aimed mercilessly and irresistibly by men who are yet strenuous opponents of our Christian creed. So far as pantheism is concerned, no explanation of things, they feel, is in fact given. The whole difficulty is left untouched, or rather increased, by a theory, which defies all known analogies of Nature, which at one and the same instant affirms and denies mind,

and which adds to the difficulty of understanding the facts, the difficulty of understanding the explanation. They see that it meets at once the difficulty of the problem of accounting rationally for the demonstrable beginning of things, to yield to the universal evidence of design, and surmount the universe by a Being infinite in power and boundless in wisdom, of whose infinite and eternal excellence the universe stands forth, to the intelligent creation, the ordained proof and monument. Deism, undoubtedly, whatever its difficulties, has, at least, as compared with atheism and pantheism, this difficulty less than either,—that it understands, in some measure, the source, nature and purpose of this visible universe. Very generally, therefore, nay, it may be affirmed, with truth, almost universally in British society, is the existence of a personal Creator and Governor of the universe a recognised and established article of belief. Christianity has, even in the lowest classes of society, rendered atheism disreputable. The infidelity of the lower classes, wherever it exists, is mainly the infidelity of deism.

Deism constitutes, indeed, in this day, the creed of the vast mass of British sceptics and infidels, having its supporters equally in the lowest and the highest classes—counting the operative, whose education has rested mainly with himself, and the graduate of the University, whose culture has received the last touch of art, equally as its advocates. As such, therefore, it deserves of the inquiring student an attentive study. To deism, then, we now turn, as that species of infidelity which extends upwards in a broad, unbroken belt, through the various strata of British society.

It might, indeed, be expected, *à priori*, that as a simple and natural consequence of extending itself so widely through classes of society separated by broad and marked lines of contrast, this creed, being guarded by no associated party, and bound together by no framework of institutions, would exhibit variations corresponding to its position. And such is the remarkable fact which first attracts the attention of the student. Understanding by deism that species of infidelity which, while it acknowledges the being and attributes of the Deity, yet upholds natural religion as the only and all-sufficient revelation, he finds that the deism of the lower and of the upper classes constitute marked and distinct species of the common creed. Deism, as it exists in our current literature, admits, in fact, of classification under three distinct heads, according to the position which it assumes in reference to Christianity. Anti-christian deism, or that which directly assails

the entire Christian creed; pure or philosophical deism, or that which contents itself with the exposition and corroboration of natural religion; and Christian deism or spiritualism being that which styles itself Christian, and flatters and patronises Christianity, which yet it subverts, make up that deistical creed which extends through British society. Of these, the system of antichristian deism finds its chief place in the lower strata of our literature. To this system, then, in completing our survey of the infidelity of the lower classes, we first turn.

The deism of our lower classes is a system which, acknowledging the existence and attributes of God, yet attacks the Christian faith by charges to which nothing but gross ignorance, or the most unscrupulous malice, could give momentary currency.

Postponing for the present a detailed description of the leading articles of its creed, we may sufficiently mark its character by saying merely that its grand object appears to be less to exalt or dignify the religion of nature, than to humble the religion of Christ; and that to effect its purpose, gross misrepresentation of the doctrines, the spirit, the founders, and the historical records of Christianity, is its prime instrument of attack. Christianity is represented, in its literature, as a calamity that has weighed heavily on nations; as immoral, licentious, adverse to social advancement and human happiness; as setting the character of the Deity in a revolting light; and, finally, as sprung from imposture, and perpetuated by credulity. Such is the peculiar character of that deism which finds its chief hiding-place in the lower levels of society; and with this system our survey of the infidel creeds prevalent in the lower classes of British society now terminates. Atheism, material pantheism, and antichristian deism, make up the irreligious creed of this lower infidelity.

Let us now ascend in society, and mark the modifying influence which social position and improved intellectual culture exert on the outward forms of opinion. It cannot be expected that deism, of the stamp and character just described, can flourish in classes into which Christianity has penetrated with its highest intensity; and where a knowledge of the true character of the Christian faith is so easily acquired, and so widely spread, a circumstance indeed in our condition which restricts a deism like this almost entirely within the margin of the lower social tracts, which are given over, as it appears, to something like perpetual barbarism. As we ascend in the social scale, a marked change in the spirit and tone of infidelity becomes apparent. We rise into

a serener atmosphere of thought. More enlightened views are evidently entertained of the genius and character of the Christian faith. Candour speaks professedly in every tone, and a serene judgment weighs with professed impartiality the grounds of its decisions. Christianity, wherever it is referred to, it is allowed, is far from being so adverse to the progress of humanity as some of its opponents have declared. On the contrary, that it has weathered the storms of eighteen centuries, and seen every adversary go down in turn, flourishing over the ruins of hostile creeds, and systems, and nations, is proof that it contains elements of purity and strength which entitle it to the homage and veneration of mankind. Christianity, if not Divine, is, at least, the first and the most venerable of all human religions.

Here, then, as I have said, we encounter a deism of a different type and complexion from that which subsists beneath,—a deism, however, which admits of division into two distinct classes. It sometimes stands out in our literature under a purely religious or philosophical type, enforcing as its exclusive aim the beauty, and power, and all-sufficiency of natural religion; an office, to discharge which, it can bring an earnestness of purpose, an elevation of spirit, a fervour of style, a deep enthusiasm, and an amount of practised literary power, which win the admiration and command, too frequently, the assent of the young, the ardent, and inexperienced. With matchless grace it can speak of the loveliness of religion in the souls of men, of the assured triumph of a true faith over all the infirmities of humanity, of establishing the soul thereby on immoveable foundations, and pervading it thoroughly with Divine affections, which shall lift it above fluctuating fears, and translate man, from the blind unreasoning dominion of the moral law, into the free and spontaneous liberty of love. Ask of it how this shall be effected, and the answer unhesitatingly is, by natural religion. Love God, and have perfect faith in His love to man. Cultivate the religious principle. Listen to the inspirations of genius. Contemplate the Infinite.

Such is, generally speaking, the position assumed in our upper literature by pure or philosophical deism. It makes no direct attack on the Christian faith, but contents itself with the advocacy of the religion of nature as in all respects sufficient.

Works of this class, however fit they may prove to serve the purposes of infidelity, are nevertheless comparatively few in number, and, from the difficulty of the task, must necessarily be so, when compared to those which defend the next and last species of deism

to which I shall refer,—that of spiritualism, or, as it may be styled, for reasons hereafter to be explained, Christian deism. This, most of all, in our day, demands the attention of the student of modern infidelity.

Writers of this class profess no hostility to Christianity. They are its friends and patrons; they admire, venerate, and love the Christian faith, to whose elevating and ennobling influences they acknowledge willingly their obligations; and they confess admiration of the grandeur of its system, of the purity of its moral teachings, and of the loftiness of its aims. They object only to those doctrines which error, and prejudice, and time have woven into its system,—and to the superstitious tenets invented of men, which are so commonly upheld as the chief and excellent tenets of a Christian theology. These, erroneously represented as holding a close and intimate connexion with Christianity itself, they repudiate, as marring the symmetry and impairing the usefulness of a faith whose prosperity they seek. They desire to see the day when Christ shall be esteemed universally, only as the model, and not as the Saviour of men; when he shall be preached as the grand reformer of humanity; as the type of the true man, and as the true spiritual teacher of the race; whose merits lay solely in this—that in an age of ignorance and superstition, and among a people of narrow minds, immoveable prejudices, gross illiterateness, and bigoted attachment to an intolerant faith, rose incomparably above the level of earth's highest men, and called the race up from grovelling superstitions and contracted creeds, to the sublime level and the expansive faith of natural religion. Christianity is, with them, nothing else than a simple republication of the religion of nature.

We postpone for a little our detailed exposition of its positive creed, it being our purpose, at present, to present you, in the first place, only with a general synoptical view of the infidel systems. We pass, therefore, from the infidelity of spiritualism, or Christian deism, to observe, that it must by no means be accounted a fact, that deism holds, even under both the forms in which it thus manifests itself, anything like an exclusive position in our upper literature. Meeting everywhere, in its upward course through society, an insetting current of foreign literature, saturated with a philosophy which tends to undermine our irreligious materialism, only for the purpose of substituting in its place an equally irreligious idealism, it finds itself fronted at the summit by a system, which, in its spirit, language, and results, corresponds exactly to material pantheism,

differing from it indeed only in this respect, that it reverses the relations of mind and matter, which the latter presents—represents the universe as wholly and substantially spiritual—and gives matter a place either as inhering eternally and essentially in the one spiritual substance, and subordinate to its laws, or as possessing no real or substantial, but only a subjective existence. With both, the universe and God are one, and man but a portion or partaker of the one universal consciousness, or the one central reason; but with the one the universe is God, and with the other God is the universe. All matter is force, and all force is spiritual, and all spirit is God, is the distinguishing formula of spiritual pantheism. Creation is only evolution. All nature lives, and man must now, in the ever enlarging plenitude of modern science, exchange the barren mystery of the One for the more explicit and manageable laws of nature. Such is its teaching. Striking is it to see, in the growth of ideal or subjective pantheism, how our lowest scepticism and our highest modern illuminism exactly correspond; and how our loftiest professing pantheism, which vaunts itself as the peculiar and distinguishing badge of the enlightened man, finds its counterpart only in the profoundest depths of our social ignorance. Religion is with such a creed as nothing. All personality of God and man is practically denied. The laws of nature are the only Deity it professes to recognise, and its only theology is science.

Such are, in brief, the more general and prominent aspects of our infidel literature. Atheism, material or objective pantheism, and antichristian deism, the creeds of our lower literature; and pure or philosophical deism, spiritualism, or Christian deism, and subjective pantheism, the creeds chiefly of our upper classes, complete the catalogue of systems of British infidelity. Let us now turn to examine the details of that only religious creed which the scepticism of our land seeks to substitute for Christianity; an examination which necessarily embraces only the existing forms of deism. Stripped of embellishment, the positive religious system of which our infidelity zealously inculcates the sufficiency, is simple and concise. Man, it teaches, is still possessed of every power, faculty, and disposition which he possessed at the beginning. Sin has neither marred his beauty, nor impaired his strength, nor depressed his position, which is, indeed, higher and more favourable for moral perfection now than it ever was, inasmuch as a deeper knowledge of science and a more enlarged experience of human nature is available for his guidance than in earlier times. Man's natural tendencies are toward holiness and the love of

God, a condition of which ignorance only, and the fears springing naturally from it, prevent the realisation. But in the progress of science we see the certain augury of man's ultimate perfection; and when knowledge shall at length cover the earth, and man, yielding willingly to its dictates, shall remove the impediments to moral progress which human institutions now everywhere present, then will vice, and misery, and sin, vanish from the world. Evil comes to man, not from within, but from without; and all hopes of final emancipation from its yoke lie consequently in the discovery and universal diffusion of scientific truth, and in the complete and universal reconstruction of human society. A holy nature, rising, or tending to rise, towards moral perfection, but checked in its progress by social institutions which are founded on ignorance, such is in brief the theory of human nature which deism gravely propounds as explanatory of the evils, vices, and sufferings of the human race. Inadequate as such a theory may appear, as an explanation of the facts of history, it is nevertheless needful for the success of infidelity that such a theory should be maintained. In its theory of the constitution of man, infidelity has ever found its strength to lie; for, only in proportion as it shall gratify human pride or flatter vanity, will it propitiate hostile criticism, and dispense, as regards its fundamental positions, with the necessity of proof.

But its representation of the character of Deity is scarcely less defective, or suited to the wishes of a fallen nature like ours. The Divine Governor is pictured as a being of such universal and unchangeable benevolence towards His creatures, that, though possessed of holiness and justice, as indeed of every imaginable perfection, no sin or vice on their part can effectually estrange His affection. To speak of Him as angry at sin, is to libel His beneficence; and to affirm that Divine justice must first be satisfied, or that atonement must be made, or that reconciliation must be effected, or that anything must be done, ere the sinner can enter into His presence and be partaker of His love, is to charge him with vindictiveness.

Its religious system, based on principles like these, must necessarily be one which scarcely justifies the apparent anxiety to be accepted as Christian. The central idea of sin being wholly denied, or explained as consisting only in that limitation of power which is implied in the idea of a creature, in which sense, angels and Christ himself are chargeable with sin, no system of propitiation, redemption, or purification is at all required to effect the salvation of the sinner; and, indeed, in complete consistency with their theory, no

religion whatever. Substantially, the only religion they advocate, is obedience to the laws of nature. Repentance for the past, they tell the convinced sinner, if repentance be thought necessary; and full confession of sin, if sin be felt; and unreservedly casting oneself on the Divine mercy, must ever command His entire clemency, and effect all the atonement or reconciliation required for the full acceptance of the guilty. The ideas of atonement, propitiation, and redemption, find no place in their creed. Moses, Lycurgus, Agis (king of Sparta), Iphigenia, Joan of Arc, Curtius, Cato, Clarkson, and Howard are, we are seriously assured, the world's only redeemers. Prayer is regarded as useless, save for its salutary effects on the minds of the petitioners.

The deism of the lower classes, and the pretentious spiritualism of the higher, agreeing as they do in these points, differ in the views which they adopt of Christianity, the Bible, and Christian institutions. In the former, all Christian institutions are denounced as corrupting and enslaving in the highest degree—the Bible is an impostor to be expelled society—the Sabbath, a day to be converted into a holiday, and communion with nature substituted as the grand instrument of religious training. Spiritualism estimates these differently. Christian institutions are generally with it not so much to be destroyed as to be modified—the Sabbath to be retained—Church fellowship to be continued; nay, the Bible itself, the source of all the evils that afflict modern Christianity, to be studied as a book fitted, if rightly read, to profit the enlightened man. In the former, Christ and the Apostles, and the whole band of faithful men, are represented as impostors. In the latter, the character of Christ is the sublime ideal of perfected humanity, to be universally admired, revered, and imitated. With the one, earnest religion is derided as a weakness, and all the religions of the earth as equally false, fanatical, and dangerous. With the other, earnest religion is commended, and all religions are recognised as equally true, and worthy of respect, though none of them has yet arrived at that full perfection of religious truth which advancing civilisation will itself excogitate. Of this last and highest development of religious truth, our Christian deists announce themselves as the appointed instruments, and in spiritualism we are called upon to behold something akin to the true pattern and type of the grand religion of humanity.

Fundamentally, however, there is no distinction betwixt them: they are both systems of natural religion; both truly opposed to Christianity; both equally exclusive of every element that is Christian, and with this single exception, that spiritualism baptises itself with a

Christian name, employs Christian language, and proposes the character of Christ as the grand model of religious life; or with this simple difference, that while antichristian or philosophical deism takes its language and its creed equally from nature, spiritualism takes its creed from nature and its language from the Bible; it were impossible to distinguish them.

The grand and distinctive subject of hostility in the polemics of spiritualism is, the introduction into the province of religion of the historical element of unbelief; under which element the supernatural is manifestly comprehended. A historical Christ, or a historical religion, or a historical Bible, it utterly rejects as inconsistent with the whole spirit of religious faith. To peruse the records of Christianity, pervaded as they are by a simple and holy faith in God, is to waken the soul to the liveliest interest in the fate of meritorious and suffering men, to inspire the deepest reverence for the unblemished character of Jesus, and the profoundest sorrow for His manifold and unmerited afflictions,—nay, is to bend the reflective mind under the deepest awe of that sublime morality of which Christ stands forth in the pages of the Bible as the prince and pattern of teachers; but to demand faith, though it were only as a hair's breadth, in one historical fact within the compass of the Bible, as at all needful to a soul's salvation, is declared irrational—a position needing no argumentative refutation, so plainly inconsistent with reason does it appear to their judgments. This is the fundamental position, or, as it may more fittingly be called, the fundamental assumption, of spiritualists.

They are willing to accept Christianity on the single condition that every historical element be excised from its creed—that no faith be demanded in any fact of Bible history—and no doctrine be introduced which has its grounds and warranty only in the historical; or in other words, on the single condition that no doctrine be insisted on which cannot be proved, either directly or indirectly, by the evidence of nature. Nay, we are cognisant of at least some of this daily augmenting class, who employ the whole phraseology of evangelical religion, and speak of original sin, justification by faith, of the new birth and the perseverance of the saints—nay, even of the Divinity of Christ and His mediatorial work, with all the fervour of Christians, understanding, nevertheless, by these, merely something natural, common, and completely within the compass of men's ordinary experience. Original sin is with them only the necessary limitation of a creature—justification by faith, the ready reception of the penitent by God,

through simple faith in the Divine willingness to receive him, irrespective altogether of the work of Christ, the new birth, a change of sentiment and resolution on the part of man—perseverance of the saints, the simple truism that he who is really resolute in the work will not probably desert it—the Divinity of Christ, only a higher degree of the universal divinity of man, and His mediatorial work only the ordinary work of a teacher of religion. The utility of the Bible they admit, but its authority they deny. The evidences of Christianity they reject as needless—the light of natural reason or instinctive and natural intuition being amply sufficient for its support—a position which may with safety be conceded, if by Christianity we understand only the religion of nature. Hence their readiness to attack the Bible themselves, and their indifference to its assault by others. Their Christianity has nothing to lose, though the Bible were rejected; and accordingly, when you press them with these consequences, and show how Christianity, as you receive it, must needs be endangered, and our evidence of life and immortality beyond the grave be necessarily obscured, they admit the whole; but then they maintain that so thoroughly has the idea of Christ now impenetrated the consciousness of the race, that though the historic records of the Christian faith were to perish or to be disproved, the grand mission of Christianity would in no degree be hindered; and that as for the light which the Bible casts on man's destiny beyond the grave it may safely be dispensed with—for there is no resurrection of the body, and any hope of immortality which man may indulge, may safely be permitted to stand on that only true foundation, the instinctive sentiment of the race. Such is spiritualism! A system of salvation without a Saviour; of sanctification without a Spirit; of Christianity without Christ—or, at least, a Christianity in which Christ is relegated to the unimportant position of an ideal portrait, or picture of religion. Spiritualism is, in truth, only a new edition of the religion of nature, with a frontispiece of Christ.

It sees, indeed, in the Bible, the highest reach of the human mind in its march towards the catholic religion of humanity, nay, as containing, in some measure, that pure and complete system, if only purged of Christian theology—the product of superstitions, false logic, and contemporary metaphysics; but condemning belief in the supernatural, as inconsistent with an enlightened knowledge of the laws of nature, and in the historical, as inconsistent with the dictates of an enlightened reason, and believing the Bible to be, to a great extent, a work compiled by mistaken men, who merely reported popular traditions, or misconceived the

doctrines which they attempted to expound, and whose authority, therefore, in our enlightened age, may be safely set aside, they would willingly, if society must still sanction its indiscriminate perusal, see us, at least, treat it with a freer spirit, and interpret it with a more liberal criticism than has hitherto been our wont. Advancing spiritualism, be it observed, may yet play effectually into the hands of any system, whose interest may lie in withdrawing the Scriptures from the reach of men. In its present phase, its grand object is to subvert their authority as a rule of faith; but failing to ruin their authority, it may assist in their suppression.

This, then, is the species of infidelity which now chiefly taints our upper literature, and daily augments, in a continually ascending ratio; no longer the cold and repulsive faith of a once familiar deism; but professing a warmth of feeling, a reverence for enthusiasm, and a loftiness of religion—far transcending, as it alleges, even Christianity itself. The regeneration of man and of the world, it proposes as its darling end—a regeneration to be effected through the inspirations of art, the divine creations of genius, the enlightening influence of science, and the daring and lofty enthusiasm of self-denying men—a work, to accomplish which the ordinary Christianity has hitherto proved incompetent, only because restricting itself within the narrow, sectarian, and intolerant creed of the letter, it has failed to understand the length, and the breadth, and the exceeding potency, of that natural religion which lies within it, and is the religion of the spirit. Christ was a teacher, not of Christian, but only of natural theology, and in ascending to the higher altitudes of natural religion, we are ascending to the Christianity of Christ. Hence it assumes the name of Christian, as pre-eminently its due; of spiritualism, as being the religion of the spirit and not of the letter of the Scriptures; of Christian theism; of Christian eclecticism, because supposed capable of being constructed by collecting ideas common to all religions, and even, sometimes, of popular Christianity.

The insuperable difficulties involved in their theory—the absolute impossibility of exalting the character of Christ and His Apostles, and yet undervaluing their doctrine—the utter impotency of natural religion to sanctify, elevate, or even move society—the whole experience of history for the fact that for nations to sink into natural religion, is with the few to sink into scepticism, and with the many into idolatry—the forgetfulness of the fact that their very fundamental position of the unfitness of the historical for religion is the purest hypothesis, and one inconsistent, moreover, with all the analogies of experience; and that

even as respects their natural religion, their theory of the character of Deity is in complete inconsistency with the daily experience of man, and even if theoretically true, would be practically irrelevant, since a Divine benevolence that permits punishment in Time, is but a poor guarantee against its permission in Eternity; all these and many other difficulties involved in their deistical creed they completely overlook. Uncompromising hostility to Christian theology, and a determination, at all hazards, to eviscerate Christianity of all that is distinctively Christian, are the grand characteristics of spiritualism. Evidence of its fundamental positions there is none. Indeed, its readiness to demand arguments, and be satisfied with nothing short of absolute demonstration on behalf of the Christian creed, and yet to admit the merest hypotheses in the construction of its own, is not one of the least remarkable traits of deism.

The variations of infidelity form a striking chapter in the history of opinion, and the highly religious character of its present phase, is not the least important of its many changes. Such, however, has been the change in the spirit of European society during the present century—such the influence of the grand, social, and political changes of the age—such the revival of evangelical religion and its comparative success—such the general resurrection of theological and religious principles in the midst of society, and such, therefore, the admiration of energy, enthusiasm, and of the religious spirit kindled in men's minds, that even infidelity itself, to command support, must profess to be religious. A striking homage this, to the very principle and faith which it seeks to undermine. Interesting, indeed, is it to see how our Lord and Saviour himself, formerly the object of unsparing ridicule and keen malignity, is now, the grand Teacher of humanity—the grand Reformer of society—a Divine type and model of the true spiritual life, which society has even yet but imperfectly realised, and than which, probably, the most distant ages of mankind may see nothing superior. Striking, moreover, is it to see how the apparently opposite paths of infidelity and superstition are, in fact, slowly converging to a common centre.

But if such be the relation of infidelity to Christianity, it must needs assail and overbear the manifold evidences with which Christianity is invested. What, then, we ask, are the present polemics of British infidelity?

In many cases, no attack is directly made on the Christian faith. Works teaching philosophical deism, or pure materialism, the one unfolding a theory of God, and the other a theory of man, inconsistent alike with nature and revelation—the former



generally translated from foreign languages, and chiefly from the German, and the latter almost entirely the products of the British phrenological school—works in which the independence of man of everything save the laws of nature, is announced as a scientific truth, or in which the duty of prayer is derided, and a Divine Providence all but denied; these effect their purpose without trespassing within the margin of the Christian evidences. Even the idealism of our higher philosophy is sometimes pressed into the service. The subjective element is, in works of this class, exalted to the practical exclusion of the objective. Intuition, it might almost be supposed, could discover everything independently of the external. And the historical in religion is sometimes gravely sentenced and set aside in the name of philosophy, on the ground that it is altogether objective, and that the value attached to it has arisen from looking at religion too exclusively from an objective point of view,—an objection which supersedes on their part the necessity of argument.

Christianity is exposed to attack from another quarter. Our common, cheap, and, we grieve to add, respectable, periodical literature is not unfrequently found contributing indirectly to the same pernicious result. Professing to exclude the theological entirely from their pages, and excluding, consequently, with rigour, every positive Christian influence, they do yet, to some extent, by this very exclusion, but more by an occasionally expressed indifference to all religious creeds, or even occasional scarcely-concealed dislike to all earnest religious manifestation, or to institutions with whose maintenance pure Christianity is intimately bound up, contribute most fatally to the spread of a literature more decidedly irreligious. With such exceptions as these it may, however, be asserted, that in general our infidel literature does directly assault the Christian evidences, and that all classes of sceptics, however different their halting-places may be, do agree in urging the same objections and attacking the same Christian positions. Among the three classes of moral, scientific or philosophical, and critical, into which their objections naturally divide themselves, moral objections hold clearly the first place. They are easily handled. They lie at the surface, and therefore have acquired, and have ever held, and though repeatedly and satisfactorily answered, do still hold the most prominent place in the polemics of infidelity, which has always descended into the field professedly in the name of reason and of virtue. The immorality of the Old Testament—the Divine command of Abraham to offer Isaac—to the Jews to destroy the inhabitants of Canaan, and many actions prescribed in the Levitical code, or exhibited in

Jewish history, are repeatedly referred to. The sins of the Old Testament saints are not unfrequently charged on their religion, and those most prominent for piety described as impure, cruel, and unprincipled men. The religion of the Old Testament is sometimes asserted to have been originally only the worship of the sun; and human sacrifices, we are told, were originally commanded in Scripture, though interpolations by later hands have to a great extent concealed it. The morality of the New Testament itself is not free from blame, the charges ranging from the doctrine of the atonement, of hell, the devil, and eternal punishments, down to the immorality of Paul in “robbing churches.” That the morality of the New Testament is wholly bad, is not asserted, but all that is really excellent was borrowed, we are assured, from the works of Plato, Zoroaster, and Confucius.

2. Admitting of less easy statement, and not suited to every capacity, but often referred to as on this very account admitting of less easy refutation, are the scientific or philosophical objections. Geology and ethnology are frequently adduced as being in irreconcilable conflict with the narrative of Genesis. Even astronomy itself, it is alleged, conclusively discredits the miracle of Joshua, while the incredibility of miracles; their complete unfitness as a test of truth; the impossibility of faith in the historical having any connexion with salvation; the impossibility of creation out of nothing; of the existence of witchcraft, or of demoniacal possession; of the connexion of death with sin; of the responsibility of man for his belief; and of the efficacy of prayer—these, and such as these, are constantly propounded as propositions to be received implicitly as axioms. The supernatural meets with no toleration. The Deity cannot violate His own laws. Miracles are either falsehoods, or are the delusions of men who mistook their own fancies and expectations for realities, or are more natural occurrences, elevated into that character by a superstitious age.

3. Critical objections, grounded on the internal features of the text of Scripture, or contradictions in the narrative, are daily assuming a wider place in the polemics of infidelity. The works of the most sceptical of German rationalists, some of them translated and published in cheap editions for the use of the lower classes, are ransacked for arguments to overthrow the genuineness, authenticity, and veracity of the books of Scripture; and an imposing array of authorities is no unusual occurrence in behalf of propositions which, in the opinion of our ablest philologists, can scarce stand a hear-

ing. Unfit as objections like these may be deemed for popular use, they are daily assuming a greater prominence in our literature. All these objections are made to bear on the inspiration and authority of the Scripture, as the key of the Christian position. Indeed, the very possibility of inspiration is not unfrequently denied. Genius, sagacity, enthusiasm, a firm faith in the ultimate triumph of truth and righteousness, are made to explain every thing in the character of prophecy, where, indeed, there is no room for that more favourite explanation, that the prophetic portions of the Scripture were written subsequently to the events. Such is a very brief and imperfect statement of the polemics of British infidelity.

It has ever formed the opprobrium of infidelity, that it has proved inadequate to the task of accounting rationally and consistently for the origin of Christianity, in conformity with its own theory; for on the supposition that Christianity is false, it is reasonably required of the sceptic, that he reconcile this general position with the acknowledged facts of the case. That no agreement of opinion, in any one mode of explanation, has ever yet been reached among sceptics themselves, that each age, and almost each sceptic, has explained it differently, would of itself argue not a little against the position of infidelity; but an examination of the individual theories which have been hitherto proposed, and which are marked chiefly by extravagant demands on the credulity of their votaries, by unfair, arbitrary, and inconsistent treatment of Scripture, by the adoption of methods of explanation which are mutually destructive, by studied neglect of all that is inconsistent with the proposed explanation, and by proneness to turn the same facts to entirely opposite purposes—will soon satisfy every reasonable mind of the strain encountered by sceptics in forming a justification of their creed.

In our own literature there are floating, at present, all the well-known theories of foreign infidelity, which form the contributions of the present age to the ever-accumulating mass. Assuming, in the face of plain and palpable evidence to the contrary, that our scriptural records are analogous to the vague, shapeless, and traditionary legends found frequently in the early history of nations, the same rules of criticism which have been applied, with an appearance of reason, to the one, have been applied to the other, and with all the effect of an indirect demonstration of the unreasonableness of the step. Irony

itself, the usual retort on such methods of reasoning, could scarcely have invented a fairer *reductio ad absurdum*.

The theory of natural Development is that which has lately received amongst us the most elaborate exposition—a theory which endeavours to exclude the supernatural as altogether needless. In explaining the creation of the world, it has attempted, in our own literature, to unfold a natural and easy process, by which the present material system has probably been constructed; and so, in the formation of our religion, it now seeks to explain how, by a natural and easy process of purification and expansion, Christianity, at first existing only in the rude and barbarous form of a blind and sanguinary idolatry, has, after successive transmigrations, through purer and more rational forms, emerged in its present purity, fulness, and grand simplicity of outline. In theories like these, the fact of gradual development constitutes their strength; and the claim of natural, their weakness. To both, the same answer may be given with irresistible effect, that there exists not, in the whole recorded experience of mankind, a natural analogue. In both, the operations to be explained stand out as distinctly exceptional to the processes of nature, for religious history as little exhibits facts of a parallel order, in the development of religion, as physical history itself, in the development of a world. The only natural law of development hitherto experienced in religion, has been a law of corruption. The development of Christianity stands out in the history of religions as a singular and solitary fact, which is explicable, no less than the process of creation, only by the introduction of causes which transcend the natural. So long, therefore, as there exist, as acknowledged facts, these distinctive characters, both in its nature and history, which separate Christianity, by broad and marked contrasts, from all the religions of the earth, so long must all arguments based only on acknowledged points of analogy be pronounced irrelevant. Everything that is really historical in these may be granted by the Christian apologist, without in the least affecting the Divine origin of the Christian faith, of which the proof rests not on points of Resemblance, but on points of Contrast.

On the prospects of infidelity we are called upon to speak. But, of the future, prediction is uncertain. Of human affairs, nothing beyond the barest general tendencies of the present is exposed to view. Our assurance of the final triumph of the Gospel itself is founded on no mere ideas of its adaptation to the wants of man, or its con-

formity with the spirit of the age, but on the promise of Christ. He has been pleased to say that His religion shall survive all catastrophes—shall outlive all revolutions—shall overbear all oppositions of men, and in the last days of the world shall gain its most splendid triumphs. The tendencies of the present age are plainly to perpetuate, and, if possible, to increase existing divergences of opinion. Error and truth will alike, in all probability, extend their power. But this we may say, that so long as education is anywhere confined chiefly to the middle and higher classes of society—so long as education, wherever it exists, makes no provision for the religious wants of men—so long as religion is practically excluded from the family, the cradle of the church—so long as the young, who are entering on the business of life, are left destitute of moral and religious supervision—so long as our Christian youth are untrained in the needed lesson of giving reasons for their faith, or so long as in our higher education in the field of science the study of the physical sciences, and especially of physiology, is permitted to be exclusive, so long will the rising generations of our land be an easy prey to the intoxicating, deleterious, and desolating power of religious unbelief. The progress of ignorance, and vice, and crime, and the progress and power of infidel opinions, stand in close relation, so that all social arrangements provocative or permissive of the one, are equally encouragements of the other.

Our infidel literature is decidedly on the increase. One English university is supplying infidelity with its ablest advocates. The extent to which scepticism prevails in literary and scientific circles has already divorced from the cause of Christianity a large and influential portion of the public press, while the extent and influence of that portion of our literature, whose marked characteristic is the absence of all that is grave and serious, is indicative of a tone of mind peculiarly favourable for the progress of religious unbelief. When to these we add the considerations that in proportion to the extent of the misery in the lower levels of society which is left unrelieved by Christian philanthropy, will infidelity, under the guise of social and political theories, if not sometimes under the plea of schemes of moral and social reformation, be propagated with success among the lower classes; and that in proportion as no adequate provision is made in our higher education for meeting errors in philosophy or heresies in religion; in proportion as foreign literature, scientific and theological, enters on every side, per-

vaded by a thoroughly deistical spirit, and finds no provision made for enabling our youth to withstand its influence; or, in proportion as a system of teaching is patronised in our universities, which, professing and attempting to remove the evidences of Christianity from the foundations of reason and experience to those of Authority, actually, in its practical results, plays into the hands of scepticism, will infidelity pervade the higher; it would be assuming a boldness far from warranted by the circumstances of the case, were we to say that there is little for us to fear. On the contrary, we affirm it as our confident belief that, with these influences operating unchecked, a few years of unbroken national prosperity, to give a worldly and selfish spirit an unhealthy predominance, would put our national Christianity very seriously to the strain.

It would, however, be ungrateful to the Giver of all Good, were we to overlook or deny the many grounds of thankfulness yet to be found amongst us. When we reflect that the Word of God in our hands is constructed with Divine foresight to meet the peculiar demands of every age of the church—that our Christian churches are still, to a great extent, pervaded by a simple, pure, and enlightened spirit of faith—that attachment to the Word, as the test and standard of Divine truth, leavens very extensively the mass of British society—that interpretation of Scripture is so generally in accordance with the maxims of a just criticism—that our higher literature is still, to a great extent, Christian, and our higher science still reverently religious—that Christian ordinances are still so generally prized, and the Lord's day so generally honoured—that our political liberty, and ever-abounding Christian philanthropy damp and discourage the zeal, and arrest the progress of infidel propagandism—that our elementary education is still largely Christian—that our Christian literature, apologetic, or doctrinal, or practical, is, probably, more abundant in extent, and, certainly, not inferior in character to that of any land—that the material resources at the command of Christianity are great—that the fruits and consequences of abandoning a living faith in Christ are, in our day, visibly exhibited to us in the misery, distress, and sanguinary convulsions of lands, where faith has perished—and that yet more fully and terribly these lessons may be taught us—that even, over one of these lands, whence, for years, a tide of deistical literature has been steadily flowing in upon our shores, a change of spirit has come, and

that many of the thoughtful and powerful of her sons would now fain undo the work of their fathers—and that, highest and last of all, a church, faithful to her Master, has inexhaustible and omnipotent resources ever at her command, we see many reasons, indeed, to join gratitude with our trembling. If faithful to that trust which our Divine Master has manifestly committed to us, it

may yet please the Almighty Governor of nations to grant that our land may maintain her Christian privileges unimpaired, and that our Gospel light may continue to burn through distant generations, even till the lands that now sit in darkness have been lightened by its flame, and “all the kingdoms of the world have become the kingdoms of our Lord and of His Christ.”

## STATEMENTS AS TO INFIDELITY IN FRANCE.

BY NAPOLEON ROUSSEL.

Being requested to furnish some account of infidelity on the Continent, I must proceed with limiting this vast question on its two constituent points, *infidelity* and *the continent*. For the Continent I will substitute France, that being the only country in whose religious aspect I am personally acquainted; and I will only speak of infidelity in its relation to Christianity; for I perceive that it was in this sense that the word was used in the original programme. Thus restricted, my subject may be stated in the following terms—what infidelity exists in France with regard to the religion of Jesus Christ?

I propose to treat it in the following order:—What are the causes of this infidelity? What are its results; or, under what forms does it present itself? Finally, what are the remedies which should be proposed to it?

*The causes.*—The first reason why Christianity is disbelieved is that it is unknown. Such a statement may excite surprise in Paris, in London it will be better understood. Yes, the country which bears the name of “most Christian;” which counts archbishops by thousands, ecclesiastics by tens of thousands, is yet ignorant of Christianity; and what is still more remarkable, even the most ignorant, pass judgment, with an imperturbable assurance, on that Christianity which they know not. Whatever hesitation may exist elsewhere, here we have so good an opinion of themselves, that they imagine they can define by instinct that which they have never studied. They have read, perhaps, an objection of Dupuis, a witticism of Voltaire, some sarcasms on Christianity from the workshop of the drawing-room—and with this superficial view they are satisfied; on these slender grounds Christianity is judged and condemned. Others go yet further, and without being even able to read, or having heard either side of the argument, they reject Christianity, and frame for themselves a religion composed of two dogmas—

the existence of a Creator, and the hope of a future state. A Creator, whom they regard only as the First Cause of the universe, and deny or forget His relation to them as their judge. A future state, which, resting on hope, and not on faith, is supposed to belong equally to all, less or greater degrees of happiness being assigned to those who are more or less culpable.

Besides, how should Christianity be known in a country, which has barely emerged from a long series of ages, in which the Bible, the very source of Christianity, has been unknown? Where the Bible itself has not existed, how shall we look for the religion which it teaches?

I know, indeed, that for the last quarter of a century the Bible has been freely distributed; but what, after all, are a million of Bibles, in a population of thirty-six millions, especially when one thinks that half of them are by this time worn out; others are doing double and treble service in Protestant families; others have been carried off by the priests; others used up in schools, where Bible reading is made a weary task. How many unread Bibles lie on dusty shelves! How many are read without being understood, their possessors knowing no more of reading than is barely sufficient to decipher the words, the sense and meaning of which escapes them!

But there is a yet more dangerous evil than ignorance—and that is, error. I would rather have to do with a man who avows and feels his ignorance, than with one who veils it under false notions. The second cause, then, which I shall notice, of infidelity in France, is confounding Christianity with Roman Catholicism. For the doctrine of free grace Rome substitutes works; with her, to worship in spirit and in truth is to worship relics; the Saviour is the Virgin Mary. In a word, Christianity is the mass, confession, abstinences, ceremonies, processions. How should not religion, under these pagan forms, repel the superficial but intelligent multitude, who will not be at the

pains of raising the Catholic veil which covers the main features of Christianity?

But, it will be asked, has Christ no place in the Roman church? Yes, he has; but *what* place, a fact which came under my own observation will best illustrate. Some years ago I was visiting the papal church at Avignon. On the altar was a splendid image of the Virgin; around the nave were twelve arm-chairs for the canons, with a throne for the bishop. Pained by these indications of idolatry and pride, I turned aside to an empty and ruined chapel. There, in a corner, and covered with dust, a small figure was thrown. The purple robe, the crown of thorns, the reed in the hands, showed whom it was intended to represent. "This, then, is your Romanism," exclaimed my companion to our guide; "it puts the Virgin on the altar, the clergy in the choir, but Christ in a shameful and forgotten corner."

Only under this form is Christ known in the Romish church; only as a crucifix, or in other words a fetish, which is revered, kissed, worshipped, because it has been blessed by the priest. Otherwise there is no Christ, there is only the sacrifice of the mass, that potent spell for releasing souls from purgatory, which is celebrated in honour of the saints, or to commemorate any remarkable event. Christ, as a living and personal Saviour, an Intercessor, is unknown. As the host has supplanted the Saviour, so has the Virgin supplanted the Intercessor; and the God-man is held in tutelage by His mortal mother, being always represented as a child in the arms or at the feet of the Virgin Mary. All that remains of Christ in Romish doctrine is the sacrifice of the mass; that is to say, salvation retailed by the priest at the price of a few pence.

I repeat it, for the great masses of our French population, Christianity is Romanism, and Romanism is the mass, confession, ceremonies, fasts, and a thousand ridiculous superstitions; and here we have a distinct reason why infidelity prevails in France. The Gospel is, on the one hand, unknown; on the other, seen through the distorting medium of Romanism.

The French bear the character among other nations of being good Catholics; so they are, in name—but in fact, they are bad Protestants. You will find them, a thousand to one, mocking both the pretensions and the doctrines of the Romish church. It is a perpetual subject of raillery among the very people, who yet have recourse to its ordinances, who in it are baptised, instructed, married, and interred, submitting, from

custom, from decency, or from imitation, to its empty forms.

But, it will be objected, the Christianity which you thus represent as ignored by some, and ill-understood by others, has, nevertheless, been faithfully proclaimed in France. That is true; but here, as in all other ages and countries, infidelity has a vantage ground, in the natural repugnance of the heart to a doctrine which condemns its corruption, and humbles its pride. This impediment to the spread of Christianity is so universal as scarcely to need here a particular mention, were it not that certain features in our national character, which it may be well to bring forward, render it a more formidable opponent here than elsewhere.

Christianity addresses itself pre-eminently to the heart and the conscience; but a Frenchman is essentially a reasoning and intellectual being, and every system which does not satisfy his reason is suspected by him. Now, it must be acknowledged, that such is the case with the Gospel. Doubtless, when once the doctrines of grace have been received into the conscience, and, under the influence of the Holy Spirit, welcomed into the heart, the mind, too, is enlightened, and all becomes intelligible and harmonious to him who believes. But the natural man comprehends not the cross of Jesus Christ. We are not stating this as an accusation, but as a fact. If it is true that the Gospel condemns the sinner, it is also true that it is condemned by the sinner; and the accusation against the Gospel that it is irrational, illogical, finds a strong response among our countrymen, who see, in the claim put forth by Christianity on our simple and unquestioning faith, a sufficient evidence that she feels herself incapable of proof. In their eyes, faith is not the surrender of the heart to a moral truth, which, in its very enunciation, finds its proof; but faith is an act of the imagination, creating its own phantoms, and the believer is one who shuts his eyes that he may persuade himself of what he desires; thus, the construction put upon the statement, that "we are saved by faith only," would be,—that it suffices to be persuaded of an error, in order to have all the advantage which would ensue were it a reality. Christianity, I repeat it, is the demand it makes upon our faith, avowed in the eyes of Frenchmen, that it cannot be proved by simple good sense, by pure reason, or by logic—the basis, as they conceive, of all truth. It is not surprising that, starting from so false a principle, they arrive at the false conclusion of infidelity.

To these general causes—ignorance, super-

stition, and human pride—which, more or less, exercise an universal influence, must be added those which are peculiar to France. Such are the past vices and crimes of the Romish clergy. It might, doubtless, be advanced on this head, that the Gospel of Jesus Christ is not responsible for the decretals of the Popes; but few will be at the pains of making this distinction, and the masses will charge upon Christianity the disorders and the crimes of its pretended adherents. The history of the Popes is better known in France than that of Jesus Christ, and the history of the priests better than that of the apostles. On the church falls the reproach of having more than once kindled war, of having convulsed the kingdom by intrigues, and spread corruption of manners by their evil example. And though, in the present day, the standard of clerical character is higher, the blame still attaches to them of avarice and ambition; whether with or without cause, their manner of life is the frequent subject of suspicion, and becomes a fresh source of infidelity, according to the well-known proverb, "as is the fruit, so is the tree; as are the priests, so is the religion." This reproach, if course, legitimately falls on Roman Catholics; but if we keep in mind what I have already pointed out,—the confusion which exists between the religion of the Pope and the religion of Christ,—we shall see how readily the blame and responsibility belonging to the one may attach to the other. That which, above all other things, criticises the people against the clergy, is their rapacity, that is to say (for I would not assume the position of a judge), their rapacity, real or supposed; it will suffice to state, that this is the general opinion; and may even make a further concession and say, that the priest may sometimes appear rapacious, because the people are avaricious. This is especially true in the rural districts; or to ask a peasant for his money, is like asking his heart's blood. He will give it, indeed, rather than incur public contempt by throwing off ecclesiastical charges; but while he gives, he curses the demand, and the priest who makes it; his hatred is roused against religion itself, and he is a ready victim for the snares of infidelity.

This reproach of rapacity is connected with another similar and very general accusation against the priest,—that he makes a trade of the mass. The doctrine of "opus peratum," held by the Roman church, favours the idea. If the outward act is accomplished, all is well; and the temptation of entering into the priestly office, as a means of livelihood, is thus very

great. The mass is equally celebrated, confession received, absolution given, whatever be the motives which induce the priest to assume his office, and the suspicion that these are often worldly ones, has its effect; his discourses and counsels are received without affection, as they are supposed to be delivered without conviction; if there be no personal charge to lay against him, he is accused as belonging to a hypocritical body, whose most sacred duties are made a means of advancing their private interests.

This opinion of the priest extends also to his patrons; thus those Governments which have protected the church, have generally shared in the hatred excited by the clergy. They are regarded as having an ultimate view to the preservation of their own place and power, in the encouragement which they give to the preaching of order and peace. The salaried priest is thus looked upon as the spiritual soldier of the State, and the charge of hypocrisy extends to his employers. Thus the State and the Church became mutually dependent. This was well exemplified in the revolution of 1830. On the fall of the elder branch of the Bourbons, the priests fled, the churches were closed, the crosses rooted out from the provinces, and the archbishopric overthrown at Paris. And, by way of an opposite proof, when, some years later, the new Government appeared to isolate its cause from that of the priests, the popular favour at once returned to the forsaken church; finally, to complete the demonstration, when Louis Philippe, in imitation of his predecessors, leaned on the clergy for support, the people again included both in their hatred.

Being, at that time, occupied in the evangelisation of Roman Catholics, I have, almost everywhere, found antipathy to the Church united with antipathy to the Government. Both, in the eyes of the people, were hypocrites, who preached religion to enforce obedience. From the foregoing facts we arrive, then, at the conclusion, that the official religion in France has contributed to develop infidelity, from the sweeping charges of hypocrisy against both governments and clergy to which it has given rise; the people having seen in their civil or ecclesiastical defenders of religion, only men who preached the faith, to ensure obedience, and the peaceable enjoyment of riches coveted by the poor. On the strength of this, the natural inference has been, "if our superiors do not themselves believe the doctrines they preach, or cause to be preached, why should we?" Here we have a fruitful source of infidelity.

Now let us examine into the results of

this infidelity, or, in other words, under what outward forms it is manifested.

In the first place, the hypocrisy of rulers has, as a natural result, produced hypocrisy in their subjects. It is a well-known and received maxim in France, that religion is *necessary* to conduct the affairs of the family and the State. Strange, indeed, it is that those who see the necessity of religion for all but themselves, are blind to the contradiction involved in such a notion. There can be no doubt that it proceeds from a real disbelief of the truth, and I do not here speak of Christian truth, but of truth in general; there is no inwrought conviction that the *true* and the *good* are inseparably connected as principle and result; they do not think it a matter of importance to arrive at the discovery of the truth; they think it impossible to attain to such a discovery; in short, to state my whole conviction in few words, they do not think that truth exists! As a natural consequence, they think that beneficial results may even flow from the polluted springs of error and falsehood. This dangerous and immoral doctrine finds expression in another popular axiom:—"All religions are good, for all recommend morality and virtue; we will, therefore, hold to the one already established, for our children, our wives, our servants; we ourselves will remain philosophers,"—that is to say, infidels.

It is thus that infidelity, incapable itself of producing morality, has had recourse to religion, and has assumed the garb of hypocrisy. It is thus that numbers, according to their rank and position, call themselves Christians, while unconvinced of Christian truth; under pretext of giving an example, they frequent the mass, which they inwardly despise; lest they should shock the prejudices of their wives, they bring their children to holy baptism; to introduce them to the world, they cause them to attend their first communion; often, too, the wife herself communicates, to escape the reproaches of stricter devotees. On the principle of concession to family feeling, marriages are celebrated in church; the fear of being considered avaricious induces men to pay the priest for interring their relatives; and, among all these motives, we may single out, as the highest, the consideration that religion, though in itself a refuge of lies, has a consoling power for the poor, the sick, the old, and does repress clamorous complaints and overgrown covetousness. Who does not see here the mutual working of selfishness and hypocrisy?

I cannot repeat it too often, whether men are conscious or not of this hypocrisy,

whether it is more or less distinct, it is *general* in France; nay, under the specious name of philosophy, it is gloried in, and that by our rulers themselves. Does it, then, accomplish the end for which it has been adopted? Is religion really embraced by the subordinate classes—subjects, wives, children, workmen, servants? No; the crafty of this world are here taken in their own snare; each class detects the ruse practised upon him by his superior, and imitates his example. The religion passed on from the ruler to the citizen is by him consigned to his wife, the wife leaves it to the servant, the servant to the children, and presently the children see through the flimsy artifice; they, too, make sport of religion, and wait for the time when it will be their turn to deceive others. This is, indeed, horrible, but it is true.

Shall we follow out this general hypocrisy into its various and fatal effects, producing a sensual, lying, immoral, dishonest, and vicious course of life? Shall we show you hypocrisy in religion leading to hypocrisy in morals, and causing it to be adopted as an axiom, that scandal is worse than ill-doing,—that concealed sin loses half its guilt,—that all is permitted which does not offend against the property and life of others,—that impurity, intemperance, blasphemy, violation of the Sabbath, are unimportant, because they do no one any harm? Shall I remind you of the principle of popular morality—"I have neither stolen, nor killed?" Here even conscience is at its maximum, and general practice falls far short of this. No, I cannot enter into these details, but will content myself with the general statement, that there are *no* moral principles in France; I repeat it, *no moral principles*. If honourable exceptions are brought before me, I will say that such exceptions do but prove the rule. I do not, indeed, mean to affirm that every one is, for instance, guilty of injustice; but I do say, that they are for the most part held back by self-interest, or points of worldly honour, and rarely indeed by any principle of morality. Even this degree of probity is more apparent than real. Unfaithfulness is tolerated under its varied forms of deception, lies, and broken promises. All this is allowable; conscience, the voice of God in man's heart, is far less heard than human opinion; man is feared, not God; justice and probity are forgotten, if injustice can be practised without drawing upon the offender the frown of his fellow-men.

On the inclined plane of immorality France is descending with an ever accelerating speed, till it seems almost to have

reached the lowest point of depravity; without faith, without conscience, its only safeguard a feeble respect for human opinion, a sense of honour, which exercises a continually diminishing influence, sensual pleasure is boldly proclaimed as the legitimate object of life; such is the fearful state into which our country is fallen. If I am asked how, with such views, I account for our numerous charitable institutions, our hospitals, savings-banks, benefit clubs, &c., I would reply, one single principle explains all—fear; fear of revolution, fear of *émigrés*, fear of theft, and the fear, which, alas! is least influential, the fear of hell. Hence the works of charity which look so fair! But these works will prove insufficient to keep back the roaring and famished lion; socialism has not given up the conflict, it has sought a season of repose, but with the purpose of recruiting its strength. The leaders of the combats rejoice even in the sufferings of their adherents, trusting that they will thereby be rendered desperate; and, be assured, the calculation is a just one. The long reckoning may not be settled at once, but it is held in reserve; wrath is gaining strength, miseries are accumulating, and the principles of communism taking root in the national heart.

Oh, could I transport you for one hour to the scenes around me, in those densely peopled parts of Paris, where I am the continued witness of a population struggling with misery, want, contempt, and disease, you would see at a glance how imminent is the danger which threatens us, and your ready question would be—"What can be done? how can this wide-spread infidelity be checked?"

But here I would explain myself. My real object, in seeking a remedy for French infidelity, is not that society may be rescued from revolutionary danger, and put on a more secure footing, but that souls may be saved. Otherwise, I should be myself largeable with the hypocrisy I have exposed in my countrymen; though I may here say that the higher end to which I direct my efforts—the salvation of souls—would, in proportion as it was extensive, lead to public security and prosperity.

Now let me turn to the question, how France is to be cured of its wide-spread disbelief of the Christian religion? The sources of the evil will in themselves suggest the remedies. We have seen that France rejects Christianity—

1st. Because many are wholly ignorant of it.

2nd. Because others have a gross misconception of its nature.

3rd. Because it does not primarily address itself to human reason.

4th. Because it is patronised by the priests and by the State.

We must, therefore,

1st. Make it known to the ignorant.

2nd. Combat the false notions of those that are deceived; that is, the Romanists.

3rd. Establish religious institutions which are independent of the Government, and which are conducted rather by laity than clergy, and calculated to satisfy the characteristic demands of the French mind.

To state it yet more concisely, we must evangelise France, enter into controversy with Rome, and use for the purpose chiefly lay-agents.

But how? It has been already attempted by evangelic societies and by publications—have they succeeded? Yes, up to a certain point; but, I must say, less than is generally supposed. Some of these works have fallen to the ground, others maintain a feeble life. Whence is this? from the insufficient support they receive, or defects in the means employed? Probably from both causes. In the first place, our evangelical publications do not answer to the wants of our population. Books and sermons are written in an old and heavy style, presenting an obstacle which those only surmount who are habituated to them. Imagine a worldly man sitting before one of our orthodox preachers, or taking up one of our religious books—I beg pardon of my hearers and readers, but I must say, I should expect him to be presently the victim of a hopeless *ennui*. We employ too conventional a language, one which the uninitiated cannot understand; and this, again, tells strongly as a reason for the employment of laymen, who would treat of matters of faith in ordinary language, understood by all. Would you evangelise more successfully than heretofore by preaching and books, employ other agents than our old orthodox teachers; it may have the effect of disposing them to adopt themselves a more simple, modern, and true, and therefore a more useful style.

The work of evangelisation, thus committed to fresh hands, will involve the necessity of new places of worship. There will be a return to the "upper chamber" of the apostles, and these being more abundant than churches, will become common places of resort; the formidable pulpit will give way to a chair behind a table, which a layman will occupy without hesitation, and then, instead of five hundred evangelists, we shall have five thousand. The exposition of Holy Scripture will be no longer confined to the Sabbath, nor will religion any longer



appear in the invidious light of a matter belonging only to the priests—an official business, to be transacted on the Sabbath; it will be seen to enter into every-day life, and to have a claim upon all. Again, let laymen share the important work of visiting from house to house. The diligent employment of these means would, in my opinion, do much to arrest the progress of infidelity.

What steps, then, are to be taken? Shall fresh societies be formed, or shall men be urged to individual exertion? If societies are thought requisite, shall they be worked by paid agents, or left to men of benevolence and leisure? These questions of detail, and many others of a similar nature, must not, however, occupy space in an address, which is, perhaps, already too long.

As to evangelical publications, they have been hitherto too exclusively on religious subjects, and thus have found their way to those only who least needed them. I should like to see books of history and science written in a religious tone and spirit. How can we get such? It is rather a difficult question. Perhaps the best means would be to offer prizes, or to commission particular individuals to compile them.

But when they are written or compiled, how are we to ensure their being read? By distributing them gratuitously, or at reduced prices? By putting them in large public libraries, or in our smaller religious ones? Probably all these means might be successfully used; but we must not forget that a book received as a gift is rarely read, and an exclusively religious book is still more rarely bought; our religious libraries are unknown, or despised by the world; and in theirs, our Christian books would stand a good chance of being buried and lost sight of. The real way of bringing into notice religious books on science and history, will be to admit none which cannot stand on the ground of their intrinsic excellence; it will be better to have a few which are really superior, than many of second-rate ability.

Another point for consideration is, where shall we send our books and preachers? Of course, if it were possible, everywhere; but while we have to make a choice, I should say, send the books into the provinces, and the preachers to Paris. Books travel more easily than men—they penetrate small localities with greater facility; they have more chance of being acceptable where they are more scarce, and people have more leisure. For these reasons I would send the books into the provinces. Preachers, on the contrary, will be employed to more advantage in densely populated towns, and especially at

Paris. The people there are accustomed to more independent habits of thought; they are less subject to the priestly yoke, and can attend the preaching of the Gospel with greater impunity than in a village or small provincial town, where a rupture with the Romish church would draw upon a man the hatred of the clergy. And I am especially struck with this advantage in stationing our preachers at Paris, that meetings in various parts of the town may be carried on by one man, in the same week. Besides, kindle a spark at Paris, and the electrical influence is felt everywhere; set a light there, and its rays penetrate to all parts of the kingdom. Do revolutions come from Alsace or La Vendée? Were you not struck with seeing, in 1830 and 1848, how readily the country followed the example of Paris? Picture to yourself, not here and there a preacher, lost in the overwhelming population of our Parisian suburbs, "*Rari nantes in gurgite vasto*," but a hundred evangelists, located in the most important parts of the city, each delivering his message, several times a week, to many hundreds of hearers—visiting their families, distributing relief, and thus gaining a softening and enlightening influence over thousands upon thousands of ignorant minds! Each town in France ought to be the centre of a similar movement. What was done among us would, no doubt, be possible in other nations. These various centres of action, without giving up their own independence, might communicate with each other, and with a committee in London.

Why, for instance, should not the Evangelical Alliance, which has united so many hearts, and brought so many Christians together—why should it not employ its united efforts to evangelise the world, without any interference with existing churches or nations? If the simple fact of Christians of various denominations meeting together, has already been productive of good, what results may we not expect from united action? Our mutual love is not to be merely contemplative, but practical. I close, then, with this proposition—that the Evangelical Alliance should seriously undertake the great work of evangelisation in the various countries to which its members belong; and that not chiefly by other agents, who may not always be attainable, but by organisation into little societies of its members themselves. Preserve, if you will, your individual forms of church government; but, above these barriers, stretch forth the hand of fellowship to one another, so you will gain a world-wide influence.

## SERIES V.—PAPERS ON THE SABBATH DAY.

## ON THE DESECRATION OF THE LORD'S DAY IN GREAT BRITAIN.

BY THE REV. JOHN JORDAN,

VICAR OF ENSTONE, OXON.

It is a sad and melancholy proof of our fallen nature and corruption, that when mercies abound, we too frequently become unmindful of them; and when we are in circumstances that should excite our gratitude and praise, we are indifferent to the Author and Giver of our blessings. So liable is man to this sin—for it is a sin not to be grateful to our God for blessings vouchsafed—that Moses, prescient of the evil, forewarns the people against it in a special exhortation when he says, "Beware, lest when thou hast eaten and art full, then thine heart be lifted up, and thou forget the Lord thy God." It is to be feared that many of us, in our own favoured land, need frequently a similar warning to remind us of the manifold favours we enjoy, and to excite in us that spirit of gratitude and praise that ought to prevail in our hearts towards God. For, when we contrast ourselves with other countries, what abounding mercies of providence and of grace have we unceasingly to bear on our hearts, and to thank and glorify our God for! Such a position have we occupied, throughout the whole revolutionary period, that has now continued ever since 1792, that a late eminent statesman, Mr. Canning, speaking of the station maintained by Britain amidst the turmoils of the nations, said, "that she was like an earthly Providence, protecting and preserving all who fled to her for succour." But how little have we felt and been grateful for these sustaining mercies, which have so guarded us, that, while others have experienced the rage and bent beneath the fury of the political storms that have burst upon them, we have been preserved in the midst of the overthrow, and the tempest has not come nigh us! So, again, with regard to our religious blessings; we have not religious toleration only, but religious liberty and religious rights, well understood and recognised, and not tending to licentiousness, but to the enjoyment of that true liberty where the Spirit of the Lord is. Are we as thankful as we ought to be for these, and may we not well search and see whether we are deserving the continuance of those things by the gratitude we feel for them? Or, again, are we as grateful as we ought to be for the provision of spiritual bread supplied to our nation by the dispersion of the Bible throughout our land, forming at once the main source of nourishment for our spiritual life, and our main source

of strength against the unhallowed aggressions of popery, and the stealthy underminings of infidelity? These are matters of self-examination, which we ought all to probe ourselves with, in order that we may try whether we are sufficiently mindful of the merciful dealings of our God, and adequately grateful to Him for them. They are, however, introduced now to our contemplation, as helping to awaken our reflections on another mercy, as great as any of those already spoken of, but so common and frequent by its weekly return, that for that very reason we are liable to be heedless of it, and not as grateful in our hearts for it as we ought to be. This weekly blessing is, as may well be anticipated, that holy day of the Lord, which, like the sun that illumines the hours through which he shines, gladdens and cheers, with its hallowed rest and its serene sanctification, all the days appointed unto man to labour in. On every other day it is ordained to him to go forth to his work and to his labour until the evening; but on this day, the Sabbath of the Lord, the day of mercy made for man, the day on which the very slave may feel himself the Lord's freedman, the day of holy convocation, of spiritual exercises, and of happy communion in the courts of the Lord; on this peaceful and heaven-anticipating day, the believer learns to know himself as not a mere creature of time, but an heir of immortality, training himself here for occupation in the realms above, and learning to do God's will upon earth as it is done in heaven. Are we, then, sufficiently mindful of, grateful for, and jealous regarding this holy institution? Do we, conscious of its value, enjoy it rightly, wisely, and fully? Are we guarding it against encroachments, and protecting it from aggressions as we ought? We are not like the nations around us, who have yet to win for themselves the Sabbath day, and to recover it from the corruptions that obscure its grace and glory; but we have to defend it from mutilation, and from those practices which desecrate its acknowledged sanctity and virtue. Are we, then, alive to this our peculiar work? In other words, are we ourselves so appreciating the Sabbath, so enjoying the Sabbath, so conscious of the Sabbath's blessing to our race, that we are grateful to God for this His common weekly mercy conferred upon us, and ready, therefore, to defend it from invasion, to preserve

its sanctity, and to extend its blessedness and grace to all who are as yet unmindful of, or indifferent to, the privileges that the Sabbath-keeper enjoys? This is the way in which to test our gratitude and faithfulness to the Lord of the Sabbath, and this is the special subject for examination and reflection that this Assembly is now to entertain.

In order to understand rightly the position which the Evangelical Alliance occupies in regard to the Sabbath question, and more especially to *Sabbath desecration*, which is the proper subject of the report I am charged to make to this Conference, it will be necessary to revert to the peculiar circumstances that occasioned a matter, of such vast importance to religion, to be placed in the station that has been allotted to it in our constitution. When the fundamentals of the Alliance were under discussion at the first Conference on Christian union, at Liverpool, it was found that there was such variety of opinion respecting the scriptural ground and authority on which the Sabbath was to be based, that it was deemed prudent and forbearing not to introduce it amongst the various topics that form the doctrinal statement of our common faith, but to give it place instead amongst the sundry objects for common action, with respect to which we could safely combine, without attempting to decide the precise terms upon which united operation should be carried on. When the Alliance itself was formed by the Conference assembled in London in 1846, although the original doctrinal basis was enlarged, these objects, amongst which Sabbath desecration was one, were still left in the same position, and were regarded as matters on which there might be combined action amongst us. Subsequently, when the British Organisation was formed, and when that division of labour took place which appropriated these several objects to different portions of the Organisation, that of Sabbath desecration was committed to the North-western Division, who thereupon undertook to deal with it. It happened, however, that amongst the members of the Committee of that Division, to whose special care it was entrusted, there were such different views on the theoretical, not the practical part of the subject, that they effected comparatively little; or rather, with justice it must be said that what was done was almost entirely due to the energy and zeal of one member of the Committee, Dr. Crichton, of Liverpool, who collected, at some cost to himself, various statistics relating to that town, and evidencing a fearful amount of Sabbath desecration by the running of omnibuses, by steam and canal

boats, by railways, by the sale of intoxicating liquors, and even by the continuance of ordinary weekly traffic, on the day of rest. While, however, the matter thus comparatively hung in suspense in the North-western Division, it was taken up again and again at our annual Conferences, and highly encouraging resolutions were passed, showing that the Alliance, as a body, was fully alive to its responsibility on this important point. Thus, in the Conference at Edinburgh, in 1847, it was resolved—"That the Report of the North-western Committee on the Lord's day be referred back to that Committee, to prosecute the investigations suggested in the Report. That this Conference cannot thus remit the subject to that Committee, without expressing, with one heart and voice, their strong sense of the duty devolving upon all Christian people to set their faces against the desecration of the Lord's day; believing, as they all do, that the observance of that day is of Divine institution, and of permanent obligation." Again, at the Intermediate Conference held in London, in the month of October, 1848, it was resolved—"That this Conference, on consideration of the vast and growing amount of Lord's-day desecration in this country, and the great evil entailed on the country thereby, feel it a solemn and binding duty to lift up their voice against this crying sin." Thus, however defective the Alliance may seem to have been in active measures in this matter, it has borne a faithful testimony in its Conferences, both in defence of the divinely appointed Sabbath institution, and against those unhappy causes of its desecration, which, so fatally for the ruin of souls, abound amongst us.

A main difficulty that had been experienced, in carrying on investigations into the extent and causes of Sabbath desecration, was the want of funds for the purpose; and this was felt so strongly by one member of the Alliance, Thos. Farmer, Esq., as affecting not only the object now under consideration, but the other two also, Popery and Infidelity, that he generously contributed the munificent donation of £300, to aid in promoting the investigations that had been prepared to be carried on with regard to these three objects. Others added to the fund thus originated, and already some of the fruits of it have appeared, in valuable Prize Essays on Infidelity, by Working Men, and in two highly meritorious Prize Essays on Popery. With respect to Sabbath desecration, however, it does not appear that, as yet, any results have issued, although it is to be hoped that the North-western Division will have some report to make to this Conference on the subject.

Having thus referred to such matters as are immediately connected with our Alliance, it will be necessary to extend the sphere of our reflections, and to inquire into the prevailing causes of Sabbath desecration, and the remedies, if any, that have been, or that may be applied to them. The most glaring causes of this sin are the licensed trade in spirits and other intoxicating liquors, the regular and stated railway traffic—the refinement upon this of very cheap excursion trains, and the increasing Government traffic in letters. It is not easy to give accurate statistics upon any of these several points, in consequence of the difficulty and often expense of obtaining them. Those presented to us respecting Liverpool, at a former Conference, by Dr. Crichton, were only acquired by him at some cost. Although I have applied, in various quarters, for similar accounts, I have been unable to obtain any, particularly such as I desired to have, in order if possible to contrast together the state of different localities, according as the Sabbath was worse or better observed. In the absence of such statements, however, there are certain notable and glaring facts, that may tell as powerfully the extent of evil connected with them, as the most careful detail. Gin-palaces and beer-shops are of such frequent occurrence, as not to need computation; and these are all of them appalling scenes of Sabbath desecration, and of the most frightful demoralisation. The extent of regular and stated railway traffic on the Sabbath, in England, may be judged of from the fact, that the ordinary railway books give the times of starting of at least 1,350 long and short trains, besides that of their setting down and taking up at a very great number of intermediate stations. Without hazarding a computation as to the numbers thus carried to and fro, and without mentioning the effects of the excursion trains that run in addition to the ordinary Sabbath trains, there is enough to show the amount of temptation to the public, and of compulsion on the railway servants thus to desecrate the holy day of rest.

Out of all the English railways of which time-tables are given, that of York and Knaresborough has the honourable notice of "No Sunday Trains." In Wales, the Llanilly and Llandillo line; and in Scotland, the Glasgow, Paisley, and Greenock line, have the same notice; but these are the only railways thus worthily distinguished in the books. Even the railways in Scotland have caught the infection from England, and have, too many of them, their regular Sunday columns, while in Ireland, as might be

anticipated, the evil is no less. But even the books themselves are no certain proof of the extent of railway Sabbath desecration; for the police reports of the metropolis, and numerous correspondents of the public press, tell us of trains started far more frequently even than they are mentioned in the tables, and at such perilous proximity that the lives of the passengers are jeopardized by the risk of collisions. So again, the books fail to tell of the vastly increasing numbers of cheap excursion trains, that run to a distance from London and back again on the Sabbath,—as to Bath, Bristol, Brighton, and other towns. In fact, so largely has this system increased, and so utterly improbable is it that railway companies should work without profit, that it may well be feared whether the Sabbath traffic may not eventually prove some of the most profitable to the proprietors, while it will be the most destructive and ruinous to the religion and morality of the land. Then, again, there is the Government traffic in letters on the Sabbath, which, though limited at present, yet cannot but increase; and, having surmounted the barrier of principle, cannot fail eventually to encourage and strengthen itself in its own wrongdoing.

Thus I have brought all these together, and included them in one category, because they are all guilty of the same offence, are all chargeable with the same sin—"the hasting to be rich," and are all, therefore, justly amenable to the condemnation, and should be dealt with upon the same principle. It is a maxim of British law, that Sunday is a *dies non*, and the statutes of the realm forbid all ordinary occupations on the day, which is thus conserved for purposes of religion and morality. It may, then, justly be demanded, upon what plea it is that intoxicating drinks, which are neither perishable in their nature, nor necessities of life, are allowed to be trafficked in on the holy day of rest? Why, again, are railway proprietors to be permitted to traffic on the Sabbath, when all other persons are restrained from occupying themselves in their customary employments? And, more than all, why should the Government, which ought to be an example of submission to the laws, in order to maintain its own authority, carry on and endeavour to extend its traffic in letters on the Sabbath day, and employ, as it does, such an immense number of labourers throughout the country in the delivery of letters, when all other labourers are restricted from their ordinary occupations? These are questions that may justly be asked, because they lead to most

natural reflections and obvious conclusions, and seem to echo their own answer, and from the faithfulness of their demands to supply the just condemnation of the matters thus questioned. It is sheer inconsistency thus to act in defiance of such just laws as those that protect the Sabbath, and it is but contradiction to condemn one species of traffic and to encourage and abet others. But it is, in all these cases, the work of Mammon. The god of this world blinds the eyes of his willing votaries. And now, as of old in the apostle's day, "the love of money is the root of all evil: which while some covet after, they err from the faith, and pierce themselves through with many sorrows." Nor has one railway company at least hesitated to justify its Sabbath labour upon this very plea; for the Great Western Railway Company, in reply to a remonstrance from the Bristol clergy, defend their conduct on the ground of its being "beneficial to the company, and conducive to the welfare of the trading and poorer classes." Thus making these last the stalking-horses for their own delinquencies, and enriching themselves by the moral degradation, and even wasteful extravagance, of the classes they profess to care for. How justly does the Report of the Bath Association observe thus upon this very point:—"When we are told that the 'social and moral benefit' of a nine hours' journey of 240 miles, in a close carriage, with the 'relaxation,' at its terminus, of a crowded tavern or public-house, is 'calculated to promote a better observance of the Sabbath,' and to encourage many to go to church in the country, who, while in London, never quitted their rooms to attend Divine service, we cannot but recognise another, and most pregnant proof of the folly and danger of making the command of God subservient to the assumed interests of man, instructed as we are by unerring truth, that while His Word giveth light and understanding unto the simple, self-interest 'blinds the eyes of the wise, and perverts the words of the righteous.'" I am well aware that there are those among us who question altogether the expediency of legislative enactments in defence of the Sabbath, as though it were trusting to an arm of flesh, rather than to the spirit and power of the grace of God. Nor do I wonder at this, when I remember the iniquity they have at times been guilty of, as when James I. and Charles I., both in succession, by royal proclamation, set forth the "Book of Sports," and commanded their subjects to profane the Lord's day. For although it may be alleged, in reply to this, that in the subsequent reign of

Charles II. it was attempted by the law to enforce Sabbath observance, and to compel attendance at the house of God, I, for one, should be prepared to say, on behalf of the Sabbath, with respect to both those provisions, "neither bless it at all, nor curse it at all." Yet I cannot but think, that at least we may claim this of the laws—that they shall not themselves infringe the Sabbath, as they do, by licensing the sale of intoxicating drinks, and protecting the traffic in letters on the Sabbath; and that they shall throw their shield over those who are unable to defend themselves; for certainly, if a ten-hour bill was necessary to protect the bodily-enslaved workers in our factories, a six-day bill is no less needed, to set free the body and soul-enslaved labourers employed throughout our many thousand miles of railway. Beyond this, I would not have the laws go; nor can I conceive a greater folly than that of a compulsory observance of the Sabbath, and legally enforcing attendance upon the service of God. It is like the well-intentioned but misguided zeal of Darius, when he proclaimed, "I make a decree, that in every dominion of my kingdom men tremble and fear before the God of Daniel." But the Post-office is, as an institution, a mere creature of the law, existing primarily for purposes of revenue, although, under wise and admirable management, made capable of affording great advantage to the nation. It ought, then, more than any other institution, or any other commercial concern, to restrain its operations within legal bounds, and not to employ its legal parentage so as to enable it to transgress the law. This was felt so strongly in the case of money-orders, and the granting and payment of these on the Sabbath was so manifestly and undeniably a commercial transaction, that though commenced, it was immediately put down. But the transmission of letters is quite as much so, and that which has been aimed at by the Post-office, has not been accommodation to the public, who have never asked it, but an increase of revenue, by an extension of its business and consequent addition to its profits, without any additional outlay. It is, indeed, lamentable to think how unscrupulous men become, when an object of this kind is before them, and how, in their judgment, principle loses all its weight, when poised against an increasing revenue. In the matter of the Post-office, the Government, urged on by the railway companies, who foresaw the application of the principle to themselves, if suffered to prevail in the Post-office, has acted a most unworthy part. In defiance of petitions from

at least a million of the people, and of a vote of the House of Commons fairly and honourably obtained, the Government, by the side-wind of a commission of their own, frustrated all the exertions and just expectations of the friends of the Sabbath, in the session of 1850; and, while professing to reduce postal labour throughout the kingdom, have, in reality, increased it. It is, however, a gratifying fact, and one that may well afford encouragement to the friends of the Sabbath, that this metropolis still refuses to allow, and thereby bears testimony against, the desecration of the Lord's day by a delivery of letters on it; and so long as this example is maintained, so long may it be hoped that the principle on which it is founded may be applied to the whole kingdom, and all traffic in letters be everywhere relinquished. In turning now to inquire what has been done, or is doing, to check increasing desecration of the Lord's day, I would remark, that while our Alliance, as a body, has not effected much, we have to rejoice in the exertions and success of one of our members, and would hope that we are not arrogating too much as an Association, when we say, that as one member rejoiceth, all we the members will rejoice with him. It need hardly be said, that I allude to the interesting and effective scheme of Prize Essays, originated by John Henderson, Esq., of Park, and the very remarkable movement amongst the working classes, in defence of their day of rest, that he developed and so ably carried out. The results of that movement are too well known to need much detail respecting it here, and therefore it will suffice to say that it was the means of exercising the talent, and testing the religious principles of the working classes to such an extent, that no less than 1,045 essayists competed for the prizes that were at first offered; that, of these, as many as 103 received prizes for their compositions; and that, in the judgment of one of the adjudicators, at least 600 of the essays were worthy of appearing in print. The self-denying labours of this gentleman, Robert Kettle, Esq., of Glasgow, as explained by himself at a public meeting in that city, deserve to be remembered and recorded; for when it is considered that, at the rate of five essays a day, not always of the most legible character, it occupied him 201 days, or between seven and eight months, and that this was, in fact, the rate and measure of his labour of love, an estimate, at least, of his work has been formed; although even that will hardly enable us to appreciate its difficulties, anxieties, and mental toil, since this vast

number of essays had not only to be read and examined, but their respective merits to be weighed and determined on, and a final judgment to be conclusively given. Of these essays I have been able to collect the following statistics, which cannot fail to be interesting, as proving the extent to which their influence has gone. I would by no means have it understood that I can give a full and complete account of the facts, but the best that I have been able to glean. Of the whole number of essayists, I am unable to speak but of 700, respecting whom I have details; 449 were resident in England, although it deserves to be noted that many of these were Scotchmen; 225 were resident in Scotland, 18 in Ireland, 17 in Wales, 3 in Guernsey and Jersey. Of towns it may be stated that there were resident in London, 82; Glasgow, 42; Edinburgh, 23; Birmingham, 21; Manchester, 10; Leeds, 10; Aberdeen, 13; Sheffield, 9; Bradford, 9; Liverpool, 8; Hull, 8; Galashiels, 6; Paisley, 6; Perth, 6; Bristol, 5; Cambridge, 5; Oxford, 3. In fact, throughout the whole length and breadth of Great Britain, from Caithness to Cornwall, in almost every country and town, this competition of our working men was known, and everywhere engaged their earnest and devout meditations. Nearly two hundred different trades were to be found amongst the competitors, and they were connected with almost every known denomination of Christians. The following are some of the chief divisions:—

English Independents .. ..	111
Wesleyan Methodists .. ..	90
Church of England .. ..	76
United Presbyterian Church .. ..	74
Free Church of Scotland .. ..	65
English Baptists .. ..	63
Established Church of Scotland .. ..	39
Scotch Independents .. ..	20
Primitive Methodists .. ..	14

The number of essays that have been printed is as follows:—

The first three Prize Essays .. ..	3
Prize Essays in the "Charter" .. ..	27
Do. by Religious Tract Society .. ..	6
Do. by the Authors themselves .. ..	13
Essays that did not obtain a prize .. ..	10
Total printed .. ..	59

Amongst the essays written by working men, there appeared one of a very interesting character, composed by the daughter of a working gardener, in Scotland, and published under the title of "The Pearl of Days;" an essay that has met with so much acceptance, that the thirty-eighth thousand of it, in an expensive form, is now on sale;

and 18,500 of cheaper editions have been sold, so that the public have laid out, on this essay alone, at a moderate computation, not less than £6,000. In conformity with the idea that had thus happily been originated by Mr. Henderson, and successfully worked out, similar enterprises have been engaged in, and competitions for essays, upon the same plan, have been carried on in different parts of the kingdom. In London, the Thames Church Mission gave prizes for essays on the Sabbath by working men, and the same has been done at Bath, Bristol, Lancaster, York, and Sheffield, in England; at Caernarvon, in Wales; and at Paisley, Girvan, Stranraer, Glasgow College, Ayr, Stirling, and Kintyre, in Scotland. To sum up the results of this movement, in the most comprehensive manner we can, we will endeavour to give an estimate of the number of copies of all these essays that have been dispensed in one mode or another:—

First Three Prize Essays .. ..	195,250
"Pearl of Days" .. ..	50,000
Tract Society's Essays .. ..	179,000
Essays in the "Charter" .. ..	115,500
Hendersonian Testimony Essays ..	10,000
Printed by the Authors themselves ..	36,000
Essays written for Local Prizes ..	24,000

609,750

The latest result of this essay movement is a highly interesting circumstance, connected with the translation and publication of the first three prize essays in the German language. In the sketch of the author's life, prefixed to his essay by the writer who obtained the third prize, he observes, "Better society than that of my own family, and good books, I desire not." This opinion, it appears, had, in Switzerland, occasioned very considerable discussion amongst those who profess to be the defenders of the Sabbath for the working classes, and they questioned, and demurred to, the statement of a working man himself. The Rev. Alexander Beck, of Lohn, in the canton of Schaffhausen, in Switzerland, who had been employed in translating this essay, writes, in reference to the author's view:—"Now, it is almost universally believed in our country, that in Great Britain the Sunday is kept too anxiously; even many pious people here are in this error. Several of my friends said, some time ago, that it was almost impossible to working people not to go to public houses (I mean, inns or taverns) on Sunday, in order to get some refreshment by an honest conversation. They alleged, that we ourselves, being clergymen, needed sometimes another society than that of our wives and children: man was to con-

verse with man. Now, we could enjoy these companies during the week, but it was impossible to workmen; and, therefore, it would be an act of injustice to forbid them to seek such companies on the Lord's day. To this I answered as much as I could; but I sincerely avow, that, though I did not at all agree with them, yet I am unable to tell them how a working man, who is obliged to spend six days in hard labour, can enjoy the society of his friends, without sacrificing a part of the day of holy rest. Therefore, I resolved to do what Mr. Henderson has done, viz., to appeal to a number of the working classes in your country, and as Mr. Farquhar, who has become very dear to me by his most able essay, has expressed himself in the manner above-mentioned, it was him to whom I wrote a letter, which you will find here inclosed." Acting upon the idea here suggested, of appealing not to one working man only, but to a number of them, about a hundred circulars were addressed to as many of the Sabbath essayists, inviting them to give their testimony upon the point controverted; to which there have been received twenty-six answers, five letters have been returned as unable to find the persons to whom they were addressed, and one had the notification that the individual was dead. Of the twenty-six answers, some are exceedingly instructive and satisfactory, and serve to show how deeply those men are still interested in the Sabbath cause, and how well they comprehend, appreciate, and enjoy the blessed and benign purposes for which the holy day was ordained of God. It is worthy of consideration, whether they might not form a small tract, bearing a very important testimony on this particular point of the Sabbath question. The interest that has been thus excited amongst our working men in defence of their day of rest, has been the occasion of originating amongst them permanent institutions for the maintenance of the same holy cause, and Working Men's Sabbath Protection Societies or Associations have been established at Sunderland, Newcastle-upon-Tyne, and Glasgow. A very pleasing fact, connected with the Glasgow Association, will show the interest taken by our working men in the condition of their brethren on the continent of Europe, and their desire to ensure to them the blessings that they themselves enjoy. When M. de Montalembert presented to the National Assembly of France a report from a Committee on Sabbath Observance, appointed at the instance of M. Olivier, and addressed the Assembly with his well-known eloquence on the subject, the members of the Glasgow Working Men's Sabbath Association ad-

dressed to him a congratulatory letter, and received from him, in reply, the assurance that "he was most deeply gratified by this mark of the approbation and sympathy of the Association, for his feeble efforts in the cause—the respect of the Divine law," and that "he perfectly agreed with the noble and pious feelings expressed in the letter, which had been translated into the French religious papers, and which had given great satisfaction to all good Christians." In contrast with the example of the Glasgow Working Men's Association, it is impossible not to remark upon the conduct of our metropolitan municipal authorities, on the occasion of their recent visit to Paris, when they suffered themselves, upon the principle alleged by the *Times*, of doing at Rome what those of Rome do, to assist at Versailles at the display of waterworks, and the consequent desecration of the Sabbath thereby. It is the more to be regretted that they should have done so, because the Royal Commission in England, by at once and entirely refusing to entertain the idea of opening the Exhibition to foreigners, had given their strong precedent to the contrary. It is still the more to be regretted, because, to their honour be it spoken, the Peace Society, when in Paris in a former year, declined a similar invitation for the Sabbath, and had their scruples so respected, that the waters were ordered to play on a week-day for them. At the same time, there is cause for gratitude in the fact, that there were some who accompanied the Commission and the City authorities to Paris, so faithful to the Sabbath and to themselves, that they denied themselves the gratification they could on another day have enjoyed—though doubtless, by their denial, they acquired for themselves the still higher

enjoyment, of preserving a conscience void of offence both before God and man. Besides the Working Men's Sabbath Protection Associations already spoken of, it is but proper, in a report of this kind, to mention the names, at least, of other influential Societies labouring in this cause, and which are so well known as to require no further notice. Such are the Lord's Day Society in London, and the Sabbath Alliance in Edinburgh, both of which institutions have exerted themselves most faithfully in the work, and are still striving energetically, as occasion offers, to effect greater good. With them, also deserves to be mentioned, the Bath Association for promoting the Due Observance of the Lord's Day, which succeeded in an information against the Great Western Railway Company, in the person of one of their porters, for exercising their ordinary worldly calling on the Sabbath, contrary to the statute, and thereby established the fact that the running of luggage trains on the Lord's day is an offence against the laws of this Christian realm. In concluding this imperfect report—imperfect, because of the difficulty of obtaining detailed statistics for it—it may be permitted me to remind the Conference, that at this time especially, when Sabbath desecration has greatly increased in the various ways, and from the various causes already referred to, it seems to be our clear and manifest duty, not to suffer this occasion to pass without placing upon record a faithful testimony respecting this abounding sin; and although we may not be able ourselves, as an Alliance, to do much, yet we may, by the principles we profess, and by the profession we make, stimulate and encourage others to help in staying the progress of this evil.

## ON THE OBSERVANCE OF THE SABBATH IN FRANCE, AND ESPECIALLY AT PARIS.

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To form any just ideas on so important a subject, it is necessary to begin by making a distinction between the Roman Catholics, the merely nominal Protestants; and pious Protestants.

In the eyes of Roman Catholics, in general, the Sabbath has not the same meaning, does not bear the same character, as it does in the eyes of a biblical Christian. This is the result of various causes.

The first is, the profound ignorance in which Romish populations are left, with

regard to the Gospel in general, and the law of God in particular. At twelve years old, girls and boys learn, for six weeks, a meagre catechism, in which the commandments of the church occupy a far larger place than the commandments of God. They are then admitted, in a body, to their first communion. What remains, in mature age, of such imperfect religious instruction, received at such a tender age? Nothing, or almost nothing. We must not then be much surprised, if, ignorant of the will of



God as to the Christian Sabbath, they transgress it so lightly.

Another reason that the Lord's day is so little observed, is that the Romish church has greatly multiplied saints' days. Each saint has his name inscribed in the calendar, and his remembrance engraved in the memory of the church. Each has a ceremony performed in his honour. The days of the year are almost all feasts. In this multiplicity of festivals, which it is impossible to observe, on account of their number, the Sabbath is confounded, forgotten—it is erased and lost; it is a festival of the church, like any other, and leaves all free to take it seriously, or not to consider it, according to their caprice or interest. The church, on her side, is an indulgent mother for the failings of her children, and easily pardons neglects, the commission of which she knows beforehand cannot be avoided.

We may add to this, that the Romish clergy have always been *very easy* with regard to human infirmities. Where they see they cannot resist the torrent, they yield. What is of importance to them, is not that souls should be truly Christian, but that, dead or living, they should remain within the pale of the church. If they have the appearance of life, the form of piety, that suffices them, provided they remain externally Catholics. According to this principle, the clergy, seeing that it was very difficult to make the mass of the faithful observe the Sunday, devised a plan by which to satisfy all consciences, and to leave free course to worldliness. They have masses said at six o'clock in the morning. If you are present at one of these masses, you have fulfilled your duty as a Christian, and the rest of the holy day belongs to you; you may go, after this, to amuse yourself as you think fit, follow your affairs, attend to your worldly interests, join in a party of pleasure, take your place in the ball-room, or at the theatre; your mass on Sunday morning absolves you beforehand from all subsequent dissipations. Another cause, which explains the aversion of French Catholics to the celebration of the Lord's day, is the very nature of the religious services which are held in the churches. Forms, and nothing but forms; ceremonies more or less pompous, but without moral signification; an unknown tongue; monotonous chants; offices of immoderate length; what good effect can one expect all this to have upon reasonable creatures, or educated men, or awakened consciences, or frivolous minds? None will go to church, for fear of lassitude. All prefer remaining at home, or rushing after pleasures, or fol-

lowing their usual occupations, rather than doing nothing at all. It is enough to be obliged to attend church and hear mass at the death or marriage of a relation or friend. Why should such drudgery be unnecessarily increased?

It is just to say, also, that the natural levity of French character, the mournful example given by past and present generations, the spirit of imitation and excitement, have very much to do with the scandalous profanations, witnessed in France, of the day specially consecrated to the Lord.

On that day, in Paris, and almost universally on French territory, the shops are open, buying and selling is carried on. The restaurants and coffee-houses are more than usually splendid—numbers eat and drink there. The theatres invite the crowd, and the crowd press there more numerously and more eagerly than during the days of the week.

Almost all the artisans work on Sunday and rest on Monday; thus proving that they need a day of rest in seven, and that in this the law of God perfectly understood the requirements of human nature; but at the same time they rebel against this same law, in refusing to rest on the day that God has commanded, in commemoration of the work of creation, and of the day of the resurrection, and to glorify His thrice-holy Name.

Amongst the lower and middle classes, marriages invariably take place on the Saturday. Why? Because, in marrying on Saturday, they have Sunday before them to rest or amuse themselves, without losing a day for work, and consequently without compromising their temporal interests.

Balls are similarly given on Saturday, because, after a night of dissipation, half or all the Sunday can be spent in bed, without any prejudicial effect on a man's trade or affairs.

The great reviews of the army and national guards, the inauguration of public buildings or railways, and public festivals, take place on the Sunday, by preference.

Government allows works of public usefulness to proceed on the Sabbath; and, a few years ago, the works necessary in the building of a Protestant church were allowed to continue, as on other days, the Consistory being unable to obtain permission for the cessation of these labours.

On Sunday, the public conveyances of the environs of Paris are laden with passengers, the trains on the railways are multiplied, and always numerous public balls, promenades, and festivities of all kinds, abound in Paris and the suburbs.

The famous concerts of the "Conservatoire"

toire," where is played the music of the first masters—Beethoven, Mozart, Haydn, &c.—are invariably given on a Sunday, and never on any other day.

The same is the case as to horse-races for the highest prizes, which take place in the Champ de Mars, Versailles, and elsewhere, and the same as to the ascent of balloons, and all public rejoicings.

In a word, for the Parisians, and the French in general, Sunday is the day of pleasure above all others. It is only distinguished from other days of the week by more levity and gaiety, more luxury, dissipation and folly. The Boulevards are covered with strollers; the public promenades overflow with people in holiday clothes; the places of recreation are crowded to excess. It is the day when all the keepers of coffee-house, restaurants, and places of amusement have the most success. Thus, when the rain lasts during all Sunday in summer, many persons are disposed to pity the poor hotel-keepers, whose large preparations have utterly failed in their result, or the public, who are balked in their proposed amusements.

Amongst the French, whom the Great Exhibition has brought to London, there are some who are usefully impressed with the quiet and order which reign on the Sunday in the capital of Great Britain. I know a Roman Catholic politician, formerly minister under Louis Philippe, who has been singularly struck by this. He said, a few days ago, to one of my acquaintance, who repeated it to me, that if it were possible to lead the French to pass their Sunday like the English, much would be gained for the repose of the mind, which would act as a moral preservative upon the soul. But there are others, in less number, who are little touched by this sight, and who turn it into ridicule. A distinguished editor of the *Journal des Débats* made sarcastic jokes on this subject, not long ago, in an article to which he appended his name. He maintains, that being allowed to enter the Crystal Palace on Sunday, alone, and as an especial favour, given by high authority, he found there one of the policemen, alone and lost in that colossal building, seeking to drive away solitude by reading his hymn-book. But the temple is infectious—and we will hope that a number of Roman Catholics who return from France, struck by the aspect of London on Sunday, is more numerous than that of the atheistic minds, who make it the subject of their sarcasm. Who knows whether the plans of Divine mercy, the Exhibition may not be, for Great Britain, the opportunity for a vast religious influence, exerted

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by the English nation, on all those nations who come to visit her? For our part, here are the words which, under this impression, we pronounced at Paris, on the 29th of June last, in a sermon preached at the Oratoire, before an assembly of from twelve to fifteen hundred persons.

"It is but three weeks ago that he, who now addresses you, was on the other side of the Channel, in the capital of Great Britain. He saw there a wonder, greater than that of the immense and magnificent Crystal Palace, which encloses, as it were, the epitome and compendium of all the industrial treasures of the known world; he saw a free, a peaceful, a happy people, moving forward, without hindrance and without revolution, in the path of progressive improvement—loving their laws, loving their government, respecting authority, rich, prosperous in all their concerns. Would you know why, my brethren? It is especially, and above all, because they are a people who know and invoke, at least among the majority of their members, the God that I preach to you; it is because public worship is there offered in His temples—it is because the day which is consecrated to Him is religiously observed—it is because His word is read, and prayer is offered in the family—it is because that people are convinced that Jehovah reigns, and that there is no happiness for a nation, as there is none for a family, or for an individual, but in the love of His word, and obedience to His commandments. Happy is the nation, says the prophet, whose God is the Lord."

We wish we could say, that the Protestants in general formed, by their conduct, a striking contrast with the Catholic population which surrounds them. But unhappily it is not thus. The greatest number are lukewarm, indifferent, and lax, in those pious customs which they had adopted in their youth. They do not, perhaps, participate in the public profanation of the Lord's day, by giving themselves over to profane amusements; better taught than the Roman Catholics, they retain a sort of outward respect for the Sunday. But they have no scruple in neglecting public worship on the most frivolous pretexts. There are even some who are never seen at church, but during the great festivals of Easter, Whitsuntide, and Christmas. In the same way as the Roman Catholic thinks he has done his duty, and satisfied his conscience, by hearing mass at six o'clock in the morning, or in stopping at the door of a church, and making the sign of the cross, so we have seen Protestants, and in no small number,

who imagine themselves excellent Christians, because they have been three or four times at church during the course of the year. We have even seen some who only appear there to have their children baptised, or as spectators of the wedding ceremony of some relation or friend. Having been specially invited to be present, they could not, without a want of courtesy, fail to join the party which they are asked to do in the church.

In the departments, and especially in those of the South, there are certain field labours—certain kinds of business, which place great obstacles in the way of the right observance of the Sabbath, and which persons, without solid or vital piety, allege as pretexts, which they consider plausible, for exempting themselves, for a certain time, from attending public worship. We allude especially to the cultivation of the silkworm, which is one of the most lucrative, and a source of great prosperity to many Protestants. During six consecutive weeks, the period in which the silkworms require attention, the persons who pick the mulberry leaves, which serve them for food, those who feed them, and those who watch as to the maintenance of a proper temperature, are occupied, without intermission, day and night. They neither can nor may leave the place, where the silkworms form their cocoons. At this period, which takes place at the beginning of the summer, the churches are deserted, or nearly so. The same is the case during the time of harvest and vintage. We have even been assured, and we have reason to give credit to the correctness of the information, that on these occasions, and especially during the time of the cultivation of the silkworm, and during that of the vintage, there are Protestant localities in the South, where the churches are closed on the Sunday, and where no public service is celebrated. To excuse themselves, the ministers of these churches ask, what would be the use of celebrating service for people who would not come to it? In our view, a greedy thirst for gain is a chief cause of the neglect of our nominal Protestants in celebrating the Lord's day; but the carelessness and coldness of the ministers is no less to blame.

Let us now hasten to state, that if the great mass of Catholics, and too large a number of Protestants, in France, violate, in different degrees, the Lord's commandments concerning the observance of the Sabbath, the conduct of pious and truly earnest Protestants, in this respect, is most exemplary, and all the more so from its

contrasting most strongly with the universal spectacle of irreligion and indifference. These persons are in small number, it is true, but since they are the "remnant according to the election of grace," they form the precious leaven which will one day, we trust, leaven the whole mass.

The Protestant Christians are religious observers of the Sabbath. Without regarding it from a strictly legal, and, so to say, Jewish point of view, by which the Sabbath of the Christian is made like that of the Jew—but, at the same time, as far, and even farther, from the opinion of those who, refusing all Divine sanction to the celebration of the day of rest, only consider it as a custom, salutary, it is true, but purely optional—they are generally found seeking to render themselves agreeable to the Saviour by the way in which they sanctify the day of rest.

On that day, all manual labour ceases in their houses and in their workshops. They frequent with joy, not merely as a custom or form, but from feeling the actual need of it in their souls, the public services which are celebrated in their churches. Not satisfied with that, they delight for the most part in attending also private meetings for edification, which are held in almost all the churches where there is a truly faithful minister, and where there are truly converted souls. It is, however, to be regretted, that the habit of having evening services is not more common in France, and especially at Paris. The public celebration of the Sabbath is well begun there, but it is not concluded in so serious and impressive a manner as on the other side of the Channel. This, doubtless, results from the habits of our ancestors, who, persecuted at the origin of the Reformation, and even later, were compelled by prudence, and in order not to create suspicion, to avoid nightly meetings, and prefer assemblies by day. It results, also, from our family habits. In France, especially at Paris, dinner is at from six to seven o'clock in the evening; besides, the Sunday is the day in which the different members of a family generally like to unite and pass together the hours they would not so easily find disengaged during the week. Besides this, it must be admitted that our churches are hardly fit for evening services, and that it is generally very difficult to establish proper means for lighting them. It must, finally, be acknowledged, that in a town like Paris, where the mass of the population is very dissipated, and where the police has so much to do, services by light, and in vast buildings especially, would not be without some inconvenience. These

various reasons explain why evening services have so little succeeded as yet, and why those which exist are so thinly attended. As to the future question of the Sabbath in France, this alone can be said, that the melancholy and criminal profanations of the holy day will only cease, and habits of religion, piety, and devotion will only commence, in proportion as the pure Gospel of our Lord and Saviour Jesus Christ makes progress in the land.

It is not long since an eminent man on the Catholic side, M. de Montalembert, brought this question before the Legislative Assembly, and made a long and eloquent speech, the object of which was to engage them to pass a law which, if not to favour the observance, was to restrain the public profanations of the Sabbath day. But he completely failed. Though many persons in France are persuaded that the French, and the Parisians in particular, give on this score the most mournful of examples to Europe and the world at large, there is a general feeling prevalent amongst us, that if a change is to take place on this head, it will be brought about by the revival of religion, by the progress of individual piety, by the diffusion of Gospel light and life, and not by coercive measures, by regulations or laws emanating from the Government. If the State intervened in the question, it would be on the side of Roman catholicism, and not for the advantage of real Christianity. We need not, therefore, wish it to take up the subject. We ought even to take alarm, if it thought it right to give satisfaction to the somewhat ultramontane zeal of M. de Montalembert.

To propagate the truth is, in our view,

the most efficacious means of modifying the state of things we deplore. Each soul won over to the Gospel, whether amongst the Roman Catholics or nominal Protestants, becomes a religious observer of the Lord's day. It is to the Word and Spirit of God that this work belongs. All legislative interdictions and commands would fail. Let Bible Societies continue to spread the inspired Scriptures of the Old and New Testaments—let Tract Societies continue to propagate by millions their useful publications—let *Evangelical Societies* continue to send, after their colporteurs, pastors and evangelists—let all other Christian societies do their duty, each in its particular sphere—let Christians especially confess by their life, as well as by their words, the Gospel of our God and Saviour, which, accompanied by the grace of the Holy Spirit, is powerful to save and regenerate those who believe, and then we shall see the Christian Sabbath observed in France; it will be observed, because Jesus Christ, our adorable Saviour and Master, will be there known and adored.

It is not the law of the State which has created, or which maintains, in England and in the United States, the religious habits which reign there, and which we see especially manifest themselves in the scrupulous observance and sanctification of the Sabbath day. These habits were both created and propagated there under the influence of the pure Gospel. Why should it be otherwise on the Continent? Our hope, then, in this respect, rests entirely on the power of the word of the Lord, and on the efforts of Christians, accompanied by the blessing of the Holy Spirit.

#### SERIES VI.—PAPERS ON CHRISTIAN STATISTICS.

#### ON SUNDAY SCHOOLS IN FRANCE.

BY DR. J. P. COOK, OF PARIS.

According to the *Archives du Christianisme*, the oldest Sabbath school in France was established in 1817, by Mr. Petzi, a minister of the Reformed church at La Jarde, a small village near Montauban. But I have learned from the Rev. Francis Martin, pastor of the French Reformed church in London, that two years before, that is, in 1815, he established one in Bordeaux, at the request of the London Sunday School Union, which sent £10 for its support. A young lady in that town, now Mrs. Martin, was the first teacher. It may seem extraordinary that, at a time when Sabbath

schools were already very numerous across the Channel, there should not be a single institution of the kind in the whole of France; but it must be considered that there were then scarcely any means of communication between the two countries, and that Sunday schools, as an English plant, could not be well received by the French, when aversion to England seemed to be one of their national feelings.

However, when once established, they soon increased in number. One was formed in Paris, in 1818, and a second in 1822, under the superintendence of Pastor Frederick

Monod. The first Wesleyan Sabbath school was opened, the following year, in the south of France. In 1826, a *Committee of Sunday Schools* was formed in Paris, and had for president, Baron de Stäel, and after his death, Mr. P. A. Stappfer; it published a Sunday-school alphabet, as well as a pamphlet, entitled, "Hints on the formation and organisation of Sabbath Schools." At the same time, a hymn-book, for the use of Sunday schools, was prepared by a pastor in the South. The "*Ami de la Jeunesse*," or "Youth's Friend," just started in Paris, advocated also these useful institutions, and made known many interesting facts concerning them, so that they spread rapidly, and in 1828, the Reformed church alone had eighty Sabbath schools, fifty of which were in the South.

But it seems that these efforts did not last long. The Paris Committee was disbanded, after an existence of two or three years, without giving to the public the books which had been promised on the subject of Christian education. The hymn-book did not come into general use, and is now known in a very small number of villages. Still, most of the schools continued to exist, and a few new ones were formed.

It is probable that the actual number of these institutions ranges between 180 and 200. But some ministers seem so reluctant to give any statistical information on their churches, that I have received details on 122 schools only, contained in thirty-five departments. Of these,—

- 74 belong to the National Reformed churches;
- 29 to the Wesleyans;
- 14 to the Free or Independent churches;
- 5 to the Lutherans.

The department which contains most is that of the Garde, in the South, where there are twenty-two. Paris has fourteen. There are eight in the Alpine country, where the sainted Felix Neff laboured with so much zeal and success.

As to the number of scholars, seventy-six schools only have reported an aggregate amount of 5,226. The total number, therefore, may be estimated at 7,500, of whom rather more than one-half are girls.

Nearly two-thirds of these schools are in the hands of the pastors *alone*, who consider them as being merely a separate service for children, and, as such, hold them, in two or three cases, during the week, though they retain the name of Sabbath school. There

is then no classification of the children, according to age or knowledge; there are no teachers, taking care of a few souls only, instructing them carefully and familiarly, visiting them during the week, becoming acquainted with the parents, lending them useful books, and thus doing good to many, both old and young. The children are all together, and listen with more or less attention to the simple instructions, and to the questions that fall from the lips of the minister.

Such schools have often been the means of doing good; and no other can be established in churches where there is little or no piety, and where, consequently, it would be impossible to find teachers willing or able to instruct. They are, indeed, much to be preferred to those schools held in the English way, in which some of the teachers are not pious, and are so ignorant that they only serve to annoy the pupils, and empty the school-room.

But in some places, especially in the country, where the minister often has the pastoral care of two, three, or four villages, he is too much employed on the Lord's day to hold himself the Sabbath school. If, then, the schoolmaster of the place be pious, he becomes its sole director and manager. He meets his day pupils on the Sabbath, to give them religious instruction, taking care that it should not be a *lesson* similar to the religious lessons of the week, but an earnest and interesting appeal to the heart, so as to make them love Jesus Christ.

Still, when it is practicable, the English and American plan of holding Sunday schools is adopted, in preference to the two I have just mentioned. When devoted, pious, and intelligent teachers are to be found, the minister is glad to entrust to them the management of the schools, and is satisfied either with an occasional visit, or with a very short general address, at the end of the service. In some cases, he meets the instructors regularly, to prepare with them the lessons of the Sabbath, and to hear any details that may be reported on the progress of the scholars, or their general behaviour. Forty schools, held in this manner, have a staff of 385 teachers.

It is pleasing to see, in some instances, the efforts that have been made by ministers to transform gradually their schools into teachers' schools. They have begun by introducing the habit of making the children repeat a certain number of verses of Scripture, and have chosen, amongst the senior scholars, male and female monitors, who hear a certain number of their comrades, enforce order and attention, and note in a

register the attendance and the recitation. These monitors, because of the office they fill, often continue to attend, after their companions have left, and, with a suitable training and some pains-taking, they become, in time, good and useful teachers.

In some towns of the Canton de Vaud (Switzerland), a plan still different from all these has been followed, according to an invitation issued some years ago, in one of the tracts of the Society for the Sanctification of the Sabbath. Instead of the teachers holding their classes in the same place, so that the opening and concluding services might be the same for all, they are met by their children at home, thus acting independently of one another. "In this manner," says the tract just quoted, "every Christian can be useful, according to the degree of grace given him. A father, a mother, an elder brother or sister, may add to the children of their own family some children of their neighbours, to speak to them about God and his Word, and a school will be formed that will only need the blessing of God to be useful."

Two schools have been reported in which writing and arithmetic is taught, previous to religious instructions being given. This is probably a remnant of the kind of Sabbath schools which it was attempted to establish some years ago, and which were very highly approved of, in certain Popish educational magazines. They were intended to be mere secular, gratuitous schools for adults and children unable to attend the primary schools. The Government established them in various towns, but they do not generally succeed, and now are scarcely spoken of.

The *Roman Catholics* have very few Sunday schools. This will be easily understood, when it is considered that these institutions are opposed to one of the principles of the Popish church, which is, that the people need not, and must not, read the Bible. If, therefore, the Papists have sometimes established Sabbath schools in England, or in the United States of America, it is generally been in order to prevent their children from attending Protestant schools. This has been done in France, in one or two places, where an evangelical school wasasperous. Thus, more than twelve years ago, the Wesleyan school at Nîmes, being attended by a great number of Roman Catholic children, the friars sought to put a

stop to these (so called) scandals, by having a school of their own. Accordingly, it was announced that they would open a Sunday school, which would be far superior to the Wesleyan one, since they would teach, not only reading, but also writing, arithmetic, geography, and grammar, and all that gratuitously. Of course, the Protestant school lost most of its pupils; and when this was accomplished, the friars invented some very good excuse for shutting up their *excellent gratuitous school!*

It is not doubtful but that Sunday schools would be far more numerous amongst the Protestants in France, were Christians more generally and more fully acquainted with their aim, their importance, the manner of directing them, and their success in countries where they have been extensively spread. But France has been very much neglected in this respect. Whilst other countries have a very large Sunday-school literature; whilst, especially in England and in America, books without number, and a great many excellent and wonderfully cheap magazines have been published, during the last thirty years, for the teachers, or for the scholars, or for both, scarcely anything of the kind has been done in France. We have no teachers' manual, and scarcely any books. Six years ago, I might have said, perhaps, "We have none." Now, however, a stir has been made, and our hopes are brightening. We possess a tract on the management of Sabbath schools, seven volumes of Biblical Explanations to Sunday scholars, by Professor Gaussen, of Geneva, and Pastor Montandon, of Paris; two translations of the "Companion to the Bible;" a Sunday school alphabet; a children's hymn-book, and a small volume on Bible characters, published for teachers, by the Toulouse Religious Book Society, which has promised to issue other similar works. And, lastly, a Sunday-school magazine was started in January last, on the principles of the Evangelical Alliance; and the favour with which it has been received by all denominations of Christians, shows the interest that is now taking hold of our people in favour of these useful and blessed institutions. It is now hoped that, before long, a Sunday School Union will be established, to become a practical, educational Evangelical Alliance.

## European Intelligence.

### FRANCE.

DEATH OF CARDINAL LATOUR OF AUVERGNE—PROPOSED INTRODUCTION OF HIGHER ECCLESIASTICAL STUDIES IN THE ROMISH CHURCH—MORALITY OF THE JESUITS—INCREASING OPPOSITION TO CLERICAL ENCROACHMENTS—SINGULAR CONTEST BETWEEN PEASANTS AND A POPISH BISHOP—CONDEMNATION OF TWO PROTESTANT BOOKSELLERS—REMARKABLE RELIGIOUS MOVEMENT AT ESTISSAC—ADDITIONAL INFORMATION ON THE QUESTION OF A GENERAL SYNOD.

#### DEATH OF CARDINAL LATOUR OF AUVERGNE.

—, France, August, 1851.

The most aged of our Roman Catholic bishops died at the latter end of last month. He was not liked by his colleagues, and was even the object of their jealous mistrust, being more liberal in his opinions than they, which is just the consideration inducing me to devote a paragraph to his memory in our correspondence.

*Jean de Latour of Auvergne*, born in 1768, was descended from a noble family of Central France. He studied theology at a seminary in Paris, and received ordination in 1792. You are acquainted with the general feeling of the French nation at that period, in reference to Roman catholicism. The churches were closed, the priests proscribed, and religious services abolished. Young Latour of Auvergne was twice imprisoned under the dictatorship of Robespierre, and passed fourteen months in confinement. He was finally released after the 9th Thermidor.

Without pecuniary resources of any kind (the family property having been confiscated), he sought employment in a civil capacity, and barely gained a scanty subsistence. Severe and protracted trial, far from inducing moroseness, proved, in his case, of eminent service. He saw clearly the priests must relinquish their ancient demands, become modest, and extend to others the tolerance they claim for themselves. Valuable lessons, too little regarded by Romish ecclesiastics of the present day!

In 1802, the First Consul, Buonaparte, having signed a concordat with Pius VII., and re-established the free exercise of Divine worship, M. Latour was called to the episcopal see of Arras, where he remained nearly half a century, notwithstanding frequent offers of nomination to more exalted posts. Napoleon had a special regard for this prelate; he invited him, in 1805, to the camp of Boulogne, and presented him, with his own hands, with the ribbon of the Legion of Honour.

But on the return of the Bourbons, in 1814, M. Latour had to endure the persecutions and calumnies of fanatical bishops; and found himself under the necessity of writing direct to Pope Pius VII., to inquire whether he had not better resign his episcopal charge. The Roman pontiff, ashamed of the injuries inflicted on so distinguished a prelate, told him, in reply, he might remain quiet.

The revolution of 1830 was a happy event for M. Latour. The Jesuits and intriguing bishops, who had surrounded the unfortunate Charles X.,

were expelled, or forced to retire into inactive obscurity; tolerance became again the road to preferment with Government, and Louis Philippe manifested much esteem for the bishop of Arras, demanding for him immediately a cardinal's hat, which Gregory XVI. conferred in 1839. From that moment M. Latour devoted himself entirely to the affairs of his own diocese, and was equally respected by Protestants and intelligent Romanists.

He held, as a fundamental principle, that priests should yield obedience to any established Government, and engage as little as possible in political questions; and his own life exemplified the view he maintained—his name never appearing in the manoeuvres and plots of the clerical faction. Such bishops, alas! are but rarely seen now! Badly educated at the seminaries, they are, for the most part, superstitious, intriguing, and bigoted. The successor of Cardinal Latour is *M. Parisi*, bishop of Langres, and member of the Legislative Assembly. This prelate is unlikely to imitate the mild example of his predecessor, having attained a deplorable celebrity by his demands at the discussion of the law on public instruction.

#### INTRODUCTION OF HIGHER ECCLESIASTICAL STUDIES IN THE ROMISH CHURCH.

The Romish church in France is exerting herself for the restoration of what she terms *higher ecclesiastical studies*. The archbishop of Paris published a circular letter, a short time ago, in which he announces arrangements for *superior instruction* to be afforded seminarians exhibiting unusual talent. "The pupils, he says, 'will have their abilities tested by frequent debates. . . They will pursue their studies under the direction of able masters, who will accustom them to investigate the leading points of sacred science. . . Theses will be publicly maintained, after the manner of the schools; and Latin and French composition will oblige the pupils to pay due attention to style. Our endeavour, in one word, will be to form, at the same time, learned theologians and distinguished writers. . . .'"

These efforts are extremely praiseworthy, no doubt; it is very desirable that French priests should receive a more solid education, and be more generally informed; science will enlarge the mind and the heart, and inspire them with greater respect for dissenting communions—experience proving that ignorance is the mother of fanaticism and persecution; and those priests who know nothing, or next to nothing, be-

always most forward to attack protestantism, and oppose it with physical force.

But I have many apprehensions whether the archbishop of Paris will succeed in his undertaking; that the higher ecclesiastical studies to which he refers will only turn out a vain show; and the results in no way correspond with *M. de Sibour's* magnificent programme. The Roman catholicism of the present day is reduced to the humiliating necessity of suppressing or diluting real scientific instruction, and is forced to submit on the traditions of Thomas Aquinas, and other doctors of the middle ages. The moment it ventures beyond the precincts of that hallowed enclosure, its step is undecided and faltering, and the ground seems to tremble, and threatens to gape at its feet. Just imagine a Roman Catholic priest examining the problems of modern philosophy with any degree of independence, or the discoveries of physical and natural science, or weighty questions relative to our social and political condition. Is it not clear that this student would cease to regard the antiquated formula of the Council of Trent, and by science be rendered inimical to the absurd and perilous dogmas of his church? Between Romanism and science there is a great gulf, becoming every day more impassable.

Besides which, a striking occurrence ascertains to us that higher ecclesiastical studies, in the literal acceptation of the term, are prohibited to ministers of Rome. There are some priests in France more educated than the rest. Abbé Baintain, for instance, and Abbé Maret. Do you know the consequence? These ecclesiastics are suspected; have been accused of rationalism, ecologism, and every other error of the kind; their writings have been condemned in the Jesuit conventicles, and themselves narrowly escaped sentence of interdiction. Such are the enlightened theologians of the Romish church! Looking at them, the young people in the seminaries will certainly not feel much encouraged to aim at scientific attainments.

The disciples of Ignatius Loyola devote little time to the study of science; their grand object is to regain their ancient ascendancy, to become again the confessors and spiritual guides of the ladies and gentlemen of *high life*. To attain this end, they industriously inculcate lax and accommodating rules of behaviour, calculated to attract and captivate men of the world.

#### MORALITY OF THE JESUITS.

Some worthy people suppose that the Jesuits, ever since the vehement protestations of Pascal, have changed their course of action, and are themselves ashamed of their doctrines of *mental reservation*, *probabilism*, *compromise* or *surrender of conscience*, &c. But it is all a mistake; the Jesuits are faithful to the proud device of one of their generals—*Sint ut sunt, aut non sint!* Their casuistry has in no single point been revised; and, one by one, Christian precepts have been sacrificed to their sophistical distinctions.

Not long ago a Jesuit journal, called the *Voice of Truth* (read rather, the *Voice of Imposture*), propounded a series of cases of conscience, with their solutions given by the *ecclesiastical conferees at Rome*, that is to say, by the descen-

dants of Escobar and Sanchez. The following is a sample of these intricate cases:—"A man offers for public sale, horses, carriages, and a library. He well knows that his horses are vicious, and is aware that many works in his library are incomplete—some deficient in leaves, of others whole volumes are missing. Presuming on the ignorance and credulity of the public, he makes no mention of these defects and this vice; but going a step farther, employs fictitious buyers who run up the price, and obtains from ignorant purchasers two or three times the value of the goods. Query—is the dealer bound to declare the deteriorating qualities of his merchandise? and under what circumstances?"

Of course, an honest man would find no difficulty in giving an answer. He would immediately say, the tradesman ought not to impose on his customer, or resort to fraudulent practices, in order to secure more than a fair price for his goods. The Jesuits, however, are not so simple, and the *Voice of Truth* occupies a whole column with a long array of sophisms, in order to establish the fact of cases existing in which the dealer would be justified in deceiving and robbing the buyer! Saint Thomas Aquinas and Saint Alphonsus Liguori are cited, in support of this admirable conclusion. It must be confessed that Romish saints sometimes enunciate principles which would scarcely be tolerated in our galleys and gaols!

#### INCREASING OPPOSITION TO CLERICAL EN-CROACHMENTS.

The ever-growing importance of the concessions made by Government to the popish clergy is beginning to call forth resistance in the bosom of Roman catholicism, and among very moderate men. I will relate a remarkable instance of this opposition.

Some days ago, the Legislative Assembly discussed a project of law affecting *hospitals* and public charitable institutions; article 13 of which, revised under clerical influence, was couched in these terms:—"The chaplains shall be *nominated and dismissed by the bishop*." This clause gave the dignitaries of the Romish church absolute power in matters of faith in Government hospitals, the nomination and dismission of chaplains being entirely subject to their good pleasure.

Indignant at such a prodigious concession, *M. Dupin* mounted the tribune. Your readers must be already acquainted with this individual. *M. Dupin* is president of our National Assembly, and attorney-general of the Court of Cassation; his character, intelligence, and long service, have rendered him one of the most influential men in the country. His political opinions are moderate, and he takes every opportunity of advocating the cause of order and law.

Well! *M. Dupin* has quitted the president's chair for a moment, and demands, in a powerful speech, that the nomination and dismissal of chaplains to the hospitals be subject to the approval and confirmation of the *civil authority*, which would secure a legitimate share of influence to Government. He expressed himself with much judgment on the subject, maintaining that the successive encroachments on the part of the clergy, during the last two or three years, are



dangerous to political power; that good citizens, while they entertain profound respect for religion, are by no means disposed to tolerate the supremacy of bishops and priests; that an anti-catholic reaction is to be dreaded, and would be fraught with fearful results for the church of Rome. He observed, amongst other things, on the question of chaplains, that these ecclesiastics sometimes conduct themselves very ill, violate the rules of the charitable institutions, and treat the directors' authority with contempt; assume to themselves the privilege of persecuting the sick, even on their dying beds, cruelly oppress Protestants, Jews, &c., and that consequently the appointment of chaplains to the hospitals must not depend exclusively on the bishops. The words of M. Dupin produced considerable sensation in the Chamber, and it is probable that the majority will maintain the right of the civil power to confirm or reject the choice made by the ecclesiastical functionaries.

Let the Jesuits beware! They are advancing too far. Infatuated by a measure of success, more apparent than real, and blinded by the favours of M. Louis Bonaparte and his counsellors, they imagine that the French people are ready to bow servilely before them. They are much mistaken. The nation have sought, in the hierarchy and doctrines of Rome, a means of defence against the theorists of the Socialists, but this has been the result of *fear*, not of *faith*. The belief in Romish doctrines has passed away, never to be restored; and if the clergy have not the prudence to keep within just bounds, they will bring again upon themselves the reward of their demands. The terrible and bloody scenes of 1793 ought never to be forgotten by the priests.

#### SINGULAR CONTEST BETWEEN PEASANTS AND A POPISH BISHOP.

Not only men occupying a high station in political affairs, but even humble peasants, resist with astonishing firmness the tyranny of the bishops. In proof of this, I will give you a circumstance which has occurred at *Castanet*, department of *Aveyron*, in the south of France.

The inhabitants of *Castanet* had had, for sixteen years, an excellent curé, humble and kind to all, charitable to the poor, and of irreproachable character. Suddenly, however, he was removed from his office by the bishop of *Rodez*. His parishioners were in consternation. What crime had been committed by their minister, the Abbé Molinier? Had he not fulfilled his duty? Had he not been a father to the unfortunate? Why, then, is he displaced? Having reasoned thus, they sent a deputation to the bishop, to entreat the restoration of their good curé. But the prelate was inflexible, inexorable, and coolly dismissed the delegates, saying, that he needed neither direction nor information from them. They, however, learned that the only charge alleged against the abbé was, that he had professed republican sentiments. A republican priest! You will easily believe that this was an unpardonable offence in the opinion of the bishop of *Rodez*. Worse even than to have been disorderly and immoral.

A singular resolution was now adopted by the

people of *Castanet*, viz.—to send two delegates to *Rome*, who should represent their grievances to the sovereign pontiff. Two poor villagers accordingly journeyed to *Rome*, and presented themselves at the palace of the Vatican. They were admitted to an audience with Pius IX., and received from a cardinal the promise that their minister should be restored to them. In this, however, they were disappointed. The Abbé Molinier, instead of being reinstated in his office, was placed under an interdict by the irascible bishop. On hearing this, the people of *Castanet* declared, with one voice, *that they would not accept any other minister*; and, strange to say, they began from that day to conduct worship themselves, in the best manner they could. On the Sunday, at the usual hour for the celebration of mass, they rang the bells, and having assembled, prayed in silence. At the evening hour they chanted vespers in chorus—they baptised their children—interred their dead—and, in a word, became their own priests, without any ill consequences ensuing.

This unexampled state of things continued for nearly eight months, till at length the bishop of *Rodez*, fearing that the parish of *Castanet* would separate itself entirely from the Romish priesthood, judged it proper to send thither a new curé. On his arrival, the inhabitants assembled together, crying aloud, "We will not receive him; the Abbé Molinier, the Abbé Molinier!—no one else shall enter our church!" After a vain attempt to effect a reconciliation, the new curé was obliged to depart; but, two days afterwards, there arrived from twelve to fifteen *gendarmes* (persons who always perform a prominent part in the contests of Romanists), who, under pretence of restoring public tranquillity, arrested some persons, who are still in prison.

What will be the issue of this contest it is difficult to foresee. The bishop will not yield, for his dignity and honour are involved in the question. But, on the other hand, the villagers of *Castanet* are resolved not to quit the field; and some of them have expressed their intention of inviting a Protestant pastor. We shall see what will follow.

#### CONDEMNATION OF TWO PROTESTANT BOOK-SELLERS.

You have, no doubt, learned, through other sources of information, the sentence pronounced at Paris, last July 15th, against two booksellers belonging to our communion. This has been a disgraceful and flagrant act of intolerance.

MM. *Grassart* and *Ducloux*, who have been thus found guilty and condemned, had sold, without fear, pamphlets written by one of our pastors, M. Napoleon Roussel. They had felt safe in doing so, because, in 1845, these very pamphlets were brought before the Court of Assize at *Rheims*, and declared to be undeserving of the accusations brought against them. It is true, that more recently, at *Draguignan*, in the department of *Var*, a colporteur had been reprimanded for selling these publications, but MM. *Grassart* and *Ducloux* had not been officially informed of the fact; besides which, they had confided in the favourable verdict which had been pronounced at *Rheims*.

Notwithstanding that declaration, Messrs. Grassart and Ducloux have been summoned before the Court of Assize in Paris. The attorney-general, M. Suin, supported the accusation. This magistrate sought to establish the difference between *controversy* and *insult*. Controversy is legal, insult is not so; and as, in his opinion, the pamphlets of M. Roussel contain insulting language, they call for severe condemnation. The counsel for the accused, *M. de Brouard*, proved that the distinction made by the attorney-general is vague and arbitrary. Where is, in fact, the precise limit of legitimate controversy, and where does insult begin? Is it insult, when it is shown, from the testimony of history, that many of the Popes were vicious and cruel; that Romanism has copied the forms and usages of paganism; that the priests do nothing without demanding money; that the system of popery is opposed to the rights and consciences of men? If so, then it is very evident that all controversy will be termed abuse. According to the argument of the attorney-general, Luther and Calvin would be thrown into prison, were they again on the earth. Still further, granting that Protestants have shown some degree of acrimony in their writings, have not the apologists of Rome been even more bitter? M. de Brouard read extracts from libels written by Romanists, in which the Protestant pastors are charged with the most odious vices; and in which it is stated that the principles of the Reformation permit *perjury, bigamy, theft, intemperance, &c.* Now, have these scandalous libels been brought before the tribunal? No; the priests, who have published them, are free to circulate them wherever they will. "Have regard, then," said the worthy counsel, "to the *equality of sects*, and do not condemn, in one communion, that which you authorise amongst Roman Catholics."

In spite of these eloquent pleadings MM. Grassart and Ducloux have been sentenced to suffer three months' imprisonment, and to pay fines to the amount of 300 francs.

The sacred right of controversy is thus withheld. It will be permitted to the Jesuits to attack us with poisoned weapons, and we shall be no longer able to defend ourselves. Religious *equality*, proclaimed by the constitution, is thus made an empty word—a mockery. But let us wait patiently. Sooner or later, injustice will be required on those who act so disloyally.

In the face of these disgraceful persecutions, it is consoling to know that the Gospel continues to make progress in our country. Vainly do the clergy and the civil authorities combine to imprison protestantism within insurmountable barriers. Truth still advances, and achieves new victories.

#### REMARKABLE RELIGIOUS MOVEMENT AT ESTISSAC.

M. Recordon, the Protestant pastor at Troyes, a Champagne, has furnished our religious journals with some interesting details respecting a movement which has taken place at *Estissac*, a borough town, situated five leagues from the city where he resides.

In the month of April last, three inhabitants of *Estissac* came, in the name of their commune,

to invite M. Recordon to preach the Gospel amongst them. The pastor, adopting a prudent reserve, declined to reply immediately to their call. A fortnight later the same delegates appeared again, stating that the citizens of *Estissac* remained firm to their purpose, and were awaiting with impatience the arrival of a minister of the Gospel. M. Recordon then advised them to present an address to the General Consistory at Meaux, which, having convoked a meeting extraordinary, carefully examined their address, which was signed by 140 heads of families, and decided that their request should be accepted. Accordingly, M. Recordon was officially invited by the Consistory to open a place of worship in the township of *Estissac*. Thither he repaired on the 15th of June last. Just as he entered the commune, one of the gendarmes, who are always near on these occasions, approached the carriage, and demanded of the minister his passport, who replied, that as he was within the department in which he held a public office, it was not necessary for him to carry his passport in his pocket, on which the soldier retired, somewhat confused.

The streets of the little town were crowded with persons, eager to see and hear the Protestant preacher. Service was held in a large hall belonging to the school of the commune, in the presence of the mayor, wearing his official scarf, several of the gendarmes, and four of the national guard, who came armed, for the purpose of maintaining order. Everything, however, proceeded peacefully. Some persons in the employ of the priests entered the assembly with a design to excite a tumult, but they dared not make any disturbance.

M. Recordon revisited *Estissac* on June 20th and July 15th. At each meeting, the number of hearers increased. Many country people from the neighbouring villages attended the Protestant worship, and the pastor calculated that between 700 and 800 persons surrounded the pulpit.

It is a circumstance still more worthy of note, that the inhabitants of *Estissac* and its environs have publicly professed their new faith, and organised a local consistory, composed of eight persons, amongst whom there are found five members of the town council. The movement has therefore already met with powerful support. An address, to which were subjoined the names of 500 respectable citizens, has been presented to the consistory of Meaux. To one of the signatures these words were appended—"I most earnestly desire that a faithful servant of the Lord should come amongst us, who shall teach us the way of salvation." Another has added, "Blessed is he that cometh in the name of the Lord." A third, "I have need of something more than the commandments of men and the observance of superstitious practices to give me peace." These are facts at which we cannot but rejoice. May the grace and blessing of God strengthen the new converts.

#### ADDITIONAL INFORMATION ON THE QUESTION OF A GENERAL SYNOD.

I mentioned in my last letter that it had been proposed to convoke a *general synod* at *Nîmes*, in September next. The question continues to

be discussed, and excites much interest among our Protestant families. The opinions expressed on the subject are various. By some it is said that time will not allow of the convocation of a synod which shall embrace all the provinces of France. Others fear that the movement will excite the prejudices and ill-will of the political authorities. Many expect that the meeting, instead of effecting good, will lead to much dangerous agitation amongst the members of our

several flocks. There is also, at this time, some discussion respecting the mode of election, and the forms which should be observed. In a word, everything still remains in suspense, and discussion appears but to increase our difficulties. The Government takes no notice of the projected meeting, and so long as Protestants are not united amongst themselves, it is vain to hope that they will be aided by the civil power.

X. X. X.

### RELIGIOUS PERSECUTION IN FRANCE.

Rheims, July 17th, 1851.

I much regret, dear Dr. Steane, being obliged to defer the concluding account of my travels among the northern churches to another month, not having yet received from a friend, to whom I have applied, the statistical information in which I am deficient. We have now to visit the mines of Angin, and some interesting little churches in the several neighbourhoods of Valenciennes, Lille, Arras, Rheims, and Sedan. I have, in the meanwhile, melancholy news to communicate; fear of the construction some may put on my words not inducing me to withhold what I now announce under the designation of

#### RELIGIOUS PERSECUTION.

The day before yesterday, Tuesday, the 15th, inst., *Saint Henry's* day, M. Marc Ducloux, a Protestant bookseller in Paris, was condemned to three months' imprisonment, and a fine of 300 frs. (£12 sterling), for having sold books containing *attacks on the Catholic faith*. These books, then, are M. Roussel's tracts, *La Religion d'Argent, Rome et Compagnie*, and *les Papes peints par eux-mêmes*. These books are no longer new, and perfectly well known, having reached a fifteenth edition under Louis Philippe, in whose reign they once excited prosecution, but came off victorious. When, some five months ago, they were condemned by a petty tribunal, 200 leagues distant, the sentence was scarcely observed, being published in an official journal, *le Moniteur* of Paris, which nobody reads. M. Ducloux was not aware they were proscribed, and we on our part had forgotten it. M. Ducloux purchased the stock of his predecessor, and offered these pamphlets for sale, with the other publications of which it was composed. To him the question was simple, as one of straightforward dealing; it was also admitted there were extenuating circumstances, in consequence of which his imprisonment was fixed at *three months!*

But, you will understand, this is no matter of form; it is not merely a bookseller prosecuted for the sale of prohibited goods—it is a Protestant bookseller; and the president of the court was particularly careful to ask, which he is not accustomed to do—"Are you a Protestant?" Here lay his crime. In this supposition we are further confirmed by the wording of the indictment, which mentions *attacks on the Catholic religion*. M. Grassart, under the same circumstances, incurred the same penalty.

Two weights and two measures. The cicerone of the church of St. Quentin was recently condemned, because he sold, when *unauthorised*, books of the Psalms, Almanacs, *Bons Conseils*, &c. In the same department we have seen mass books, the fabulous history of Notre Dame de Liesse, of which I shall speak by-and-by, and miraculous prints, sold without any formal permission.

As a mark of insulting contempt for the Protestant faith, prizes have been awarded to Protestants in our great provincial colleges, in the form of a little book, styled *Catechisme du vrai Protestant*. One of the most infamous works the very regions of the lost could supply to injure the church of the Word of the Lord.

Let the consequences be what they may, this sentence passed on M. Marc Ducloux, a person respected and loved, has produced a deplorable sensation amongst us; it will not hinder the circulation of M. Roussel's writings, but rather, as is always the case, tend to increase it; teaching us to anticipate the time when we shall be freed from the *régime* of priests, by which we have been governed ever since M. Buonaparte took the affairs of France into his hands.

Pray for us, that irritation may not degenerate into sin—pray for our speedy deliverance from these evil days.

Your devoted and affectionate

J. AUG. BOST.

### GERMANY.

AUSTRIAN SOLDIERS IN THE NORTH OF GERMANY—CONVERSATION WITH AN OFFICER—REVIVAL OF POPEY IN PRUSSIA—REACTION IN AUSTRIA.

Duchy of Lauenburg, August, 1851.

The policy of Austria still retains her Roman Catholic soldiery in these northern heretic regions, and it is curious to observe the reciprocal *annihilation of prejudices* which this prolonged intercourse has accomplished.

The dread entertained of the "invading *Austrians*" (a name which, in the illiterate mind, whether peasant or artisan, called up the vision of Croats, Servians, and every other barbarous tribe enclosed within the motley map of the Austrian dominions, and with all of whom a suspi-

cion of *cannibalism* was darkly associated,) has not only been entirely removed, but replaced by unbounded confidence in the kind-hearted fellows, who gladly spend their leisure moments in rocking the cradle, carrying water, or singing national songs, for the benefit of the *hausfrau* (*anglice*, hostess) on whom they have been billeted; and tears of regret are frequently shed, and vows of friendship and future correspondence interchanged, when the order of march summons to another locality those unbidden, and so fearfully anticipated guests.

On the other hand, the religious prejudices of the invaders are evidently fast waning, under the influence of familiar Protestant association. So much so, that in those towns,—and they are many,—in which the Roman Catholic soldiery find no chapel or priest of their own communion,\* they not unfrequently attend Divine service in the Protestant church.

It is true that many of them may have heard from their priests, who are fond of dilating on the theme, that these buildings and their consecration were both originally Romish; and indelibility being inscribed on all Rome's belongings, the pious Papist might be pardoned for fancying himself worshipping in a fane still appertaining to "the true church," more especially as it must, alas, be conceded, that the popish decorations retained in most Lutheran ecclesiastical edifices go far to strengthen the illusion.

But, despite these necessary qualifications, there seems fair ground for attributing this association in sanctuary worship to an incipient and growing conviction, that protestantism is not, after all, so completely diverse from Christianity as the devout Tyrolese or Bohemian conscript was taught to regard it, ere yet he left his secluded mountain vale; and as the Gospel is not only being heard, but the Bible being read, by these benighted sojourners in our land, we may warrantably take the comfort of the promise given in *Isaiah* lv. 11.

But there is another, and less pleasing result of travel-gained experience, but too evidently traceable in many of these martial heroes, especially of the higher born and better educated: viz., a disposition to condemn all religion as priestcraft, and to regard every species of worship as on a par, on the score of insincerity and mere lip-service.

Of this effect, as produced by the Italian campaign, I had lately striking and painful evidence in the conversation of a highly interesting youth, who holds the commission of lieutenant in the Austrian army.

A Viennese by birth, and the child of opulent parents, this young man, who has received a good education, and is possessed of very prepossessing manners, and a frank, ingenuous countenance, recently spoke, in my presence, so openly of the miracle-jugglery practised by the Roman Catholic priests, that I could not refrain asking, with some surprise, if he were not himself a Roman Catholic?

"I was brought up to be one," was the somewhat evasive reply, "but it is impossible to shut one's eyes, or hoodwink one's reason, to please a priest, and I verily believe no confession is disgraced by so many barefaced deceptions as the Roman Catholic! Who, for example, but a priest, would attempt the jugglery of making the blood of St. Genarius flow on a certain day at Naples?"

"Have you been yourself present?" asked I. "I have," replied the officer, "but though I could not detect the fraud, common sense tells me there must be one, and history gives irrefragable proof that my reason is right; for, as is well-known, on one occasion, when it did not suit priestly policy that the Saint's blood should become fluid, a hint from the French authorities, then in possession of Naples, that *the miracle must* take place, effected the desired flowing, in the twinkling of an eye!"

"I presume, then, though educated a Catholic, you are no longer such," said I, *sotto voce*, for I feared to offend by too confident an assumption of his protestantism.

"I am nothing—like the majority of us!" replied the youth, ingenuously. "Who can give credence to the miracle-mongery which meets one in Italy at every turning, and their doctrine rests on the same authority as their miracles! Oh! an Italian campaign opens the eyes to much!"

"And gives you nothing better in the place of what it takes away?" said I, interrogatively.

He shook his head, and went on,—“Even our common soldiers lost the *prestige* of priestly inviolability with which they entered Italy, and shot an insurgent priest with as much *sang froid*, nay, hunted a tonsured fugitive with as great gusto as they could have done a brigand.”

"How do you reconcile this recklessness with the indelibly sacred character conveyed by priestly consecration, which I have always heard was a doctrine firmly held by the Romish church?" asked one of our party.

"We soldiers," said the youth, with a frank smile, "seldom concern ourselves much about any indelibility but that of our allegiance; and hence we see in our insurgent priest only a rebel of deeper dye and more dangerous influence."

"Your soldiers go to our Protestant church," remarked some one, "is it to gaze at others, or to worship?"

"To worship, undoubtedly," returned he. "Our people feel an inward need† for prayer, and they regard their petitions as more sure of acceptance when presented in a consecrated place; and having neither priest nor altar of their own here, they resort to yours."

"May they not anticipate severe penance when the priest learns this?"

"I think not," replied the officer, adding, "penance is seldom awarded in war time, for this good reason, that it cannot be enforced."‡

"But if convinced that your own priests are charlatans," said I, "why not seek after more trustworthy teachers? Surely you cannot doubt

\* Although every regiment has a chaplain, he remains with the staff. Smaller detachments, therefore, must do without.

† The German word, *bodüthweis*, is untranslatable.

‡ The elastic nature of Roman Catholic church discipline is strongly exhibited in the Austrian army.

the existence of such, though of another creed, nor wish to deny the necessity of some religion."

"I disbelieve our priests," returned the young soldier, "but I like our churches. I could never elevate my thoughts within bare white-washed walls, nor relinquish the pomp of ritual, the music, and the painting, which captivate every sense in a Romish church. No! despite all the miracle-mongery which priestcraft has engrafted on it, the Roman Catholic public worship is sublime!"

There was no use in arguing with so illogical a reasoner, whose three years in Italy (he joined the army before Venice in 1848, while not yet sixteen) had robbed him of the confiding faith of his childhood, without giving him a more stable support for his youth to lean on, and little to look forward to, as the stay of his manhood, but that cheerless infidelity, which permits a hypocritical compliance with the outward forms of the vulgar creed, while inwardly scorning both altar and priest.

Yet it is unto such a church, and to the teaching of such a priesthood, that Protestant Prussia and *par excellence* England are hurrying, in the nineteenth century!

I, not long since,\* alluded to the successful efforts which are being made in the first-mentioned country by the Roman Catholic propaganda, and the subject continues to occupy a prominent place, not only among conversational topics, but in the columns of the newspapers. One of the most extensively-read journals of Berlin has lately dilated with considerable interest on the rapid progress of the Romanist movement, and commented, not without some justice, on the apathy with which the fifty or sixty annual secessions from protestantism in Berlin had been viewed by the State-endowed spiritual watchmen, until the vulgar herd of artisan converts was recently illustrated by such names as those of Countess Ida Hahn-Hahn, M. von Braunschweig, and others of the aristocracy. The journalist winds up with the following pertinent remarks:—

"There cannot be a doubt, that the daring step lately ventured by the Roman College with respect to England, ought to be considered as an open declaration of war to protestantism as a whole; a war in which, duly weighing the *terrain* already won throughout Europe by the Popish propaganda, and the fatal divisions which are now unhappily rife in the Protestant camp, the Romish church anticipates a complete, if not a speedy victory; and we in Germany may prepare ourselves for more open and vigorous demonstrations, so soon as the *coup d'essai*, now hazarded in England, shall have effected its intended purpose. To what extent effective resistance may be then calculated on among us, would be hard to determine; but we trust that those with whom protestantism is more than a hereditary name, will not be so wanting to themselves as to defer preparations for defence until the tocsin be sounded! Such are not the

tactics observed by the Roman Catholic party, and it is wise to learn even from an enemy.

"How indefatigable are they, not only in the public, but the private walks of life! Nor must it be concealed, that while hundreds, nay, thousands of our Protestant proletarian population are suffered to sicken and die without an attempt at spiritual consolation, by their accredited shepherds, the Roman Catholic clergy of Berlin may be seen hurrying, whether at cock-crowing or at midnight, through rain and tempest, in the winter's frost and the summer's heat, to the sick-beds of their flock, undeterred by either the danger or the loathsomeness of disease! What wonder if the well-noted contrast has made an impression on the neglected and suffering Protestant? And who can tell how many conversions to the Roman Catholic communion may justly be traced to this, as its procuring cause?"

So far the Berlin journalist, and if his assertions be well founded, assuredly "there is something rotten in the state" of the Prussian Established church.

But another alarming "sign of the times" for Prussian protestantism is to be found in the increasingly open demonstration in favour of Roman catholicism made by the King; and although it would not comport with the present re-actionary mode of exercising "the freedom of the press," to advert to it in plain terms, much may be (and doubtless is meant to be) gathered from the following paragraphs.

"Berlin, July 13th.

"To-day witnessed the laying of the foundation stone of the New Catholic Church. The *Minister for Ecclesiastical Affairs*, Mr. Von Raumer, assisted at the solemnity. The cost is estimated at 200,000 thalers, of which his Majesty contributes 70,000."

Again we read, under date of July 23rd, "The papal nuncio, Prince Gustavus von Hohenlohe-Schillingsfurst, has left the capital for Silesia, after having experienced, during his stay, the most distinguished attention from his Majesty. The day before yesterday he was a guest at the royal table, and after dinner was honoured with a long individual conversation with the King; in the course of which, his Majesty expressed his high personal regard for Pius IX., and his consequent desire to obtain an accurate portrait of the supreme pontiff; a desire which the princely prelate evinced himself eager to meet, and the execution will, it is surmised, be confided to a German artist, not improbably to Overbeck, the German convert to Romanism."

But perhaps no symptom of relaxed protestantism is more to be deplored, or will be more painfully felt by the religious portion of his subjects, than the vacillation of Frederic William IV., in respect of Sunday desecration, as evinced by the following announcement:—"Berlin, July 22nd. The strictness of Sunday consecration has been remitted, and a police regulation, moderating the late enactments, having been published, it is again lawful to buy

practice. No Friday fasts, not even Lent observance, is binding on the military, while in either an enemy's or a heretic country, and heartily do the Austrians, who are nationally *don vivants*, avail themselves of this privilege by eating what suits their fancy, and "asking no questions for conscience sake."

\* See *Evangelical Christendom* for July, page 202, and for August, page 237.

and sell, as formerly, on the Lord's day, save only during church hours."

But while the efforts of the more earnest of the Protestant clergy to introduce a better order of things are thus frustrated (after having been sanctioned), every wish of the popish party finds favour in the eyes of the ruling power in Prussia; and, accordingly, an exhibition of popish pomp, such as Berlin has not witnessed for centuries, took place on the 19th of last month, in the Roman Catholic church dedicated to Saint Hedwig, where high mass was celebrated in honour of Saint Vincent de Paula. The solemnities commenced at eight o'clock in the morning, when a numerous assemblage was congregated, a chief attraction being the presence of the members of both the Saint Vincentius' Associations, dressed in the gala robes of their order.

In addition to these negative triumphs, tidings of the activity of the Romish propaganda reach the ear from all quarters. Thus in Dusseldorf, under the special superintendence and consecration of the cardinal-archbishop, a lofty cross has been erected in commemoration of the strenuous and successful efforts of the Jesuit mission in that district; and, in close proximity, a *genuine cedar of Lebanon* has been planted at the expense of Count Spee, a devout adherent of the holy fathers. The cross is constantly surrounded by lighted tapers and kneeling worshippers, and the zealous disciples of Loyola, (among others, a former Prince Waldburgh-Zeils, and the *cicdevant* Lord G. Spencer,) are unweariedly scouring the country in search of proselytes. The last-mentioned father holds special exercises of devotion for the conversion of England, and urges Protestants as well as Catholics to join in prayer for the re-union of all Christian churches. Missions are multiplying, new convents are being founded, and the utmost efforts of the priests directed at obtaining the exclusive superintendence of education, as the surest engine of proselytism, while, even among the adult population, conversion to popery seems the order of the day. The success with which ascetic principles are being promulgated, may be augured from the fact, that, in one district of Westphalia, 600 young girls have been induced to bind themselves, by a vow, to abstain from all worldly amusements and youthful recreations.

The Countess Ida Hahn-Hahn, already alluded to, has long been a person of great, if not enviable notoriety. Beautiful in person, and gifted with talents and attainments far beyond those usual to her sex, her early life was marked by a domestic catastrophe, regarding which, parties

were strongly divided, on the question whether she was most sinned against, or sinning. Unhappily, there could be no difference of opinion as to her after *éclatante* aberrations from the paths of female decorum, while her culpable conduct was backed by the brilliant but immoral productions of her pen. Whether this gifted but miserable woman has really forsaken vice, or been forsaken by it, is a question for God and her own conscience. All that the world knows is, that she has turned Roman Catholic, and with all the zeal which specially characterises apostates, and the restless energy peculiar to her own disposition, is now devoting all her powers to propagate her new creed. *Quietude* has ever been abhorrent to her nature; *notoriety* has been through life her aim, and, it cannot be denied, her attainment; and after having sought the world's admiration as a beauty, a wit, a romance writer, and a poetess, she now claims its notice in the character of a *devotee of the Virgin*, (in whose honour she has published a collection of hymns,) while two other works, entitled, "From Babylon to Jerusalem," and "In Jerusalem," attest the prolificness of her pen, and the versatility of her genius. She is now at Wiesbaden, where, as well as at Mayence, Jesuits are busily engaged, while, with the worldly wisdom for which that wily order has ever been distinguished, it is remarked, that none are appointed to such localities, but men who combine with the missionary zeal, refined tact, and the gift of a seductive eloquence.

In Austria, the initiative for Jesuit re-introduction has been taken by the Emperor, who has bestowed a house and grounds (in the gift of the Crown) for the avowed purpose of establishing a Jesuit seminary.

In perfect accordance with this, the recent election by the philosophical faculty of a Protestant to a professorship in the university of Vienna, has been demurred to by the theological faculty; and notwithstanding that, by the Austrian statute-book, as it now exists, the election is perfectly legal, and *should* be valid, it is feared the Roman Catholic party is too strong at Court not to carry the day. Reaction is, in fact, prominent on all Austrian institutions, and there is much ground for apprehending that the right conceded, in 1849, to the Protestants of Styria will be virtually, if not officially, cancelled in 1862. May God watch over and defend the confession of pure and undefiled religion, and save the lovely valleys of Gosau, &c., &c., from the ruthless devastations of persecution!

T. B. K.

## Asiatic Intelligence.

LOO CHOO.

BY THE REV. DR. BETTELEIM.

(Continued from page 247.)

I am now to touch at some of the means we employ. As long as Government accepted presents, sent them; the last amounted to nearly 200 dollars' value, four-fifths of which was the missionary's own property. Feeling we intended to

lay them under obligation, they stoutly resisted any further large present; nor did they return us any acknowledgment of the last. On occasion of the new year, they are ceremoniously complimented, in writing, as otherwise the mandarins

deny themselves, though I call upon them in the office. In fact, they are never in the office except a ship arrives, and usually all the inmates of an office, with perhaps the occasional exception of a servant, have taken to their heels before we enter it. As long as my Chinaman was with me, I sent him with our despatches, and an order to wait in the office till a Tefu be sent to receive it. Often we succeeded. A delegate is sometimes more successful than the principal; he leaves the opponent more free play, and he therefore seeks less to avoid the encounter, and at the same time saves the original actor from personal defeat, and gives him the appearance of a higher court of appeal. It is also natural that a person, who has a messenger to send, should be more respected than one who is his own messenger. Trifles like these are of utmost consequence, in a country whose Government affects a high-flown, though empty, state-ceremonial; and we have lost much in public estimation by our domestic arrangements, which compel us, in many instances, to be our own servants.

Our forsaken, unaided condition, now in the fifth year, is by them derided, as a base existence, toil without repose, and is in itself one of their chief arguments to prove our meanness, and want of connexions at home. Our position here is not like that of a missionary in any other country. We stand here, at home, as well as in the streets, quite exposed to public view. There is nothing about us every child in Loo Choo does not know. It would, therefore, be necessary, in order to establish the name and maintain the influence of respectability, to keep house in a becoming style. But the many expenses\* I have already incurred in opening the mission, the efforts I am still obliged to make, in order to keep it a-going, and if possible to increase its efficacy, cannot be balanced but by an extraordinary and uniform reduction in our daily expense. We live lower than the lowest labourer in England is accustomed to live. But while we personally are quite indifferent, it is a painful consideration that our mode of life, made an object of public ridicule, has destroyed our respectability, which here exclusively consists in a large number of servants, and high, sumptuous living. We counteract the bad impression, as far as we can, by keeping our servants very well provided with food, marking our Sabbaths, our own and the children's birth-days, several Christian and all local festivals, by extra provisions and occasional presents; we find our todzies liberally in cakes of European make, China tea, and Loochooan raki, as often as they come—usually three times a week. We never go out without a cake-bag, and a good supply of copper cash, for free distribution among the children and the poor we can find access too; we often invite our todzies and door-guards to festivals we purposely give, to befriend the natives who are allowed to come to us; we

richly regale the large companies of labourers Government frequently sends, to keep the fence of our residence in good repair. They are very particular in this point, both to give the house the appearance of a prison, and to show their watchfulness, although they tell us it is meant for ornament and safety against thieves. I have a few pensioners, who receive every Lord's day as much as we are able to give them; on the New Year's eve, and also on our birth-day festivals, I take a servant with me, to carry out meat among our poor neighbours, as none of our servants would dare, or be permitted, to do it alone. These and similar humble means we unremittently employ, to gain at least the favour of the poor; and many are, indeed, notwithstanding threats, and even the spoiling of what is given them, very friendly towards us, and ask our aid as soon as they are sure we are not under the eye of the spies.

The last remark brings me, by way of transition, to a brief statement of what, under God, has already been effected here. 1. The prejudices of the poorer class, if there were any, I trust, are greatly abated. It is, on their own showing, fear alone that keeps them from nearer contact with us. In fact, though invited, they cannot visit us, as long as door-guards in front and at the back of our house preclude their entrance. 2. During the first eighteen months the Gospel has been freely, *i.e.*, without systematic opposition, preached to crowded, attentive markets, and several pleasing effects of this work are noted in my journal. 3. Tracts and portions of Scripture in the Chinese were, in a variety of ways, circulated, the chief method being that of rolling or throwing them over doors and walls, besides many left in places accessible to us, and even in the offices, where several books of mine were left suspended for public use, and allowed to be changed for others, for many months. True, when the persecution against us was systematised, Government easily collected all we had scattered, and sent us back a large bundle; still it may have had some effect, and still more so the many sheets we weekly prepared in the native tongue, to make truth more accessible to all. At present, we now and then still drop a pamphlet, or sheet, here and there, especially the Decalogue, and hope and trust it is not entirely useless. 4. Letters, in which we had introduced Christian topics, and especially such as contained the name of our Lord, were returned us, under pretence that the law forbade their being accepted. Now, as several of their letters, already gone by the *Pilot* to China, and others I have received since, show, they themselves enter officially into argument on the preference of the Christian or Confucian religion.\* 5. Government here has about one hundred letters of mine, in many of which Christian doctrines are brought under their notice. I also often send them books, but I have reason to fear they lay them aside, just as they do

\* Their hobby is, Confucianism is older than Christianity—antiquity being the greatest proof for anything in Confucian opinion. I think this idea creeps into their minds by the form of date many Christian publications bear, running thus: year and religion (which is always in Chinese construction understood since the beginning of the year and religion) so and so many years. I think our brethren in China might rather substitute Yasu's descent to the world (Yasu heang ehi) for Yasu Jaon, the Yasu religion, and prefixing a short Old Testament notice, no such idea of Confucian higher antiquity could rise in the mind of any Chinese.



those the spies gather, after my distributing them among the people. But letters it is probable they read, it being their business, and cannot be objected to, even by the most rigid religious obstinacy. 6. Government has also received from me several geographical maps (and so has the body of Todzies), copied for them on purpose, and all names expressed in the Chinese character. Repeatedly I had similar maps (all of our own make) in the offices, and taught the youths from them, as long as they were permitted to await me there; the very knowledge of the form of the globe being sufficient to upset many Confucian doctrines. Yearly they also receive a Chinese Christian calendar I prepare for them, in which the Sabbaths, and, on purpose, Epiphany, Good Friday, Easter, Ascension Day, and Whit Sunday, are noted and explained. Much, I am thankful to say, has been done to keep the notion of the Christian Sabbath alive among the people. We settle all accounts the day previous, receive nothing, not even Government messages, if not urgent, on the Sabbath, and pass the day, be the opposition and persecution ever so high, entirely, or for the greater part, among the people, in markets, lanes, huts, houses, wherever we can find access. 7. The todzies, who lived with us in the house for nearly eighteen months, and those who still are permitted to visit us regularly, have had, and have still, opportunity of obtaining much general information; two of them have learned some English, and can make themselves understood when vessels arrive. And my readers may believe me, that every opportunity was and is seized, to bring the truth before them; though, I am sorry to say, we can make no progress at all in this respect with Government *employés*, except the out-door guards, who, from the inferior post they occupy, are more under our control. There is a parcel of Christian books constantly kept in their hut. It took much firmness to establish the point; but, thanks to God, it is carried, and often do I find them using the books. 8. They are regularly visited and taught; and as, by turns, the same persons come back, I may say a hundred persons, at least, have during four years come to a correct understanding of the Gospel. There are several among these, whose hearts, I have reason to hope, have not remained altogether uninfluenced. Two gave decided evidence of attachment to our faith; and one of them, often referred to in my journal, really made efforts to spread the knowledge of Jesus among his fellows. He once loudly adored Jesus before them all, at a party we gave them. Poor Matsigani! he has since been removed from us, and never more can I see or get information about him. If it be remembered, that our guards are all of the class of literati, I think it will be conceded that this body of men alone deserve the united effort of our home churches to keep up this station. But there is, besides, so much encouragement in my general labours, as fully appears from my journal, where every visit is minutely detailed, that I can assure the Christian public, if they will but make an effort to procure personal liberty to the missionary or missionaries labouring here, Loo Choo need not at all be despaired of, but will certainly bear fruit, humanly speak-

ing, in proportion to the means employed in tilling and sowing. 9. I may also add, that as the Loochooan but very slightly differs from the Japanese language, (the Samure style used in the study of the classics being pure Japanese), the little we have here done to secure the language, and bring it to a written form, may also be reckoned among the fruits already obtained. A grammar, which may easily be increased, I have already sent off to the Chinese branch of the Royal Asiatic Society in Hong Kong. Our translation of Luke, and of the Acts, was also sent home to the Bible Society, in September, 1848. A Dictionary, also, is quite ready; but now, in copying, is receiving large additions of phrases. It is neatly copied, and contains 670 closely written quarto pages (full of marginal notes), up to the word "neighbour." In our present quite unaided situation, there is no possibility of going on rapidly with such a manual labour. There must, besides, be added to this Dictionary a glossary, to explain all the spoiled Chinese words contained therein. One may safely say, a fifth of the Japanese language is Chinese. Of the learned style, it certainly forms a still more considerable portion.

Arrived now at the conclusion of this paper, I wish I possessed the holiness of an apostle, and the power of persuasion of an old Greek or Roman professional speaker, deeply to affect the hearts of my readers, and rouse their earnest sympathy for the cause we are engaged in. But I have neither, and my spirits are just now so depressed and exhausted, that any rhetorical effort would prove a failure. I must, therefore, console myself with the consciousness, that the cause I plead for is right.

If we be not soon helped, we are most likely to lose ground entirely. What a disgrace would our expulsion, our being starved, or stoned, or driven away from Loo Choo, be to Christendom, and to the name of an Englishman in special! The honour of God, the glory of Christ, is at stake. Christians! will you allow the first Protestant cross-bearer in Japan to be murdered, to be expelled, or, what is still worse, to be silenced? Duty, honour, love to man, zeal for my God, bid me preach; woe is unto me, if I preach not as long as I have any breath. I live miserably under the degree of silence imposed upon me, till we hear what the English Government will say to the last Loochooan despatch. If the English Government has nothing further to say, I must give up the station, or meet a speedy death, if I preach as I ought; perhaps, even, if I preach at all, or only continue here. All depends now on the step the English Government takes. English Christians! will you not, in such an emergency, use your efforts with our Government to finish what they have so generously begun? Having declared us to be settlers here, will they not be easily moved by your prayers, to work out our liberty here? By four years' publicity in the eyes of Japan, the name of England and the glory of our Redeemer have jointly been committed. It is this great price at stake, which makes me tremble at the thought of leaving. To lose is a greater misfortune than never to have



possessed. If the Gospel had never been preached in Loo Choo, and the name and power of England had been brought less prominently before Japan than it has through our stay here, comparatively little consequence would have been involved in the continuance or breaking up of a missionary station. But I know to what degree I have pledged the word of God, especially among the class of literati, who have often gazed with amazement on the declaration, that Javan (Japan) and the (Loochooan) islands, afar off, shall hear the fame and see the glory of God. I know, too, what high notions I have raised, both in Government and people, of the

power of England, on which I have accustomed them to look as they formerly did on China, and fear the incalculable consequences of a defeat.

I beg the Christian public to consider the grounds on which I have rested the particular claim of this case on their attention; and I earnestly pray that God, in whose hand are all hearts, may incline theirs to petition the English and American Governments to take some further steps, in order to work out here civil and religious liberty for their subjects, and for Christians in general; and God grant that their prayer may be favourably received!

### EVANGELICAL ALLIANCE.—BRITISH ORGANISATION.

Our preceding pages contain several of the papers with which the Conference now holding its session has been occupied. Beyond laying these before our readers, we defer to our next number an account of its proceedings. It would necessarily be an incomplete statement which could be given at the present moment; and we deem it in all respects best, not to present the resolutions adopted and the measures determined upon in a fragmentary and disjointed form. Some of them have appeared in various public prints, but the authentic and official report of them all will be given in our October number.

### Brief Notices of Books.

*A Text-Book of Popery; comprising a Brief History of the Council of Trent, and a Complete View of Roman Catholic Theology.* By J. M. CRAMP, D.D. Third Edition. London: Houlston and Stoneman. 8vo. Pp. 568.

We have long been acquainted with this excellent work, and know its value by the use we have had occasion to make of it. That a third edition should be called for, while it attests the estimation in which it is held, sufficiently indicates the need which is felt for books that can be trusted on the Romish controversy. The present is not, however, simply a reprint of the former edition. The volume has been enlarged by much new matter, some parts of it re-arranged, and the whole of its historical statements re-examined, and such corrections as were necessary made in them; and it now forms a well-stored arsenal, from which weapons, both for defence and assault, may be derived in the renewed conflict which we are called to carry on with Rome.

*Memoir of William Allen, F.R.S.* By JAMES SHERMAN. London: Gilpin. Post 8vo. Pp. 463.

It would not be an accurate statement to say that the three large octavo volumes, in which the Memoirs of William Allen have already been given to the public, are condensed into these 500 or less pages. It is not by a process of condensation that they have been reduced to the present size, for much that they contain is altogether omitted; nor is it by abridgment simply, for the larger portion is newly composed. But, by whatever method the result has been obtained, and obtained so well, not only those who revere the memory of this eminent Christian and distinguished philanthropist, but the reading public at large, have reason to rejoice in it. We have no doubt that it will be the means of extending the influence of his noble character and example over a much wider sphere than has yet been blessed with it;

and it is our fervent desire that, in this way, the estimable editor may find that reward for his labour which we are sure will please him best.

*Zion's King; the Second Psalm Expounded in the Light of History and Prophecy.* By the Rev. DAVID PITCAIRN. London: Jackson. Post 8vo. Pp. 444.

While we do not profess an agreement with all the prophetic views held by our beloved friend, the author of this volume, and unfolded by him in its pages, we nevertheless read his works with great interest, and derive from them much spiritual profit. If we did not, the fault must be our own, and we have felt this strongly while perusing that now before us. It is so rich in evangelical truth, so instructive in its expositions of many passages of the Word of God, and so thoroughly imbued with the spirit of loyalty and love to Zion's King, that none of the citizens of Israel's spiritual commonwealth can fail to read it with edification and delight.

*God in Disease: or, the Manifestation of Design in Morbid Phenomena.* By J. F. DUNCAN, M.D. London: Nisbet. 12mo. Pp. 224.

Few books are more attractive than those which are written by devout physicians. We should be happy to induce thoughtful and reflective persons to take up this little volume; for they would find it open to them a new course of inquiry, replete with interest and instruction. Its intention is to show, from an examination of the phenomena of disease, the clear indications which they bear of design, contrivance, and goodness. We know, as a truth of inspiration, that "afflictions spring not out of the dust, though man is born to trouble as the sparks fly upward;" it is a confirmation of our faith, and tends to increase our submission, when a skilful hand teaches us to read it as plainly in the analysis of our maladies as in the pages of the Word of God.

## Original Papers.

SERIES I.—PAPERS READ AT THE DEVOTIONAL EXERCISES.\*

### ON THE FINAL TRIUMPH OF THE CHURCH OF CHRIST.

BY THE REV. JAMES HAMILTON, D.D.

Thinking of the future, men often ask, which is to be the ascendant nation? And some answer, "France. Look at its splendid army, and consider the instinctive soldiership of every citizen; and think, too, of the important part which French science and French refinement have long exerted on European civilisation, and you will see that the land of Bossuet and Montesquieu, of Cuvier and Laplace, of Louis Quatorze and Napoleon, is destined to be the mistress of the world." But some reclaim, "If mind is to be the mistress, where will you find aught like the intellect of Germany? Where will you find science so encyclopedic as Humboldt's; or a philosophy so vast as Kant's and his successors; or a poetry at once so homely and so empyrean as Goethe's? Where will you find mind like the great intellectual Colossus, whose summit, lost in clouds, no eye has ever seen, and around whose base worshipping myriads show like insects on the pedestal?" "No, no," vociferate others, "what will your abstractions avail against the sword of the Cossack and the cannon of the Czar? You talk of the 'Coming Man,' let me tell you of the coming monarch. With its millions and its peerless armaments, Russia is the world's predestined autocrat." And, conscious of their own ubiquitous rapidity and elastic diffusiveness, Americans and Englishmen exchange smiles with one another; and betwixt Australia, and North America, and British India, and all the Ocean, they calculate that the Anglo-Saxon race is pretty nearly ascendant already.

But whilst some contend for German unity, and whilst of others the favourite dream is Panslavism—whilst some are eager for Gallic empire, and others think the world's welfare is involved in Anglo-Saxon supremacy—Christians, my fathers and brethren, can be tolerant to all the competitors: for whoever may next mount the throne of empire, we ourselves shall hold it last. "The kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all

dominions shall serve and obey Him." Already in this earth is there organised a community destined for universal conquest; a community which is destined to absorb into itself all others. That community is ours. The people called Christians are destined to carry all before them. German unity will be absorbed in Gospel unity, and Panslavism will merge in Panchristianism. In that blessed empire, there will be "no Pyrenees," no English Channel, no Atlantic. Nay, there will be no distinction of races: neither Mongolian nor Caucasian—neither white nor red, brown nor negro; "Neither Greek nor Jew, neither barbarian, Scythian, bond, nor free; but Christ all and in all:"—the world's five continents all united in one devout and holy Christendom. Such is God's purpose, and such, my brethren, is our high destination. "The kingdoms of this world are all to become the kingdoms of our God and His Christ." And we need not be troubled nor afraid meanwhile. Other dynasties may have their turn beforehand; but no sooner do they culminate than their going down commences. But Christ's reign is the final one. "The saints of the Most High shall possess the kingdom for ever, even for ever and ever." And even though usurpers and some adversaries may preoccupy the throne for a season—though many Antichrists may have still to come—the righteous nation that keepeth the truth shall have the whole of it, and what is more, the last of it.

From a subject so debateable as unfulfilled prophecy, I purposely refrain; but, taking matters as they this moment stand, looking at the existing state of the Christian churches, I would ask, is there not a great deal already in our power? With more Christians, no doubt, more good might be effected; but with such Christians as already exist, might not a great deal more be accomplished, if we understood one another better, and loved our Master more? In a brilliant work, just published, Pultowa is rightly reckoned as one of the "Fifteen decisive battles of the World." Before that battle the Muscovites had no notion of their strength. But imperial Peter knew

\* Being a continuation, from p. 309, of Addresses delivered at the Fifth Annual Conference of the Evangelical Alliance.

that they were strong, if they themselves would only believe it. He saw no reason why they should run like sheep every time a Swedish regiment showed itself, and by teaching them to win Pultowa, he put them in the way to win the world. At this moment there are many Christians. Not to count the mission converts far away; not to count the hidden ones in the Greek and Romish churches; not to count the whimsical and impracticable members of every society; there are within the Protestant churches of Europe and America, numbers so great that, with faith in God and loyalty to one another, they might accomplish anything. Nay, confining our view to England, and remembering that, although a numerical minority, the Christians of our country are nearly all educated and influential men, and remembering that in proportion as he is Christian—in proportion as he is freighted with truth and principle, and impelled by faith in God—every zealous Christian carries in himself a momentum which tens and hundreds of worldlings cannot withstand, it is hard to say what cause the Christians of England might not carry.

But something must be done before we are fit for our lesser Armageddon: before we win the battle which tells the world the strength of faith, and makes visible our latent identity. And, first of all, would it not be a great help to union if we more frequently adverted to our many unities? if we dwelt more on our common Lord, our noble cause, our glorious brotherhood, our one comprehensive home? A good ruler is himself a powerful unity. The heroic sovereign, who spares not himself for his subjects, but freely perils his life for his realm and his people; the righteous prince, who, with even hand, dispenses justice to the rich and the poor; the condescending monarch, who notices every service so promptly, and rewards it so graciously, that he spreads his presence through a populous realm, and lives a daily image in a fond nation's fancy; this ruler, of wisdom so lofty, and disposition so kind, makes all his lieges sharers in his fame, and proud to be the soldiers of Alexander, or the servants of Solomon, feeling it a delightful distinction to be the subjects of Alfred or Charlemagne, of Gustavus Adolphus or Haroun al Raschid, in enthusiasm for such a prince they are knit into an intenser nationality. But, brethren, who is our sovereign? To the Son of God, each of us cherishes a sentiment which he entertains to none besides. For us, He not only hazarded His life, but gave it. On each of us He bends an eye of affectionate attentiveness; and, even in

the heights of glory, one great business with Him is to forward our welfare here below. And from time to time, if not continually, we are conscious of a strong attachment to Him. We love to think of His dearly-won and wondrous exaltation. We sympathise in His blessedness; we rejoice in the ongoing of His cause; we are glad, because Jesus is glorified; we feel it by far our happiest distinction to be the subjects of such a sovereign; and when we know for certain that another man feels the same emotions towards this Saviour which thrill our own bosom, our soul goes forth to him. We may have had a strong prejudice against him; but our cause is noble; it is to make this bad world better; it is to propagate God's truth, and extend God's glory in the earth; it is to narrow Satan's empire, and extend Jehovah's supremacy; it is to carry out the mission which Immanuel commenced, abridging more and more the boundaries of moral evil, and advancing the boundaries of blessedness wider and yet wider; it is to prevent sin and diminish sorrow; it is to save souls, and create joy for the angels. It is to follow after whatsoever things are humane, whatsoever things are holy. It is to share on earth the Godlike prerogative of wiping tears from eyes; and as we cannot say the beatific word ourselves, it is to bring penitents to the feet of that Saviour who will say it, "Go in peace: thy sins be forgiven thee."

And ours is a glorious brotherhood. "One is our Master, even Christ; and all of us are brethren." The humblest Christian may exult in his fraternity. I am slow of speech, but I have had eloquent brothers: Robert Hall and Thomas Chalmers were both my brothers; and so was Chrysostom, and so was Apollos. I am no poet, but my brothers, Isaac Watts and Charles Wesley, wrote some very good hymns,—and still better my older brother, the shepherd of Bethlehem. I can give you no right idea of living Christianity,—the sunshine of habitual communion with God, and the bright impressiveness of his visage who daily looks to Jesus; but I wish you had known my brothers, Edward Bickersteth and Robert M'Cheyne; or those elder ones of whom I have heard so much, but whom I never saw,—for they were gone ere I was born,—the disciple whom Jesus loved, the man after God's own heart, the patriarch who walked with God. It does me good to think of them, and when I think of them my spirit cleaves in love to you—for you are also one. Shake hands. We must not part. Your dress is different, and I did not like your provincial accent. But, beloved, we are both the sons of God, and

it doth not yet appear what we shall be; but we know that when our Elder Brother appears, we shall both be like Him, for we shall see Him as He is. And then, the same comprehensive and blessed home awaits us. In the Father's house are many mansions; and for each disciple a place is prepared already. Within the courts of that great palace there is a several dwelling-place prepared for each; and could we get a glimpse into the New Jerusalem, we should see the places all appropriated—we should see the mansions of which Abel and Enoch took possession long ago, and we should see others still waiting for their tenants. And should we find, on adjacent compartments, names that we scarcely expected to see in such close proximity; for instance, should we read "Luther's mansion" next door to "Calvin's mansion," it need occasion no perplexity; for outside the whole we read, "The Father's House;" and, whatever may be the feelings connected with the self-contained and separate mansion, there will be a feeling more intense connected with the happy and all-inclusive home.

But if I were asked what are the great desiderata towards increasing Christian union, I would mention these three—a higher standard of personal piety in individual Christians; a special cultivation of magnanimity and good sense; and a higher platform of spiritual attainment throughout the churches generally. The true attracts the true, but still more intensely does the good attract the good; and when a man is both sound in the faith and lovely in his life, he carries an irresistible charm.

And the best promoters of Christian union are those who concentrate, in their own persons, the greatest number and the least harmony of Christian graces. If a man be sound in the faith, but in his temper is splenetic or sulky; or if his temper be sweet, but like a chameleon's complexion; if his creed is ever coming and going; if he be free with his purse, but a tyrant in his family; or if, after a long prayer, he goes away and devours a widow's house; instead of being a promoter of Christian fraternity, such a man is a problem for Christian charity. Whilst, on the other hand, a holy and warm-hearted Christian, a man really born from above—a man saintly without sanctimoniousness; whose religion needs not to be put on, because it comes out; a new man of the right proportions—complete in Christ—lacking nothing; the less devout because he is so active, or the less gentle because he is so valiant, or the less humane because he is so loyal to his God; such a man, just because he is

a constant commendation of the Gospel, is a perpetual and powerful promoter of Christian union. And in order to see how much more attractive is goodness than talent, nay, to see how much more potent is the spell of a common spirituality than even the wondrous talisman of a common theology,—I ask my Nonconformist brethren if they do not feel more attracted to the church of England by Henry Martyn's saintliness, than by Warburton's logic or Barrow's rhetoric, or even than by Horsley's orthodoxy? And in an assembly where there are few Baxterians—where few minds are cut in the polyhedral facets which would fit exactly into the casket of his peculiar creed—to an assembly theologically distinct from the great Puritan—I put it, if they do not feel so spiritually drawn to him, that although most of us might have a dozen of his contemporaries who represent our creeds more closely, we cannot name the man of God to whom our hearts yield a holier or more tender homage? Let us covet earnestly the best gifts; for the church which is richest in truth and goodness, which contains the greatest number of members, will be the most attractive, and the most responsive to the holy attractiveness of others;—the most easily loved, and the mightiest in the art of loving.

Next to goodness, let us follow after wisdom. We have lost many a golden opportunity from forgetting the Master's precept, "Be wise as serpents." The children of this world are wise in their generation, and in business and in politics they carry their point by merging, for the time, personal pique and local quarrels; and when we read the history of a great revolution effected by worldly men, it is lovely to find that it is usually the triumph of good sense—a host of private wrongs and individual resentments sacrificed on the altar of the public interest. On the other hand, it is deeply humbling to know the sectarian punctilios and individual animosities to which the cause of the Redeemer has been frequently postponed. The congregations that have split, the societies that have broke up, the public movements which have stopped short, because some Diotrefes could not carry his crochets. The battle has been lost whilst rival chieftains were discussing precedence, and the walls of Troy have stood day after day, whilst the polemical Achilles has sat in his tent lamenting his darling Briseis. And, perhaps, next to holiness of life, there is nothing which ministers should more inculcate, or more strive to exemplify, than the good sense and noble magnanimity of which the Gen-

tile apostle was the splendid example. All things to all men, we would surely gain more;—applying to the questions of the day his Rule of Three—what Christ is compared with me, so this opportunity of advancing His cause is compared with this opportunity of self-vindication or personal triumph. A tender conscience is always a personal blessing; but when it is not united to an enlarged understanding, this personal blessing often becomes a public inconvenience, and it is much to be feared that a weak capacity, or a morbid self-esteem, is often petted and canonised as a tender conscience. At all events, it is possible to make the meshes of the cullender so small, that whilst you are straining out the gnat, the camel will run over. And yet, whilst it may be truly said to a united church what Caleb said to a united camp, "Let us go up at once and possess the land, for we are well able to overcome it;" whilst we would say that it was in the power of the Evangelical churches, a few years ago, to rescue from Socinian occupants a multitude of chapels which are now handed over conclusively to the teachers of the God-denying heresy; whilst it was in the power of British Christians—had they been heartily agreed as touching that thing—to secure the rest of the Sabbath for the Post-office clerks and letter-carriers of the empire; whilst it is in the power of the British churches to send to next Parliament a phalanx of Christian patriots, who shall primarily represent neither the agriculture nor the commerce, neither the Conservatism nor Liberalism, but the religion of the realm; whilst it is in the power of the church of England laity even—without any other help—to expel from the English church and the English colleges the Popeless Romanism, the sacerdotal antichristianism, which has invaded them; whilst it is in the power of the confederated Christianity of England and Scotland to win toleration for our co-religionists in every country of Europe: I feel profoundly, that before we can be brought to such or similar co-working we must all grow better men. So to speak, there are some things which the church can do for itself; and there are other things which it can only do by asking its living Head to do for them. It can only rise above itself by asking God to raise it.

There are two ways of adding to a church. One is by a process of outward extension, the other by a process of spiritual elevation. At this instant, there are vast tracts of country which have been reclaimed from the ocean by a system of embankments and gradual encroachments, by the filling-up of shallows and the walling-in of miry flats.

The consequence is, that there are some regions whose average elevation is little above tide-level, and which, but for the strength of their sea-bulwarks, would speedily become a watery waste. But there are other lands, to which no such artificial augmentations are making, and yet they are gradually enlarging. And the reason is, that a vast upheaving force is slowly lifting them, in one mighty mass, from the centre to the shore, and gradually placing them farther and farther beyond the mercy of the waves. The process of artificial extension has its limits and its defects. Run out your ramparts and moles, till you have enclosed every sand-bank and shallow, and it may be a pitiful acquisition after all, a melancholy marsh of brackish water, covered with its own dreary vegetation of sedges and samphires, and flowerless weeds. And build your sea-dykes ever so high, and still you are not secure; for a roaring spring-tide and a furious storm may ply their enginery till breastwork and breakwater can hold it out no longer; and the exulting ocean careers through crumbling streets and quaking fields, and, when the morrow dawns, the muddy tide may be spinning its boulders over a new Goodwin Sand. But let the winds blow and the floods descend on your uplifted continent, and they are only those who wander along its cliffs who notice the crash and the uproar of the ocean artillery, whilst the inhabitants of its inland dells pursue their calling, all unconscious of the hurly-burly round their border. Man's process is the process of mechanical extension; God's process is the process of dynamical elevation. Man may erect a church, may map out its territories, arrange its polity, and fix its standards; and he may even bestir himself to recruit its ranks with crowding proselytes; but it is the church's living Head alone who can lift its membership into the region of a lofty spiritual mindedness, and in the very doing of this add to His church of such as shall be saved the only members which she is sure of never losing. For just as in the grand process of an island's simultaneous elevation, it is impossible that her mountains and lofty regions can be uplifted, without a corresponding elevation of her plains and valleys; and as it is impossible that these can be raised higher without a reprisal on the surrounding sea, without making that dry land which was the ocean bed before; so it is impossible that the more lively membership of a church can be carried aloft into a region of unwonted spirituality or activity, without elevating, more or less, the spirituality and activity of all Christians.

men around them; and as impossible that an entire church can be raised to a loftier pitch of faith and holiness, without a new zone of recovered territory ascending from the troubled sea of the world around her. Should the Lord thus elevate the church, that elevation will be the answer to Jabez's prayer; that elevation will "enlarge the coast," and withal ensure its permanence. For just as I say, give me our own sea-girdle of bluff headlands and granite walls—for when the waters roar and are troubled, it is they that keep the briny billows from our scented pastures and corn-clad vales, and which, though every artificial rampart were swept away, would leave us still a large and happy land; so I say, give me within the church a bold decision and a burning zeal, a high morality and a fervent devotion, and in that day, when the waters of an exulting anarchy may be clapping hands over the low countries of Christendom—over many an old system, and many a formal institution—God's Zion will stand forth unscathed amidst the surging uproar, the river of her peace still flowing, and her own God still reigning in the midst of her.

And then, from this process of simultaneous spiritual elevation, another result would follow. Divided churches would find that they are really one. Were a fiat of the Great Creator now to lift our own and the neighbouring coast, with the entwining ocean-channel, a few fathoms above their present level, the "natural enemies" would find that they were not only neighbours, but the same mainland. And were that process inverted which is at present allowing a vast continent on the Southern Seas slowly to subside, so that the Sandwich and other isles are merely its windling peaks, maintained above the

water's edge by the labours of the coral insect—were that process inverted, and the land that for ages has been slowly settling down, to be suddenly uplifted again—how astonished would those rude barbarians be who have hitherto warred for their insular independence—how astonished would they be to find, that, instead of occupying each his sea-girt isle, they were only inhabitants of adjacent mountain-tops!—so, at this moment, the Evangelical churches are many, and each is begirdled with its own seclusion and sundering flood—its own polity, its own prejudices, its waters of separation. And yet, in reality, each scriptural church is only a several summit of one vast continent, for the present submerged and inundated—a separate peak of that great mainland which has the Rock of Ages for its root. And soon as it pleases God—soon as the Divine Spirit shall move on this troubled deep, and blowing back the waters, make the dry land appear—soon as His elevating energy shall speak the word, "Arise, shine," we shall see church by church emerging, and as the zone round each extends and widens, those that once seemed several islets in a driving sea will find themselves only several summits of the same vast continent. The churches will discover that the church of Christ is one. Lord, speak the word. Say to us, "Arise, shine." From the depths of our carnality, and from the bitter waters of long contention, raise us nearer Thee, and so unite us to one another. Then violence shall no more be heard in our land, wasting nor destruction in our borders; for even the world shall be able to record heaven's autograph on that New Jerusalem—our walls shall be called Salvation, and our gates Praise.

## ON THE PRINCIPLES OF THE EVANGELICAL ALLIANCE.

BY THE REV. RALPH WARDLAW, D.D.

The present, as might have been anticipated, is the largest meeting of the Alliance we have yet enjoyed. We have an increased attendance from other countries; and, in the very hope of meeting with those foreign brethren, looking them in the face, giving them the right hand of Christian fellowship and love, hearing their voices, and recognising our union with them in common acts of social devotion, an increased attendance on our own. This is just the way in which the grand object of our Alliance is to be promoted. That object is—the enlargement, I was going to say, of Christian union; it, in truth, there can be no enlargement

of that, unless by the addition of converts to the faith of the one Saviour. Whenever any sinner, by faith in that Saviour, becomes a child of God, he becomes, in the same moment, a brother in God's spiritual family; bearing the same relation to every member of it. He cannot be God's child without being the brother of all the other children. This is the only enlargement of Christian union. All believers are one. When we speak, therefore, of the enlargement of Christian union, we must be understood as referring, not to the fact, but to the feeling. We are one. We know that we are one. The object of the Alliance

is to make us more extensively, and more warmly and vividly, feel that we are one. And the more we feel this, the more we shall come to experience the truth of the adage, that "Union is strength."

In proportion to the numbers who have seen their way clear to connect themselves with the Alliance, I think I may say, with the utmost confidence, the success, in this respect, has been complete. The sentiment and feeling of union has been confirmed and extended. The universal experience has been that of sacred delight, in feeling and witnessing the uniting energy of the grand elementary truths of the Christian faith overcoming the severing tendencies of the points of belief and of practice, in which the believers of those truths happen to differ. Every fresh gathering draws out into more fervent utterance the apostolic benediction and prayer—"Grace be with all them that love our Lord Jesus Christ in sincerity!"—"all that in every place call upon the name of Jesus Christ our Lord—both theirs and ours!" Here is the great bond of union. We wish to feel it as Paul felt it—"Both theirs and ours!" "One Lord!"

I cannot but think it an unreasonable complaint, on the part of those who have not felt it their duty to take part with us in this association, that we have not succeeded. We have succeeded. We have succeeded, to the full extent of our association. That we have not succeeded further is not our fault, but theirs. Had they joined with us, our success had been all the greater; for we are well assured that in that case their experience would have been the same as our own. And their alleging failure of success is just as if, in Nehemiah's time, a number of those who should have put their hand to the work of building had kept aloof, and then complained that the wall made slow progress. And for my own part, beloved friends and brethren, I regret their not having united with us in this hallowed association not on our account only, but on their own. I cannot but feel, amid the delights of such assemblies as these, that those brethren who keep aloof from them, are inflicting upon themselves a great privation, and practising, unconsciously, a large amount of self-denial. And, therefore, when it is principle that keeps them back, while I honour them for acting conscientiously, and would think the better of them, instead of the worse, for their conscientiousness, I can only wish they were led to see differently, and to feel themselves at liberty to partake with us in the treat of Christian communion which these meetings afford.

In saying these things, I am far from meaning to charge those brethren with any deficiency of large-heartedness. They may love us members of the Alliance just as much as we love them, though they are not members of it. They may embrace in the arms of their Christian affection, just as warmly as we do, the whole family of God. I must, however, be allowed to express my wonder, as well as my regret, that principle should keep them out of an Alliance of whose fundamental constitution the sacredness of principle is one of the essential articles. No man requires, in uniting himself with the Alliance, to compromise, or to put in abeyance, any sentiment whatever he may hold, either respecting Christian truth or Christian practice. I, for one, can affirm, that from the time of the formation of the Alliance till this hour, I have never had the slightest feeling of restriction. The moment that I was made to experience any such restriction—any, even the slightest encroachment on the most perfect liberty of giving forth, in whatever way, aught that I esteemed to have the sanction and authority of the one standard of truth and duty—would, I am free to say, be the moment of my resignation. But what I have never hitherto felt, I have no apprehension of ever being made to feel.

I have referred to the one object of promoting Christian union. Into the questions relative to Alliance action, in its various departments, I cannot now enter. It has been done, and done well, by others. But I must be allowed to pity the man—and to pity him only the more that I love him as a brother in Christ—who does not regard the promotion of the feeling and operation of affectionate union among the disciples of the same Saviour, conscientiously severed into sections by their varieties of conviction, as quite an adequate object, in itself, to justify such gatherings as those of this Alliance. He must have a lower estimate than I have of the magnitude and the ultimate practical influence of that object. We would that all our beloved brethren in Christ were congregated with us; that so our Alliance might be the more appropriate type and prelibation of that heaven where our union is to be perfected. It is very true that this is what the church on earth ought to be. But, seeing fellow Christians must work out their respective convictions, and, if they do so, must do it in separate sections, differing and opposite views necessarily preventing amalgamation in following them out—should it not be at once the more desirable that we should attain it, and the more delightful when it has been attained, a common

ground on which, while each following our respective courses otherwise, we can assemble and consult, and pray and act together. And such is our Alliance. But after the various interesting and able papers and addresses that we have been privileged to listen to at former meetings, to say more in vindication of its principle and operation would, indeed, be a work of supererogation.

I remember hearing, in my early days, of a Churchman and a Scotch seceder, soon after the secession, towards the middle of last century, conversing together; and when they could not agree, the former said, with a good-humoured smile, "Well, my friend, of one thing we are sure, there will be no seceders in heaven." "I beg pardon," replied the other, "they'll be all seceders there together!" The good man, meant, of course, that his views would there be found to have been the true and scriptural ones. And we all think so. We should be insincere and inconsistent, if we did not. What we now believe to have the sanction of God's Book, we cannot but believe will, in heaven, be seen by all to have been true. Only, if we have in us the spirit of our Alliance, we must still admit our fallibility. We think we are right, but we must admit the possibility that light may be thrown in heaven on topics on which we have differed on earth, that may modify and even reverse our convictions. "Now, we see through a glass, darkly; but then face to face. Now we know in part; then shall we know, even as also we are known!" O, the prospect of that world of light and life, and love and purity, and liberty and joy, and perfect and universal union! All shall be one there. In a higher sense far than ever on earth, the multitude of the redeemed shall be "of one heart and of one soul." And it is delightful to think that, when the number shall come to be at the greatest—when it shall be "a multitude which no man can number"—the unity shall be the most complete. When all the ransomed family, from Adam to its youngest born, shall be gathered into one—they shall be one indeed. Not one discordant sentiment or feeling, not one silent tongue, and not one jarring note, in the universal song. Not one element of alienation or coldness in a single bosom of all the ten thousand times ten thousand, and thousands of thousands, either of unfallen angels or of recovered men! Not that there will be a tame monotony of character, but an endless variety amidst the undivided unity—the diversity never such as to engender a single feeling of jealousy or distance—each, n all around him, amid the diversity that

is essential to creatureship, and, I may add, to the real happiness of creatureship, seeing the image of the Divine purity and love. O let us seek, by the frequent contemplative anticipation of that world, to draw down more of its characteristic spirit into our hearts, while we are on the way to it. And in all the relations of life—in the family, in the church of God, and in the world—let this "meetness for the inheritance of the saints in light" more and more appear! And among other spheres, let it be exemplified in the meetings and the operations of the Evangelical Alliance!

The subject, it appears, for this morning's conference is Popery. Popery, amongst other grounds of its "vain-glory," glories in its unity. In opposition to facts unnumbered in past history, it continues to assert and re-assert that unity, well-knowing how far the boldness and reiteration of the assertion will go, in inducing an unthinking world to acquiesce in its truth, and adopt the term as one of that church's characteristics. Popery knows not how to blush. We need not go far back, or far away, for an exemplification. Was there a blush on the cheek of the self-constituted "Primate of all Ireland," when the other day, looking history and the world in the face, he gave public utterance to the following most veracious sentences?—"Wherever the Roman Catholic church has prevailed, there civil and religious liberty has followed: wherever Catholicity has been superseded, there slavery has followed. Thus it has been, in every country, since the beginning of Christianity." Such is the historical truthfulness, and such the unpresuming modesty of the Papacy! And its unity is demonstrably as shameless a fiction as its liberty. It has no existence. It is a word with no corresponding reality. Popery, as far as it can, hides its differences, and says it is one—lying for the benefit of the church being avowedly a Popish virtue, an acknowledged and vaunted principle of the morality of Antichrist. The more I think of that system, the more I shudder at its horrors, both as it affects God, and as it affects men. But at present I speak only of its pretensions to unity. They are pretensions, and no more. As for us Protestants, we glory, and we have good reason to glory, in our right of private judgment. The unity of compulsory ignorance and of prosy thought and prosy faith is none of ours. "We are not of the night, nor of darkness." As arising from the free exercise of this heaven-bestowed right, for which every man is accountable, our differences become so far, instead of a cause for shame, a ground of exultation and



glorying. That one man, or even many men, should think wrongly, is better than that thousands and millions of men should surrender their intellects, and, on the subject on which of all others it is the most important that they should think and believe for themselves, to let others think and believe for them, and fancy they thus exonerate themselves of their responsibilities. While we are not ashamed of our differences, as being the proofs of freedom of thought, and disown and throw off with indignation the shackles which Popery imposes on human minds, that which is wanting, amidst all these differences, is just this one thing—such an appreciation, in all our minds, of the value of “the truth as it is in Jesus,” such a deep conviction and feeling of the incomparable superiority, in importance, of that truth to all our points of difference—how important soever in their own places these may be—as will effectually overcome their separating tendencies, and bind us together in spite of them; and thus render our very differences the means of making the truth’s uniting power the more strikingly apparent. And this is the principle of the Evangelical Alliance. It brings together, from the four quarters of the world, brethren in Christ, who would otherwise have continued strangers to each other, of all varieties of denomination, holding the great principles of evangelical truth. They are made to feel that though separated by intervening oceans and continents, they are united in principle, in affection, and in hopes; that though members of different churches, they belong in common to the “general assembly and church of the first-born, which are written in heaven;” that though citizens of different countries, and subjects of different earthly Governments,

they have, all of them, one country and one King; that heaven is their common birthplace, and their common home; and that the sceptre to which they have all, how unknown soever to one another, vowed a common allegiance, is that of Him who “hath on His vesture and on His thigh the name written, King of kings, and Lord of lords.” This, I repeat, is the Alliance principle. For this we love it, and for this, the oftener we meet, we love it the more, and feel the more regret that its attractions should not be more generally felt and yielded to, and the more reluctant to admit the thought of its being dissolved. For the oftener we meet, we feel the more pleasantly the blessedness of union, and anticipate, with emotions of the liveliest joy, its perfection and perpetuity. We sing with the greatest oneness of heart—

“O how good the hallowed union,  
O how sweet the pure communion,  
Of the family of God;  
When in peace together dwelling,  
Kindred love each bosom swelling—  
This is pleasure’s blest abode.

“Rich the sweetness, far transcending  
All the costly spices blending  
On the head with mitre crowned;  
Down the sacred vestments flowing,  
O’er the rich embroidery glowing,  
Breathing balmy fragrance round.

“Lovely as the dews of morning,  
Hermion’s sacred mount adorning,  
All in fresh and sparkling pride;  
Soft on Zion’s hill distilling,  
Ev’ry sense with pleasure filling,  
Spreading joy on every side.

“Zion!—’tis Jehovah’s dwelling,  
There, from purest fountains welling,  
Flow the streams of peace and love;  
Israel’s wants and woes redressing,  
There the Lord commands the blessing—  
Everlasting life above!”

### SERIES III.—PAPERS ON INFIDELITY.

#### ON INFIDELITY IN GERMANY.

BY THE REV. F. W. KRUMMACHER, D.D.,

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In being requested to give a description of the religious state of my native country, I feel as if I had to describe “a new fall of man.” I am almost inclined to use the lamentation of the prophet, when he says, “How art thou fallen, thou beautiful morning star!” The religious history of my people is described in the 16th of Ezekiel; nevertheless, the chapter ends with the promising words of the Lord, “I will remember my covenant with thee in the days of thy youth, and I will establish unto thee an everlasting

covenant.” The Germans being of a more contemplative disposition than other nations, received a mission in the kingdom of God, conformable to their before-mentioned disposition. This may be seen from the manner in which the Romish hierarchy depended upon their German dioceses, which were well noted for earnestness and fidelity in faith, as upon the strongest barriers of their power and government. In the middle age, the flower of Paradise in its holy mystery, unfolding itself in its liter-

ture, paintings, and architecture; and again, the work of the Reformation—which proceeded not so much from cool reflection, as from the warmth of the inmost feelings of the heart—yes, the work of the Reformation, with its deep theology piercing into the inmost recesses of the Word of God—and then their holy and heavenly hymns—all these considerations put it out of all question that the Germans, beyond others, are a people of Christian depth.

The German people first began to swerve from the holy path into which the Lord himself had directed them, in the first century of the regeneration of the church, and indeed in the last quarter of that century. Yes, my dear brethren, Luther, that bright light of German Christianity, and the middlepoint of its nationality, had scarcely left his platform, when it appeared as if he had taken with him a great portion of the regenerating spirit that rested upon him, and which, like a living water, had flowed from him upon those who surrounded him. A sudden stoppage began to take place in the living stream, which till now had run through the young church. The holy warfare had been accomplished, and the result was a glorious triumph. Confessions and sacraments, in the primitive Christian form, were the booty of this triumph, of which the victors were most justly proud. There was cause of rejoicing for what had been gained, and anxiety was likewise necessary for its conservation. But it was also necessary to be preserved from the temptation of looking upon the outward possession of the regained treasures of the church, as a sufficient reason for inward quietude respecting future judgment and eternity itself.

The evangelical treasures of grace are not the possession of man by general inheritance of the church, but only by an inward and spiritual regeneration: unfortunately, however, this simple truth was placed in the background of the conscience of church members; and the false opinion, that they already possessed, in the form of the purified church order, that which makes one acceptable and pleasing before God, had gained the ascendancy. The Gospel was treated, by degrees, more and more as a law; and the transition was found the easier, as by the formation of the Protestant States the *juridical significance* of the confession gained ground. We admire the works on doctrine, which were produced in Germany in the sixteenth and seventeenth centuries; but we mourn over the one-sided views with which the religious interests, by degrees, turned exclusively to the intellectual and scientific side of Christianity. The period of formal stagnation and blind

orthodoxy entered the church. The flag of truth widely unfolded itself, but there was neither bloom nor blossom under its shade. The lights of knowledge shone clearly from the heaven of the church, but as cold stars of the North Pole, and not as the bright sun, producing life, and fructifying it.

Amidst all the brilliancy of knowledge, there prevailed throughout the parishes a spiritual death, and a want of discipline was in all ranks the order of the day. The degree of religious stagnation which then reigned in Protestantism, may be seen in the mighty reaction with which a single attempt to create a revival in the dead church was received. The man of God, John Arndt, the celebrated author of "True Christianity," who preached the necessity of a new birth and regeneration in order to be saved, was obliged to see himself considered, by his own church, an enthusiast and a fanatic; and amongst all the theologians of his time, it was the excellent John Gerhardt alone who dared to stand up boldly as his defender. No better fate, nearly a hundred years later, awaited Philip James Spener, who was so richly imbued with the Spirit of God. This man, who only aimed at a living and practical Christianity, declaring that one of the head and tongue would never save a soul, and preaching this simple and clear truth, was soon branded by his fellow-men with the name of "The Father of the Pietists," and found his most bitter enemies, not among Libertines and Antinomians, but where they certainly ought not to have been found—among the honourable ranks of his orthodox colleagues!—yes, among the theological leaders of his church.

Until this time, the oppositions and dissensions existing in the Protestant Church were confined within the pale of its confession. All parties were of one opinion as to the infallibility of the confession. The nature, and not the object, of saving faith was the topic of discussion. The question was not *if*, but *how*, one must believe, to be saved. The time, however, was not far distant, when the antithesis was still more dangerous. The more the theologians were accustomed to treat the dogmatical subject in only an intellectual and scientific manner, so much the more the danger appeared of their entering into a scepticism for which they were the less prepared, as they were wanting in the weapons of defence and preservation which an inward experience of saving faith affords.

It is remarkable, that even the later heirs of the former pure and sound evangelical principles of Spener (against either their will or knowledge) contributed their mite

in preparing the cradle for the monster Infidelity, through which we shall soon see the German church laid waste.

They were the means of so doing, being governed by their zeal in defending practical Christianity, not only beginning to speak of the church symbols with a certain indifference, but also taking upon themselves to discern arbitrarily in the pale of Christian knowledge between essential and non-essential, and altogether to value religious knowledge less than they ought to have done. The seed of unbelief did not, indeed, as yet, lay in this opposition of the Pietists to church dogmas; but, nevertheless, this conduct rendered it the easier for the entrance of this monster which broke in from without.

England sent us her Naturalism, and France her Deism—principles which bore in them the seeds of all negative theories of later times, and which very quickly found on German soil their organs in such men as Edelmann, Barth, and others, on the frivolous side; on the more serious one, Mendelsohn, Reimanur, and Lessing; and, added to these, Frederick the Great, the royal protector and most potent propagator of infidelity.

These so-called free opinions spread with the rapidity of wild-fire. They found no opposition, either in a constitution conformed to the nature of the church (to which, as yet, in most German provinces it had not reached), nor in a union of the members on church doctrine; for this had been rendered disgusting to them by the sinful and fleshly manner in which the theologians had treated it for so long a time. The old church doctrine was given up, in a light and trifling manner, for the new wisdom, that represented human knowledge as a sufficient fountain for all truth, the free will of man as the independent factor of all moral good, and which bound salvation to the good works of man, and knew not how sufficiently to praise the natural goodness of the human heart.

Thus the doctrines of the church in her most essential articles were denied; and even if this denial did not so distinctly appear in the whole, as upon the platform of theological science, and in the literature of the day—and, indeed, if apparently the proper worth was left to the symbolical books—it was only because an anxiety was at that time felt lest all the members of the church should not have reached that degree of intelligence which would make them capable of accepting and valuing the new interpretations of Scripture.

The German people were indebted, besides, to their own natural, deep and religious feelings, and to scattered voices in the wilderness,

which in a happy hour warned them against the fall, upon the brink of which they stood, that they were not immediately drawn away to join the radicalism of a Shaftesbury and a Tindal, and the libertinism of a Voltaire.

Among men who prevented the nation from falling, I name not only Hamann, Claudius, Gellert, and Lavater, but also the philosopher Kant, who, to judge him according to Christian principles, was a heathen; nevertheless, as the consistent representative of practical reason and conscience, he was, in the hands of God, a blessing; yes, a sort of new Moses, and a schoolmaster to bring men to Christ, through his categorical imperative, which persisted in morality and virtue.

Theology, both scientific and popular, now appeared for a long time as the slave of Kant's philosophy, thus robbed of its dogmatical contents, and in possession only of three ideas—God, Freedom, and Immortality; which Kant supported, as the postulates of practical reason.

This theology was believed to be far above church doctrine, as above an absurd web of nonsense; and whenever it met with an article of the same in a biblical text, it knew how to bend it out of the way, or to turn it into a trivial common-place of the so-called "natural religion," through all kinds of artful interpretations.

Rationalism,—or that form of theology which vindicated human reason as the decided authority in religious subjects, denied the supernatural Revelation and the necessity of salvation to man; disputed that God was able to work miracles; and only accepted Christ as the teacher of natural religion and of a better morality;—ascended from the middle of the eighteenth century in Germany to such an extended dominion, that the few isolated believers in Revelation began seriously to fear that the Lord might have determined entirely to extinguish from his holy temple the light of the Gospel.

It is true, that a reaction against the negative principles of the times was not wholly wanting. I only name the preachers in the wilderness—Klopstock, Gellert, Hamann, and Claudius. These men only found in small circles a willing ear, and were not able to stem the flood of unbelief which continued to rage with such rapidity. The new school of philosophy, of Fichte, Jacobi, Fries, and Schelling, brought the hitherto despised Christianity so far again into honour, inasmuch as they valued many dogmas of the Holy Scriptures, and likewise the church theology, which the unbelief of the times had driven from them, as symbolical envelopes containing deep thoughts worthy of fresh attention; or, as they termed it, they received single forms of Scripture as welcome

vessels for a new train of thought. If this philosophy did indeed assist in paving the way for a return to the Gospel, still it was but in the circles of the higher and more instructed classes; and their merits of Christianity always remained only negative, as, notwithstanding all appearance of acknowledged Christian ideas, they still held fast to antichristian principles, stating that, besides the knowledge which dwells in the human spirit, there was no other truth, and that, as truth, they could only accept what was already to be found in an enlightened conscience.

The enthusiastic reception which the first French revolution likewise found in Germany (it being regarded as a glorious triumph of true humanity), is significant of the degree and circumference in which the Christian principles were already buried in this nation. Notwithstanding, God had not abandoned his backsliding people. He now made them feel the anger of his love, and permitted the severe judgment of foreign tyranny to come upon them. It was, it is true, for a long time that one was obliged to exclaim, "Thou chastisest them, but they do not feel it." A clear or misty knowledge of wrong, however, awakened in thousands, and God permitted grace before justice to take place, and glorified himself in the victories of the "war for freedom."

A sudden change of sentiment favourable to Christianity now took place among them. The hand of God was acknowledged in their miraculous deliverance from the Gaulish tyrant. They gave glory to God, and confessed with repentance the guilty apostacy which they had committed against Him and His Holy Word. A decided desire was soon manifested to return to the Gospel, although, to the mass of the people, it was as enveloped in clouds. However, the cross of Christ was again the sign, to which all pious feelings turned. Poets, such as Max von Schenkendorf, and others, gave wings of expression to their dark feelings. One man, however, lent the same a more positive substance, conducting back to the proscenium the almost forgotten historical Christ, if only considered as the most perfect flower of humanity, and as the sinless ideal of all human excellence. Notwithstanding, he raised Him to the centre of all religious knowledge, and recommended Him to the love and enthusiasm of his contemporaries in a manner which struck the mockers dumb, awakened the indifferent out of their religious apathy, not only satisfied the Rationalists, but even sometimes, in a certain degree, baptised them as with fire, and on many sides awakened new sympathies for Christianity, theology, and the church. This man was

Schleiermacher. It is true that his theology was far from being identical with that of the Bible and the church. On the contrary, it again presented itself as a Christian Rationalism; setting aside its pantheistic inclination, it was justly reproached for not understanding the nature of sin, for only considering a sinless man in the person of Christ, and for not leaving untouched one of the church doctrines—not esteeming them as given from God, but only as expressions of human knowledge and piety. Notwithstanding, Schleiermacher's merits in relation to the spread of the Redeemer's kingdom are beyond all question; for, first, he conciliated science with religion—yes, he verified the sentence, "that true science cannot be irreligious;" secondly, he prepared the throne again for Christ, as the moral regenerator of the world, in the hearts of the people; and, thirdly, he gave the first impetus to a new and deep-believing theology, as his scholars, Lücke, Nitzsch, Twesten, Sack, Tholuck, Augustus Neander, Julius Müller, and others, prove.

The jubilee of the Reformation, in the year 1817, afforded a most joyous spectacle for a promising religious raising of the people. But, at the same time, a severe conflict united itself to this jubilee, which brought to light how very little, in general, the conscience had been awakened to discern in what the true spirit of Christianity consists.

Pastor Harms, in Kiel, proved, in his celebrated thesis, the contrast between the rational theology, not only of Brettschneider, Wegscheider, and their party, but also in many parts of that of Schleiermacher, and drew the attention of the public to the perfidy of which numberless preachers had been guilty, through denying the symbols of their church. This conflict—to many, a conflict *pro aris et focis*—was combated by them with the greatest bitterness, and thus became a blessing to the church, as it brought again to light, out of the realms of forgetfulness, the eternal and fundamental truths and facts of salvation, and in this manner showed to thousands the sure coast on which their longing souls could cast anchor. Yes, my brethren, if theology began from this period to form itself more positively, an impetus thereto had laid in the church emotions which the thesis of Harms called forth.

Notwithstanding, if we compare the later progressions in Germany with the high expectations entertained after the "war of freedom," we cannot conceal that those expectations were far from being realised. We will not here seek the reasons through which it was possible that an apparently promising religious movement could so soon be at a stand-still—yes, and for the mass of the people turned quite on the

opposite side. Enough that this did indeed happen. The promising and lovely spring decayed without bringing forth the anticipated harvest. A lovely unfolding vine brought forth more briars and thorns than ripe grapes.

After the vulgar Rationalism had been deprived of its citizen right through the deeper school of philosophy, and particularly through the theology of Schleiermacher, the philosophy of Hegel obtained ascendancy, and pretended, with great assurance, to have exclusive sovereignty in the empire of thought.

Under the pretext of affording new supports to Christianity as the absolute religion, he imperceptibly perverted it into his own negative creed, presenting such a solution of certain conflicting ideas—God and man, here and hereafter, death and eternity, holiness and sin—that he deified man, denied a hereafter, set aside the immortality of individuals and only vindicated the immortality of the race in general, and represented sin as a passage to virtue. From this philosophy proceeded the faction of Radicals, those violent opponents of all holiness, who were generally called “the left-hand school of Hegel.” Among the leaders of this school, David Strauss is the most celebrated. He was the man of whom it was once justly said, “That he already received the Gospel, wounded and bleeding from all its veins, and that he had been the Antony who took away the garment from Cæsar, so that all could perceive the wounds with which the holy body had been pierced. Men such as Feuerbach, Bruno Bauer, and Arnold Ruge, deserve the sad glory of having surpassed Dr. Strauss in the boldness of his negation. After these men, who themselves possessed no kind of Christian principle, had, as they thought, gnawed the Holy Scriptures with the piercing tooth of a demoniac critic, they preached their new pantheistic heathenism from the roofs. In making self a god, and in deifying that beloved I, they robbed God of his personal Deity. They called futurity the last enemy which is to be destroyed. They applauded the emancipation of the flesh, and presented to the world a material Utopia, instead of a heavenly blessedness. Thus the unbelieving theology had reached its summit in Germany, and had arrived at entire antichristianism. What God’s holy word predicts has been verified: “The sons of Adam, thinking themselves wise, became fools.” The more boldly unbelief appeared, the more believing reaction was fortified.

In the newest battles of spirit which are fought in German science, it is not the question if this or that Christian doctrine is still

to be esteemed, but if the whole Christianity—yes! if general religion—is to be or not to be.

I am now arrived at that point at which I must bring before you the subject put into my hands. I am to inform you of the religious state of Germany, and particularly of the reigning infidelity in my native country.

This monster appears in Germany principally in three different forms: as *Indifference*, *Rationalism*, and *Radicalism*. First, we find especially an indifference to all that is called religion in that mass of people with whom care and anxiety for daily bread exists. In this so-called proletariat, particularly in large towns, this indifference often borders on animal stupidity; the material wants fill the whole soul. The just complaints against the clergy lie principally in this state of things. Here the revolution gains with but little trouble its army. Nevertheless, in this sphere of labour, the Home Missions have of late displayed their works of love. The number of the indifferent are, however, unhappily not less in the circles of the well-instructed, and particularly among the functionaries of State. Besides that time which is necessary for the fulfilment of their official duties, they have but barely sufficient left for the more trivial dissipation which they find in literary and political lectures, and in social intercourse. In regard to all higher interest, Pilate’s question reigns,—“What is truth?” They believe that they are able to infer from the religious controversy by which they are surrounded on all sides, that in the region of supernatural things nothing certain is to be learned. They therefore consider it wiser not to enter upon their consideration, and passively to await what is once to be revealed as truth or as a lovely dream.

Nevertheless, the German race are too religiously disposed for us to entertain any fear that religious indifference should ever entirely prevail. Indeed, it does not prevail in Germany. But vulgar Rationalism, although refuted by science, still triumphs.

The being of God and an existing Providence is believed. Christ is looked up to as the wisest of men and the greatest teacher of morals. It is believed that true Christianity consists in the fulfilment of his commands, and salvation is expected as the reward of good works. These are the fundamental elements of the miserable theology, which up to this very hour is done homage to by the greater part of the German clergy, either openly, or under a veil. And this theology unhappily reigns in the greater part of our parish and grammar-schools. It

forms the highest religious sentiment in the literature of the day. It was up to the latest times favoured by most German Governments in opposition to the true church doctrine, and therefore we cannot wonder that it has become the theology of the people. Millions believe, in great simplicity, that with this theology they are good, nay, indeed, the only true Christians, and imagine that they are fighting for the Gospel in arguing against the doctrines of the Holy Trinity, the fall of man, the sinful state by nature of the human heart, the divinity of Christ, and likewise reconciliation through His blood, as against pietistical mysticism and mere nonsense.

There are others, who, indeed, well know that the Holy Scriptures do contain doctrines such as above described; but they imagine that they possess, in their bare and mean dogmatic notions, the pure and true kernel of the Bible, divested of the local, temporal, and national shell. It is quite natural that these people should not be distinguished by a love for God's house. According to their opinion, they require no religious instruction, as all religion conducts them back to such easy and comprehensive ideas. A so-called orator of the day, who shares their enlightened views, perhaps draws their attention for a time. True orthodoxy is unpalatable to them; yes, if even it approaches near them, it is an object of dislike and hatred.

In Berlin, which contains more than 400,000 persons, not more than 20,000 visit the house of God. The remainder, as far as our judgment allows us to infer, are, with more or less knowledge, attached to vulgar Rationalism.

There are German provinces, such as the duchies of Saxony, both the Hesses, Oldenburg, and others, which, with but few exceptions in preachers and parishes, are quite in a state of Rationalism, and who have lost all idea of everything scriptural. They are now enjoying the fruit of the so-termed "enlightened work," with which, during half a century, universities, schools and literature have been occupied. The symbolical church books, without having been officially put aside, are buried in entire forgetfulness to these people. The church catechisms, in nearly all parts, have been compelled to give way to mispiled books of instruction upon the Christian religion. A similar fate has also fallen on the beautiful hymn-books of better times, in nearly all the German provinces.

Works, such as "Hours of Meditation," by Zschocke, which only play with the miserable ideas of natural religion in colours dyed with Christian phrases, and which are more suited to the satisfying of aesthetic

sentiments than to those of true religious need, have taken the places of the good old collections of sermons.

In short, a popular philosophic inundation of the most shallow kind, which bears nothing of true Christianity but the assumed name, covers up to this day an immeasurable extent of the ground of the German church. Millions are swimming unconsciously away with this stream of Rationalism, and they imagine it a dark fanaticism if any one, doubting, dares to inquire, if with such views they are in harmony with the Gospel of Christ, and if they can possibly reach the desired haven thereby.

Of late, however, vulgar Rationalism, in a new form, of the most dreadful development, has appeared. Partly driven by its own consequences, and partly drawn away by influences from without, this Rationalism has developed itself among the people in a religious Radicalism.

The left-hand school of Hegel knew how to find its way among the lowest classes of the people, by making its philosophy popular, in a flood of pamphlets, novels, romances, &c. In consequence of this, it is natural that Atheism, which opposes religion in every form, denies the existence of God, personal immortality, and the moral order of the world, should spread further and further. This secret of wickedness had long sneaked about in darkness; but no one would credit it, up to the year 1848. Since then, truly, we have been convinced of the contrary. It is true, that Atheism in the lower classes appears as a plant, proceeding more from political interest, than as a proof, proceeding from a clear self-judgment. Not only Christianity, but religion altogether, is in the way of verifying the democratical, social, fantastic world, which has been juggled into the people; and therefore they perceive, in the decided negation of all religion, the first step to their desired aim. A man belonging to the working class, in my own parish, to whom I wished to pay a pastoral visit, received me with the following words: "I have nothing more to do with the church and her preachers. That time is past. Religion is an invention, to press down the people. For the purpose of gaining us more into their thralldom, they preach to us about a God, who does not exist; and to keep us down, and make us satisfied with our oppressed state, they comfort us with the hope of a heaven, in which they themselves do not believe. The days of our minority are over, and we are no longer to be held in by the fable of a supernatural world. We are now aware that the hereafter of which you preach, is but a dream. We all live in this world only, and

we are looking forward to a time when we, too, shall be privileged to live." On expressing my dismay at such principles, he continued: "Yes, Sir, this is my conviction; and be assured, that my opinion is the opinion of millions; yes, we poor and despised people all think thus, although all dare not venture to give utterance to their feelings."

Yet, I do not believe, my brethren, that it has really arrived at so dreadful a pitch. But that these dangerous principles and sentiments prevail, already, in a wide extent, and daily gain ground, is the experience of all who mix more closely with the lower classes of the people. The antichristian seed, which is sown so diligently, increases amazingly, and material preventive measures alone will not hinder it from sooner or later bringing forth more terrible fruit than we saw appearing three years ago. The so-called Free and German Catholic churches are already arrived at this Radicalism, or are ripening more and more towards it. There are, certainly, fewer such churches than there otherwise would be, if the religious unbelief bore an organised power in it; which, however, happily, it has not, for reasons well understood. In parishes where these unbelieving spirits have united, it was more a political and social interest which brought them together, than a religious one. This is indisputably the case with regard to the eight or ten thousand who assembled round the well-known Ulich, in Magdeburg and its environs.

I refrain from mentioning more minutely the single provinces in which Antichrist has particularly set up his standard; but I observe, that the same, as I have heard from reliable quarters, found an asylum not less in the pious Suabia, than in the long systematically rationalised provinces of Hesse, Baden, and other parts of Germany.

A literature, diabolically insipid, and sneaking about in darkness, does not cease to nurse and fructify these principles.

Little more is necessary than that a mighty and talented personality should appear, who should set himself up as the centre of Infidelity, and represent it with energetic pathos and strong decision, and the reign of "The Man of Sin," would be amongst us in more than a state of embryo.

What, my brethren, is now to be the power that shall keep within bounds and combat with this mass of corruption? Thank God, we are no longer wanting in such weapons of defence in Germany. If the dark side of my country's religious state has become darker during the last twenty or thirty years, still the light side of Christianity has

become clearer, and more promising. Yes, those who have lived observingly during the last fifty years, call these times, compared with those of the first years of the present century, "golden times."

A great reform has also taken place in all the Universities. In most, prevail at present, in the theological faculty, positive believing principles.

Naturally, this reform cannot remain without producing salutary results. For some time past, the younger clergy have entered their parishes imbued with the doctrines of the church. The time does not appear far distant, when the representatives of the vulgar Rationalism will be wholly extinguished. Yes, since the year 1848, a remarkable return to true belief has even been observed in the old clergy.

Governments, which formerly for the most part exerted their influence against practical Christianity, and favoured the antichristian development, have at length come to the knowledge of what alone can guarantee the throne and the order of the State; and have begun visibly to alter their policy of opposing the church. Instead of placing any obstacle in the way of the promotion and re-establishment of the true belief, they assist, to the utmost of their ability, in promoting it.

All believers feel themselves more and more induced, from regard to the necessities of their fellow-men, and from love to Christ, to unite themselves in evangelical works of love. There are now circulated through the land in immense numbers, added to no small number of periodical journals of decided believing tendency, Christian sermons, copies of the symbolical books of the church, and newly revised edifying books of old and better times.

The Bible Society continues its work with great energy. Christian loan libraries are now and then established, and other benevolent institutions are called into life by the Home Mission, which, I am rejoiced to say, continues to be blessed by the Lord.

If I am to name those provinces of my country, upon which the eye of the Christian observer particularly rests with satisfaction, or at least with hope, I would mention that still blessed and highly favoured Würtemberg, with its great flock of believing preachers and practical Christians; besides this, a part of the Protestant Bavaria, the kingdom of Saxony, in which, at least among the theologians, a very joyful reformation of sentiments has taken place; and in Prussia I name the countries of the Lower Rhine, a part of Westphalia, and some districts of the provinces of Pomerania and Saxony, perhaps, also, of Brandenburg.

With deep regret, however, we must confess, that till now the fruits in only a very small degree answer to the zealous efforts which have been made. It is a fact, that as formerly the theological world was devoted to unbelief, while the people held fast to the belief of the fathers, now just the contrary exists. The theological world is believing, or *will be so*, more and more; while in the people, Rationalism, in its various forms, sits upon the throne.

This sad circumstance finds its explanation in the following reasons:—

1st. Only few preachers, who now give glory to the Gospel, preach it with that fervour and zeal which a spiritual experience affords of the saving power of the work of God. The oldest among them are driven, in many cases, to that positive position which they now fill, by observing with consternation that Rationalism, in its new form, would threaten the overthrow of the church and their offices, with the emoluments.

The younger preachers, who have had the happiness to sit at the feet of believing teachers in the University, have, in several cases, slipped into the ready-made dress of orthodoxy, without having either scientifically or practically triumphed over the heterodoxy imbibed from their cradle. They are likewise wanting in the joyful and energetic freshness of life, through which the preached word, as coming from the heart, must inevitably go to the heart.

2nd. Pedagogy, in respect to evangelical faith, has not kept pace with theology; on the contrary, the rationalist maxims of Dinter and Diesterweg continue to prevail in most of the elementary schools.

The aversion of our teachers, in the elementary schools, to church principles, draws not a small portion of its nourishment from the deeply rooted prejudice, that the clergy are only striving to extend more and more their government over them. The desire of emancipation, which has seized so many of them, does not a little contribute to strengthen them in their unbelief. Thus the people in general are continually nourished with the milk of the old false enlightening, and robbed in the school-room of that good which they perhaps receive in the catechumen instruction. The teachers of the higher schools, particularly of the grammar-schools, are, for the most part, either addicted to pantheistic philosophy, or altogether indifferent to religion, and fully satisfied with the ideas of their Socrates and Plato.

3rd. Added to the far-spread suspicion, that, in conducting the people back to the old religion, only secret political schemes of oppression are cherished, the confessional

disputes, which of late have brought among believers ill-will and animosity, have contributed not a little to rob their sermons of all fruitfulness.

A return to the symbolical books of the church, which in many parts of Germany has taken place, is certainly as rejoicing an appearance, as it must be termed a painful misfortune, that the Union, which was born in 1817, is still wanting in a formal confession; but much more to be lamented is the circumstance, that in a faction of the Lutheran church, in opposition to the Reformed and the United, that of an Exclusive has entered into life, which bears all signs of Christianity, except the one the want of which Christ and his apostles declare all other signs to be insufficient and of no avail—I mean, humble love. That which most certainly embitters the Gospel to the natural man—namely, the “rabies theologorum”—has again appeared, and we continually find less occasion to use the exclamation, “See how they love each other!” which once conquered the heathen world.

Allow me to close, my brethren. What is now to be done for Germany? First, we must increase the popular Christian literature; only these works must not be dry discussions, but witnesses which breathe the odour of life to life.

Secondly, We must extend the work of our home missionaries, particularly in relation to our Christian youth. We must arrange, in all parts, religious services for children, and use our intercourse with the little ones for a bridge, over which we may hope to reach the hearts of the old with the Gospel of peace.

Thirdly, We must send gifted and zealous evangelists, who are certainly to be found among our theological candidates for the ministry, through the whole country. A willingness to receive and accept them will not be wanting. The material means alone are necessary to bring them into action. To provide these means, we must call forth, more and more urgently, the love of believers in the name of the Lord and Bishop of his church. If this lever is once properly awakened, I do not despair of a speedy regeneration in the German church.

Yes, Germany is as little arrived at the aim of its mission in the kingdom of God as your highly favoured island. It will again be richly savoured, that it may savour farther and farther, as it has once done in old times. I hope and trust with full assurance, that the words which the prophet Jeremiah once had to communicate to the fallen Judah, will be applicable to my country (Jeremiah ii. 2)—“Thus said the Lord: I remember thee, the



kindness of thy youth, the love of thine espousals, when thou wentest after me in the wilderness, in a land that was not sown." Germany will once again appear in the

first phalanx of the peaceful crusades for Immanuel's cause, and the *hagiamonie* will be Prussia's—yes! Prussia's, with its Christian King!

#### SERIES IV.—PAPERS ON POPERY.

### ON THE RECENT HISTORY AND PRESENT CONDITION OF POPERY IN GREAT BRITAIN, AND THE DUTY OF PROTESTANTS IN REGARD TO IT.

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The attention of the community in this country has been of late so universally called to the subject of Popery, and so much has been written and spoken regarding it, that it is really not easy to say anything about it, in a short address, but what has become familiar and common-place; unless, indeed, one were to be guilty of the folly of seeking on purpose for paradoxical notions, or recondite information. Anything of this sort would be unsuitable to this occasion, and inconsistent with the duty which I have been asked to discharge. That duty, as I understand it, is to bring out the recent history and present condition of Popery in this country, so as to suggest and impress some of the leading practical views which we ought to cherish concerning it, and the obligations which devolve upon us in regard to it.

In other circumstances it might have been proper to have given statistical details, in regard to the recent progress of Popery amongst us, the great increase in England and Scotland during the present generation of its bishops and priests, of its chapels, convents, and schools, and some tangible evidences of its present strength and influence in our community. But the fulness and the frequency with which the facts and the proofs of all this have been recently pressed upon our attention, render it unnecessary to dwell upon this branch of the subject. It is right, however, that all of us who are connected with Great Britain should realise, and that all others should learn, the fact, that in the course of the past generation there has been a great increase of Popish agents and agency in this country—that the number of those amongst us who acknowledge the authority of the Pope has enlarged to an extent beyond what can be ascribed to the natural increase of the Popish population—that great efforts are made amongst us, in the use of all sorts of means, to induce Protestants to join the communion of the church of Rome—that these efforts are attended with some measure of success—and that a much larger increase

of success is yet confidently anticipated. These are facts which can scarcely be disputed, and which, when viewed in combination and realised, are well fitted to arrest attention, and to secure for themselves a careful and deliberate examination.

It is not easy to procure authentic information in regard to the extent to which men, once Protestants, may have become Papists, except in the case of those who have occupied a public and elevated position. There is no ground, so far as I am aware, for believing that Popery is gaining converts in Ireland. On the contrary, there is some reason to think that in that country the priests are losing the fatal hold they have long had over the minds of the people; and there can be no reasonable doubt that, by God's blessing attending the preaching of the Gospel and the reading of the Scriptures in the Irish language, a considerable number have of late been turned from the church of Rome to the church of Christ. Of the increase in the number of Papists which has certainly taken place of late years in England and Scotland, a considerable portion is undoubtedly to be ascribed to immigration from Ireland; and some seem to think that in the lower orders of society it is to be traced wholly to this source. I fear that the process of conversion from Protestantism to Romanism has been going on in England and Scotland among the lower, as well as among the higher classes, though perhaps not to the same extent in proportion to their respective numbers. Great efforts have been made in some places to gain converts to Popery among the poor and ignorant, and these have not been altogether unsuccessful. In 1839, Dr. Pusey, in his letter to the Bishop of Oxford, while boasting that Tractarian views formed the only effective weapons, both offensive and defensive, in the war against Popery, asserted, that "in Scotland no member of the church [he means the Episcopal church in Scotland, which, of course, is the only church of Christ in that benighted country, though it does not

include any large proportion of the inhabitants] has fallen off to Romanism, while in Edinburgh alone the Romanists boast of one hundred converts from Presbyterianism yearly." The Romish boast, of getting one hundred converts yearly from Presbyterianism in Edinburgh, was without foundation, though some, we fear, have been annually joining their ranks. Dr. Pusey's statement, moreover, in regard to the tendency and effects of Tractarian principles, was very soon falsified by the result. Since that time, the world has beheld with astonishment a large number of the most distinguished supporters of those principles,—clergymen, academics, nobles, lawyers,—abandoning the church of England, and joining the church of Rome.

This perversion to Romanism forms one of the most remarkable features in the recent history and present aspects of Popery amongst us, and is well fitted to arrest men's attention, and to impress some important lessons. Nothing like it has occurred since the Reformation. There has been no previous instance, in any church or country, of so many men of learning and ability abandoning Protestantism and joining the church of Rome from conviction. In this respect it stands single and alone, and is, on that account, all the more worthy of investigation, both by those more immediately connected ecclesiastically with the movement, and by Protestants in general.

It would be out of place to enter here into anything like an examination into the origin and causes of this remarkable movement; but there are some of the lessons it affords which are at once too important to be omitted, and too obvious to require much illustration. There have been not a few amongst us who have been accustomed to treat the apprehensions of the revival and growth of Popery in this country with ridicule and contempt, as if it were impossible that, amid the light of the nineteenth century, men could be brought to swallow the absurdities of such a system. Now, I do not mean to dispute that Popery is ever likely to make the greatest and easiest progress among an ignorant and degraded population, and that the diffusion of education, as including the possession of useful knowledge and the cultivation of the mental powers, has a strong general tendency to obstruct its progress. But the Tractarian movement, issuing to a large extent in Popery, shows abundantly that the views which used to prevail with some amongst us on this subject were unwarranted, and that we must not trust merely to what is called the light of the nineteenth century as a preservative against the revival of Romanism. There is a very considerable proportion of the population of Great Britain

and Ireland who do not possess that safeguard against the seductions of Popery which the general diffusion even of ordinary education affords; and the movement to which we have referred proves, that even if this blessing were more generally enjoyed, it would not of itself afford any adequate security against the revival of Popery. We have seen a large proportion of our most intelligent and best-educated young men—persons enjoying every advantage as to mental cultivation, occupying positions of influence, and likely to form a considerable portion of the legislators of Great Britain—embrace heartily and sincerely a system which is substantially Popery, as including all its radical germinating principles; and we have seen not a few of the most distinguished and influential among them openly joining the church of Rome; and all this without their affording us any sufficient grounds to deny either their mental sanity, or their general sincerity of conviction and integrity of purpose. This event, if duly pondered, is surely sufficient to dissipate the loose and superficial notions that have been prevalent in certain quarters, as to no danger being to be apprehended of the prevalence of Popery in this enlightened age, and as to the diffusion of secular knowledge and ordinary education forming an adequate barrier against its progress.

Indeed, the most obvious and important lesson which the whole recent history of Popery presents is just this—that Popery is not to be despised, but that it is ever to be regarded as a powerful and formidable foe. The notion that the power and influence of Popery had become effete, and was no longer to be regarded with dread and apprehension, has prevailed at different times in the church; but on every occasion when this notion prevailed, it has been dissipated by providential events of a marked and impressive character. John Bunyan, as we all know, described Giant Pope as so damaged that he could do nothing more than sit in the mouth of his cave, grinning at the pilgrims as they passed by, and biting his nails because he could not come at them; and yet, at no distant period, Popery acquired so much influence in France as to be able to repeal the edict of Nantes, and practically to expel Protestantism from that country; and it soon afterwards acquired so much influence in Great Britain as to render it necessary, for the preservation of our Protestantism and our liberties, that we should expel our Sovereign from his throne, and exclude all Papists from office and political influence. And it is most important to notice, that at the era to which I have referred, Popery became formidable in France and Britain, not merely by the accidental posses-

sion of political power, by the application of mere brute force to oppose Protestantism, but likewise by the skill and plausibility with which it was defended, and by the increasing hold which it in consequence obtained of the understandings and convictions of men. In England, during the latter part of the reign of Charles II., and the reign of James II., a good deal was done in the way of producing and circulating in this country plausible defences of Popery; and these did not fail to produce a certain impression upon the public mind, though that impression was most successfully counteracted by the great learning and ability brought to bear upon this controversy by the divines of the church of England of that period. In France, too, about the era of the revocation of the edict of Nantes, a great deal was done, and not altogether without success, in defending Popery, and commending it to the minds of Protestants; and never, probably, have greater ability and a larger amount of controversial skill and dexterity been exhibited in defence of a bad cause, than we find in the expositions and defence of Popery produced at that period by Bossuet, Arnauld, and Nicole.

In the concluding part of last century, and as the result of the events of the French revolution, an impression generally prevailed that the power of Popery had been brought to an end, and would never again be revived. This notion is repeatedly expressed in Milner's excellent and useful "History of the Church of Christ," and prevailed very generally at the time when that work was published. But since that time we have seen a marvellous revival of Popery, not only as a political power, influencing the regulation of national affairs, but as controlling the understandings and convictions of able and influential men; and now that we have passed the middle of the nineteenth century, we find Popery possessed of at least as large an amount of influence, in both these respects—for they usually go together—as she has ever enjoyed since the Reformation. The Pope himself, viewed personally and individually, may seem a very insignificant and despicable creature, and so he is; but the system which he represents has great weight and influence. It is at this moment regulating, to a large extent, the affairs of the nations of the Continent. France and Austria are practically subjected to the influence of the Popish priesthood, and the Governments of both these countries have recently exhibited very melancholy and degrading proofs, that they consider the assistance of the priesthood in the management of their affairs to be worth purchasing at any price, even at the expense of national honour and national independence.

I have said that the increased political influence of Popery in different ages and countries has usually been accompanied with skilful, active, and to some extent, successful efforts in defending the Popish system in argument, and in commending it to the understandings and convictions of men. So it is emphatically in our own day. On the Continent, as well as in our own country, some men of distinguished talents and acquirements have been converted to Popery, have written in its defence, and have done something to persuade others to follow their example; and it is not to be assumed as certain that this process of perversion will not be carried further than it has yet gone. The system of Popery, viewed as a subject of intellectual investigation, as a matter of argumentative discussion, is not, by any means, in every point of view, the preposterous and despicable thing which many are too apt to reckon it. It has not been in vain that the whole skill of Satan has been put forth to devise and perfect this system, to adapt it to the tendencies and inclinations of depraved human nature, and to invest with plausibility the grounds by which its doctrines and practices may be defended. He has been permitted to succeed in devising a scheme which is admirably adapted to men's tendencies, and which, even in its most absurd and offensive departments, admits of being defended with more plausibility than those who have not carefully studied it are very fully aware, or could very successfully meet.

I cannot but regard it as a proof of lamentable ignorance of this whole subject, when men talk of Popery as if it were altogether so palpably absurd, so destitute of plausibility, that it is a waste of time to investigate it, and quite unreasonable to apprehend that any considerable number of educated men may be perverted to embrace it. I fear that persons who indulge in these notions would be not unlikely, if they were brought into contact with an intelligent Jesuit controversialist, to be themselves perverted by his plausible sophistries, or at least to bring dishonour upon the cause of Protestantism by their manifest incapacity to unravel and refute them. The Popish controversy affords full scope for the exercise of our intellectual powers; and in the existing state of matters amongst us, it is the imperative duty of all who are called to instruct and influence their fellow-men, to make themselves thoroughly familiar with the topics involved in our controversy with the church of Rome, so as to be able and ready to defend truth and to expose error; and this is a result which cannot be fully attained, in any case, without a larger amount of reading and reflection

than we are accustomed to bestow on this subject.

The recent history of Popery in this country is thus fitted to remind us of the necessity of making ourselves thoroughly acquainted with the system, understanding aright its true nature, tendencies, and objects, and, under the influence of accurate and enlightened views, adopting a suitable mode of action in regard to it. We do not usually realise fully the formidable and dangerous character of Popery; and, in consequence of this, we come far short, in our sense of obligation to make suitable efforts to check its progress, and to rescue others from its domination. Such a state of mind, though not likely to be cherished by any one who really knows Popery, from the Bible or from history, was perhaps more excusable a few years ago than it is now. For something more than the first half of this century, there existed a state of matters in this country which led Papists to conceal their true principles and objects, and which disposed many Protestants to assist them in this process, or at least to receive, with some favour, their attempts to accomplish this object. That state of things has been changed, and I for one do not regret that it has been taken out of the way by the concession to Papists of equality of civil rights and privileges. Popery has thus been led to develop itself amongst us in its true character and objects. The glare, or, rather, perhaps, the haze, which a combination of circumstances contributed to throw around it, has been removed, and Popery now stands out before us in all its naked hideousness and detestable enormity, challenging us indeed to the combat, and amply supplied with resources of a not unformidable character, but still stripped of all adventitious appliances for exciting sympathy or procuring favour, derived from considerations and influences of a political kind.

The more recent history of Popery amongst us combines with its general history as a whole, in indicating plainly and palpably its true character and tendencies, and especially in bringing out its unchangeableness. When Papists were labouring to persuade the people of this country that Popery, in many respects, was a very different thing from what we had been accustomed to reckon it, some Protestants were disposed to excuse their own readiness to receive the Popish representations upon these points, by alleging that Popery was changed, and changed for the better; and Papists, though they took good care to abstain from committing themselves to this position, were very glad to have the benefit of its being believed and acted upon by others. But, of late years, Popery in this

country and over all the world has been manifesting itself in its true character—has been proving that it is wholly unchanged. It has been giving palpable proof to the whole world that it is as much as ever a system of gross idolatry and of odious tyranny—that it is still characterised by deadly hatred to the sacred Scriptures, and to the scriptural method of salvation, as well as to the spiritual worship of God, and to the rights and liberties of men. We see now plainly that it still puts forth the same claims to universal supremacy and domination, and that it is determined, in all circumstances, to strive to have these claims realised in all their extent, whatever violations of the dictates of conscience, or of the laws of morality, may seem necessary for the attainment of these ends.

Popery has of late given abundant evidence that it is characterised at once by the undeviating firmness with which it adheres to the substance of all its doctrines and practices, and, at the same time, by the marvellous skill and dexterity with which it accommodates its schemes to the varied circumstances in which it may be placed. It would seem, indeed, as if the Pope and his advisers had outwitted themselves in their recent aggression upon this country, and had called forth an amount of Protestant feeling that may issue in serious and permanent injury to their cause. I hope and pray that this may be the result, but I am not yet by any means confident that it will be so. The whole history of Popery is fitted to give us the strongest impressions of the skill and sagacity with which its plans are usually formed; and upon this ground I confess that I always feel that there is a very strong antecedent presumption that any plan which the Court of Rome—sure ever to have Satan's best advice and most active assistance—may adopt, is well fitted to promote the interests of Popery. Whether or not the recent Papal aggression upon this country will really prove, in the long run, injurious to Popery, will depend mainly, under God, upon the way in which the Protestant feeling it has awakened may be directed and improved; and this, again, will depend very much upon the way in which Protestant ministers and Protestant churches discharge the duty to which they are now in providence called.

I rejoice most cordially in the amount of strong and wholesome Protestant feeling which the country has recently displayed, but I cannot help fearing that the feeling has been to some extent irrational and unintelligent—that is, that it has not been thoroughly based upon an intelligent knowledge of what Popery is, and of what Protestantism is. And in so far as this may be

the case, we cannot count much upon the mere feeling being influential in the right direction, or permanent in its manifestations. The old traditional feeling of strong dislike to Popery had continued, even after the intelligent knowledge of Popery, on which, at least in Scotland, this feeling at one time rested, had in some measure disappeared. The feeling itself was, to some extent, giving way, for want of an intelligent basis of knowledge to rest upon; and unless this basis of knowledge be replaced, I fear that the feeling will very soon decay and vanish, without leading to any important permanent results. And hence the vast importance of Protestant ministers and Protestant churches improving the present crisis, by united and vigorous efforts for diffusing throughout the whole community right scriptural views of Protestantism and Popery, and impressing upon the minds of the people a deep sense of the duties incumbent upon them, both with respect to Popery and to Papists. Unless this be done, I fear there may soon be a reaction from the strong Protestant feeling recently exhibited, and that then the Papists may step in, and, with their usual unscrupulous cunning and dexterity, may succeed in turning the whole affair to the advancement of their cause. I believe that the more men know of Popery, the more heartily will they hate it, and the more cordially will they labour to rescue their fellow-men from its destructive bondage. But we should not desire that our countrymen should cherish any feeling, in regard to Popery and Papists, but what is founded upon an accurate knowledge of what Popery is, and of what Papists are; and we may be assured that no feeling upon this subject will be either legitimate in its basis, or beneficial and lasting in its operation, unless it be founded upon accurate conceptions of Protestantism as the truth of God, and of Popery as the lie of Satan. We have a most powerful and subtle enemy to contend with, who never intermits his watchfulness and activity, who never loses sight of the objects he aims at, and who never scruples at the use of any means, however nefarious, that may seem fitted to aid in the accomplishment of his designs; and we can succeed in the war which we must wage against him, only by the blessing of Him who is wonderful in counsel and excellent in working, and by pressing upon the understandings and consciences of men the materials which the sacred Scriptures afford us, by using "the sword of the Spirit, which is the Word of God."

I have thus adverted to the recent history and present condition of Popery amongst us, as illustrating the formidableness and un-

changeableness of the great adversary, who has openly challenged us to mortal combat upon the high places of the field, and whom we must "resist, steadfast in the faith." These qualities of Popery, none who knows anything about it will formally deny; but there is reason to fear that, for some time past, the churches of this country have lost sight of them, or failed fully to realise them.

There are some other peculiar features of Popery which, perhaps, have been too much overlooked amongst us, but of which the recent proceedings of the church of Rome are fitted to remind us. And I think it of great practical importance that we should remember and realise them, in all our efforts to discharge the duty incumbent upon us in regard to Popery and Papists. I would briefly advert to two or three of these. And, first, I would like to remind you that we are fully warranted to expect, in the leading agents and public defenders of Popery, an almost incredible amount of villany. The strong language of Scripture, when it speaks of Popery as "the Man of Sin," "the Mystery of Iniquity," and when it sets forth as its great characteristics "the deceivableness of unrighteousness," and the "speaking lies in hypocrisy," has been most fully verified in the history of the church of Rome. The history of the world presents no combination of all that is foul and infamous which can be compared with what the history of the church of Rome exhibits. Popery is ascribed in Scripture to the special agency of Satan, of him who was "a liar and a murderer from the beginning," and he has most fully stamped upon it his own leading characteristics of falsehood and cruelty. We see these qualities most fully exhibited in the proceedings of the church of Rome in the present day. The ordinary organs of our Popish fellow-countrymen are at this moment pervaded by a spirit of mendacity and of murder. I believe that it is not easy for Protestants to retain upon their minds an adequate impression of the demoralising influence of Popery, and of the extent to which it holds true that its agents and defenders generally have wholly thrown off the restraints of conscience, are "led captive by Satan at his will," and are prepared to work all uncleanness and iniquity with greediness. The tendency of the Popish system, viewed as a whole, is to sear the conscience as with a hot iron, to extinguish the sense of individual personal responsibility, to palliate and to excuse, in certain circumstances, the indulgence of the worst passions and the most odious tendencies of the human heart, and thus to make those who fully submit to its influence thoroughly depraved — demons,

rather than men. The influence of Christianity, in its purifying and sanctifying power, is not wholly extinguished, even in the church of Rome; the remains of natural conscience, not entirely eradicated, occasionally stand in the way of the full ascendancy of the church; and men's outward conduct is greatly influenced by the circumstances in which they are placed, and by the standard which prevails generally around them. But, making all due allowance for the operation of these causes, it may, I think, be truly said, that Popish priests in general exhibit a thoroughness of depravity which has never been exhibited by any other body of men who can be comprehended under a general denomination; and this truth it is of some practical importance that, in dealing with Popery, we should habitually remember and apply. This is doing them no injustice, and it may be safe and beneficial to ourselves.

2nd. Perhaps the most important peculiarity of Popery is, that it is a great system, complete and consistent in all its parts, clearly set forth in the Word of God as the special work of Satan—as his grand scheme for counteracting and frustrating the design of our Saviour's mission, and the objects of the Christian revelation. This, of course, is not an occasion for attempting to prove this important position. If there be any amongst us who deny or doubt its truth, I can only exhort them to re-examine the subject, and beseech them to study it with diligence and impartiality, in the hope that they will come at length to be convinced of the truth. I must assume, for the present, that you admit it to be true; and I can only exhort you to realise and apply it, in all the views which you take of Popery, and in all the measures which you adopt regarding it. I fear there are many who do not deny the truth of this position, but who come far short in realising it and acting upon it. There has been a considerable tendency of late, in certain quarters, to lose sight of this fundamental feature of Popery, and to look upon the church of Rome merely as one of the many sects into which Christianity is divided—more erroneous, it may be, in some respects, than many of them, but still not occupying any such peculiar outstanding place as the Word of God seems to assign to it. This I believe to be a miserable delusion, fraught with the most injurious consequences. An investigation of the principles and doctrines of Popery combines with a survey of its whole history in confirming the representations of Scripture, that it is a system altogether unique and *sui generis*—that it has been contrived and compacted with wonderful, with superhuman skill and dexterity—that

it is admirably adapted for gaining and retaining a hold of the minds of men, and for forming in them a state of mind, and producing a course of action, opposed, in its leading features, to what the Word of God requires; in short, that it is Satan's masterpiece, in which, with the benefit of 4,000 years' experience in dealing with men for their destruction, he has put forth all his power and skill to devise and bring into operation a system which, though professing submission to the authority of Christ and His Word, should corrupt the worship of the one only living and true God, should pervert the way of a sinner's salvation, and should engage men in a course of action which will lead them down into the chambers of death. The true author of Popery is the great adversary of God and man, and the true type of the system, as distinguished from other forms of Christianity, is that one of the twelve who was a devil, and who betrayed his Master with a kiss into the hands of his enemies. Your time forbids me to dwell upon this subject, and I must now leave it, repeating my conviction that it is of the greatest practical importance that we should ever regard Popery as the grand adversary of Christ, the great opponent of the objects for which He lived, and taught, and suffered, and should regulate all our views and feelings, and procedure in regard to it, by the habitual realisation of this, the light in which the Word of God represents it.

There is one particular topic that may be comprehended under this general head, to which it may be proper to advert briefly, and that is, the importance of habitually remembering that Popery is attended with extreme danger to the spiritual welfare, to the eternal salvation, of those who embrace it. The circumstances in which we have been placed, and the aspects in which Popery has been of late presented to us, have been, perhaps, fitted to give prominence in our minds to Romanism merely as a great system of tyranny and imposture, and to throw into the background the still more important and fundamental views of it as a system of idolatry and heresy, that is, as corrupting the true worship of God, and perverting the right way of salvation. Of course, we cheerfully admit, as all Protestants have done, that man may be, and that some men are, saved, who live and die in the communion of the church of Rome. But it is not the less true that Popery exposes to fearful danger the spiritual welfare of those who embrace it. It would be unnecessary and out of place to attempt to illustrate the truth of this position. I can only remind you of the importance of remembering and applying it, in

order that in exposing the church of Rome you may give due prominence to views which are fitted to show that Popery, when fully embraced, leads men to withhold from God the honour and worship which are due to Him, and to rest upon a false foundation for salvation; and that, in dealing with Papists, your bowels of compassion towards them may be stirred, and that you may make it manifest that you are animated by a sincere desire to promote their best interests.

I am disposed to think that in the discussions on Popery in this country, too little prominence has been given to what may be called the more theological parts of the question; to the guilt of Popery in directly perverting the Gospel of the grace of God, and especially by teaching erroneous views on the subject of original sin and justification. The cause of all this, no doubt, is, that many of those who have written most ably and learnedly against Popery, had themselves largely departed from the sound theology of the Reformers, and were not more scriptural and evangelical in their views upon these points than the canons of the council of Trent. When Jeremy Taylor published a work that contained heresy on the subject of original sin, a Papist, who was much sounder in the faith, whose views were much more in accordance with the Bible and the Thirty-nine Articles, published a reply to it. Archbishop Wake, in his "Exposition of the Doctrine of the Church of England," in reply to Bossuet's "Exposition of the Doctrine of the Catholic Church," virtually gave up our whole contest with Rome on the subject of justification—Luther's article of a standing or a falling church. I have already had occasion to refer to the noble monument of talent and erudition erected by the divines of the church of England, in their writings against Popery, in the reigns of Charles II. and James II.; and there is certainly no fuller or more valuable repository of argument and information upon most of the topics included in the Popish controversy, than is to be found in Bishop Gibson's "Preservative," where most of these writings are collected. But you will scarcely find, in that voluminous and most important work, any full exposition of the true theology of the Reformers, or an exposure of the false doctrines, in regard to the way of a sinner's salvation, which the Reformers laboured most strenuously to refute.

These influences have contributed to introduce a certain deficiency into not a little of our anti-popish literature, the result of which has been to lead men somewhat to overlook Popery's corruption of the way of salvation, and its consequent tendency to encourage

men to build upon a false foundation for eternity. Satan's first object in devising and diffusing Popery was, of course, to secure men's everlasting ruin, by preventing them from ever seriously seeking salvation, or by misleading them in the search of it. With this view he has most skillfully taken advantage of the tendencies of man's fallen nature, and he has provided abundant encouragement and remuneration for his agents, the priesthood; and the practical result of all this is, that in order to understand fully the system of Popery, it is indispensable that we trace out how admirably adapted are the system, as a whole, and all its parts, viewed in connexion with the tendencies of fallen humanity, to serve at once the purposes of Satan and of the priesthood—to make men the slaves and tools of the priesthood while they live, and to hand them over to Satan when they die. The sum and substance of Popery, viewed in its more external aspects, is just this,—that the priest undertakes for the salvation of the people, on condition that they submit themselves, and all that they have, to his control; while in its internal structure, and real spiritual bearing, it is fitted, in all its provisions and arrangements, to lead them to reject the counsel of God against themselves, and to put away from them eternal life.

3rd. There is only one other peculiar feature of Popery to which I will briefly advert, and that is, that we have in Scripture a clear indication that it is God's purpose that the system of Popery is not to be reformed, but to be destroyed—destroyed with the breath of Jehovah's mouth, and consumed with the brightness of His coming. Here, again, I cannot take time to prove the position, but must assume it to be true, and simply call upon you to realise and apply it, in all the views you take of Popery, and in all the plans you adopt regarding it. If this position be true, it constitutes a very interesting and important peculiarity of Popery; one by which it is strikingly distinguished from all other sections of the professedly Christian church, and one that ought not to be lost sight of. The position is not in the least inconsistent with the truth, that there are some of God's chosen people in mystical Babylon—that there are some living in the communion of the church of Rome, who have already become the children of God by faith in Christ Jesus, and many more now living there in ignorance and darkness, who are yet, in the execution of God's eternal purpose, to be brought to the knowledge and belief of the truth.

The belief of the position that Popery, as a system, is to be destroyed, and not reformed, does not in the least discourage efforts for the

conversion of Papists to Protestantism and to Christ; on the contrary, it affords the strongest motives why we should exert ourselves to the utmost in calling men out of Babylon, lest they be partakers of its plagues. But this doctrine, if received and applied, would certainly have prevented our excellent and learned brother, who addressed the Conference the other day, from undertaking his recent mission to the Pope, with a view of persuading him to throw open some of the leading doctrinal questions on which the church of Rome has pledged herself, and then to labour on this basis for promoting the unity of Christendom. If the church of Rome were to abandon her claim to infallibility, she would commit suicide—she would at once inevitably perish. There is manifestly, even upon the ordinary grounds of human judgment, such an improbability of her ever abandoning her claim to infallibility as to make it utopian to expect it, and a waste of time and labour to aim at bringing it about. But that which should settle our judgment and determine our conduct in this matter is the clear intimation which God has given us in His Word, that the great apostacy is to continue in full operation and influence until, as a system, it be openly, fully, and conclusively destroyed—until the cry go forth, under the whole heaven, that Babylon has fallen, and the apostles and prophets are called upon to rejoice over her destruction. The churches of Christ will fully and successfully discharge their duty, with respect to their Master's grand adversary, only when they rightly understand and duly apply the whole information which He has given them in His Word concerning the enemy and the contest, when they take the whole armour of God, and boldly and faithfully use it according to His directions.

I cannot trespass much longer upon your time by entering into any details as to our duties with respect to Popery and Papists, and the practical measures that ought to be adopted regarding them. But if right scriptural views of the nature, tendency, and ordinary results of Popery, and of the condition and danger of Papists, are suitably impressed upon your minds, and are faithfully and honestly applied, there will be no great difficulty in tracing out, at least, the great outlines of present duty. I shall say nothing on what may be regarded as the mere political aspect of the subject, or the duty of the nation as such in this matter, beyond expressing my entire concurrence in a sentiment which has already been put forth in this Conference, viz., that the whole of the true Protestantism of the empire should unite in demanding—and demanding in a voice that

cannot be put aside or resisted—that all positive national encouragement to Popery shall be immediately and conclusively brought to an end. This is a practical result, in which all true Protestants, though differing on other points, may, without any compromise of principle, unite; and if this were accomplished, it would not only be “a heavy blow and a great discouragement” legitimately directed against Popery, but it would free us from the guilt of a great national sin, and thereby tend to draw down upon us the blessing of Him who is the Governor among the nations. But in this Alliance we have to do more immediately with the duty incumbent upon us as Christians, the duties more especially of Christian ministers and Christian churches. And in this aspect our duty may be said to be summed up in this, that we carefully and accurately ascertain for ourselves what Popery is as distinguished from Protestantism, and what it is doing; and that we embrace and improve all available and suitable means of diffusing through the whole community correct and intelligent conceptions upon all the topics which this important general subject comprehends. This is a duty which we owe to that Master whom we profess to serve, and who has ever found His most formidable and deadly foe in the system of Romanism, but who will one day thoroughly destroy it, because He is King of kings, and Lord of lords. It is a duty which we owe to the people committed to our care, and to Protestants in general, since they are not beyond reach of the danger of being perverted to Popery, and since there is good reason to fear that every effort will be made to bring before the Protestants of this country all the plausibilities that can be adduced in favour of Popery—plausibilities which are much stronger than is commonly supposed, and with which many of our people—perhaps even some of our ministers—are at present very imperfectly qualified to grapple. We owe it to our Popish fellow-countrymen, who are involved in ignorance and error, in idolatry and immorality, who are living under the degrading and destructive domination of the Son of Perdition—who are led captive by Satan at his will. The condition of the millions of Papists in Great Britain and Ireland has not yet sufficiently excited the sympathy, arrested the attention, or called forth the efforts of the churches of Christ in this country. I cordially concur in the statement made in this place the other day, by an esteemed brother, that those who are contending with Popery on the Continent have strong claims on our sympathy, prayers, and liberality; and I am disposed to think generally, that in the present aspect of the world, the churches



of Christ should very specially direct their attention and efforts to the countries which are sunk in Popish ignorance and delusion. But, of course, our Popish countrymen have the first claim upon us, and should certainly not be neglected. There are millions of our Popish countrymen living at our own door, who are almost as thoroughly sunk in ignorance, idolatry, and moral degradation, as are the Hottentots and the negroes of Africa; and yet, comparatively little is doing, by the churches of this country, to rescue them from their present degraded and dangerous condition, and to enlighten them in the knowledge of the way of salvation. Surely, God in His providence is loudly calling upon the churches to contemplate more steadily than they have hitherto done, and under a deeper sense of responsibility, the condition of our Popish countrymen. Surely it is high time that the wisdom and zeal of the churches should be brought to bear upon this most important but difficult department of Christian usefulness; it is time that the subject of a Protestant mission for the conversion of Papists were occupying the thoughts and the consultations of Christ's people amongst us. I cannot now enter upon the consideration of this important subject, but would only take the liberty of pressing it upon the serious and solemn attention of my fathers and brethren, in the hope that, at no distant period, measures may be devised for bringing Protestant truth, as based upon the authority of God in His Word, to bear more directly and extensively upon the understandings and consciences of the whole of our Popish fellow-countrymen, who are living, at present, in the darkness of "the valley of the shadow of death."

Let me now, in drawing to a conclusion, endeavour to impress upon you the conviction that scriptural efforts for checking the growth of Popery, and for diffusing Protestant truth, are in full harmony with the spirit and objects of the Evangelical Alliance; and that it may be most reasonably expected that this Alliance should do much, more or less directly, for the attainment of these ends. So long as so large an amount of diversity of opinion subsists among the members of this Alliance, our practical operations, with the exception of our great primary object of promoting Christian love and union—in itself a great work, and one which has been, to a considerable extent, effected—must, from the necessity of the case, partake very much of an *anti* character; that is, they must be directed principally *against* certain things which we all desire to see brought to an end—against prevailing irreligion, against infidelity, against Sabbath desecration, against Popery.

The necessity of the Protestant churches uniting and combining for mutual protection against reviving and encroaching Popery, was put forth at the commencement of our proceedings as one of the reasons why the Alliance was instituted. And God, in his providence, seems of late to have been indicating that this object should not have been so long overlooked, or, at least, that it should not now any longer be neglected. A friendly and harmonious combination of the members of different Protestant churches is the best vantage ground from which Popery can be assailed—nay, forms of itself one of the most effective weapons that can be directed against it. There are some of the most plausible sophistries of Popery, which can be successfully met and answered only upon the ground of the principles on which the Evangelical Alliance is based; and there are some of the most effective practical considerations that usually tell in favour of Popery, to which the existence and constitution of the Evangelical Alliance afford the best and most satisfactory reply. The sophistries by which Papists most commonly entrap Protestants, are certain notions about the unity and authority of the church, which can be made to assume a considerable degree of plausibility, and the only way in which these sophistries can be disentangled and exposed is by bringing out scriptural views of the true nature of the church of Christ, of its true and necessary unity, and of the distinction between fundamentals and nonfundamentals in doctrine—a distinction, the existence of which, as commonly explained by Protestant divines, Papists altogether deny, though they cannot avoid admitting the substance of it in a different form. When these subjects have been expounded in a scriptural way, it is then easy to establish the conclusion, that the scriptural unity of the church does not necessarily imply, as Papists allege, oneness of external ecclesiastical communion, but that different communions, though differing in some points of doctrine from each other, may be equally branches or sections of the one true church of Christ.

The same observations, in substance, apply to another very important and somewhat intricate question, that forms a standing topic of controversial discussion with Papists, namely, the Protestant doctrine of the sufficiency of the written Word as a rule of faith, because, among other qualities, it possesses that of perspicuity, in all necessary or fundamental truths. In discussing with Papists the important subjects of the unity of the church and the perspicuity of Scripture, Protestants must have recourse to those great principles on which the Evangelical Alliance

is based, and which, both theoretically and practically, it embodies and exhibits; and it is not possible, in discussing these points, to meet our opponents upon any other footing, or to defend ourselves with any other weapon.

There is no consideration which practically tells more with unthinking men in favour of Popery, than the variety of conflicting sects into which Protestants are divided. Papists are fond of enumerating all the varieties of Protestant sects, representing them all as so many different religions, and commonly putting in a dozen or two which cannot be said to have any real existence. This is rather apt to raise uncomfortable feelings of difficulty in the minds of Protestants who have not reflected much upon the subject. The answer to this fact, and to the argument which Papists base upon it, is to be found in the proof that the real differences among Protestant churches are not by any means so great as Papists allege; that there is a very large amount of agreement among them in all matters of fundamental importance; that the differences which do exist arise from the abuse, and not from the right use, of the Word of God; and then, in connexion with all this, bringing in and applying the views formerly referred to as to what is, or is not, consistent with the scriptural unity of the Church of Christ. The Protestant argument is thus complete and conclusive, as a matter of speculative discussion, but it is fitted to be much more effective, when the substance of it is embodied in a visible and palpable reality; that is, when there exists an Evangelical Alliance, in which members of all the really important and influential sections of Protestantism openly and explicitly profess their harmonious concurrence in the fundamental doctrines of Christianity, in what may be said to constitute the religion of Jesus, and to be, therefore, the true note or mark of His church—when they plainly love each other for the truth's sake that is in them, and co-operate in promoting the common salvation of their one Lord and Master. This is the grand, the conclusive answer to one of the most plausible and effective allegations of the Romanists; and I have seldom listened to anything with more interest and delight than to the statement made at this place on Saturday by a respected brother, to the effect that this practical consideration was already telling upon the minds of the Papists in Ireland, and opening their eyes to the falsehood and unfairness of the presentations they had been accustomed to receive implicitly from their priests, as to the multitude of religions that exist among Protestants, and the utter want of anything

like unity among those who had separated from the church of Rome.

Upon these grounds, which I have merely alluded to, having no time to expound them, the Evangelical Alliance enjoys a peculiar facility for contending effectively against the Romish apostacy, and of course lies under peculiar obligations to promote this great work. I would fain hope that this subject may henceforth occupy a more prominent place in our proceedings, with the view of stirring up ministers and churches, in their respective spheres, to a faithful discharge of their duty in this matter; and I trust that the Council of the Alliance will be instructed to take into immediate consideration the important question as to what steps the Alliance, as such, can or should directly adopt, with a view to checking the progress of Popery, and promoting the emancipation and conversion of Papists.

Permit me to state my strong conviction that, with a view to this object, whether the Evangelical Alliance is to labour in it more or less directly, it is indispensable that we retain our doctrinal basis in the whole substance of its integrity, as embodying and exhibiting the harmony of our confessions. The idea of comprehending in an Alliance all persons of true piety, seems to me to be utopian and impracticable; and to aim at it would, I fear, inevitably frustrate some of the leading objects for which we are associated. I concede, of course, that there are men of true Christian piety among the Society of Friends, but, then, I concede the same thing to the church of Rome. To the Society of Friends I can concede nothing more than this, and this concession is no adequate ground for admitting them into the Evangelical Alliance, unless we change, fundamentally, the character of our Association, and abandon wholly the prosecution of some of the most important objects we profess to aim at. I, for one, cannot be a consenting party to any such alteration in our constitution, as—not to advert, at present, to other objections—would materially cripple us in contending with the Papal apostacy, would strike us with moral impotency in the presence of Christ's great adversary.

The divisions that arose in the Reformed churches, and the bitter spirit of strife and contention to which these divisions gave rise, were the chief causes that arrested the progress of Protestantism, and have kept it stationary, if not retrograding, for two centuries and a half. Let us offer the prayer, and cherish the hope, that a larger measure of Christian love and union, exhibited by the churches, and a larger amount of harmonious co-operation in the common cause, may in-

troduce a new and better era—may lead to more sustained, effective, and successful efforts against the Man of Sin—may issue in the infliction of a more deadly wound upon the Beast, even than that which it received at the Reformation—and may prepare the way for that fearful consummation of the destruction of the great apostacy which may be expected to usher in the glory of the latter days. And while we should be careful not to underrate the strength and subtlety of our adversary, there is not a little, even in the present aspect of matters, to inspire us with good hope, through grace, and to encourage us to enter boldly into the contest. The great apostacy, so long as it is allowed to exist, will very materially affect the con-

dition and the duty of the whole church of Christ on earth, and there is no position which the churches can occupy with more safety and more honour than that of open, unqualified, and uncompromising hostility to the great enemy of their Master. When occupying that position, they may be confidently assured, that they are rendering acceptable service to Him whose they are, that He will make His grace sufficient for them, and perfect His strength in their weakness—that He will supply all their wants out of His own glorious fulness, and vouchsafe to them largely the honour and the blessedness of contributing to the advancement of His cause.

### POPERY IN GERMANY.

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The Christian church is the establishment of the means of grace; for God will not work faith in us, but by his own appointed means. His eternal Son did not effect our redemption by a doctrine or a theory, but by a fact. Born of a woman, in the fulness of time, he offered himself a sacrifice for our sins on the cross, and overcame death by His resurrection; and our redemption, thus purchased, became thereby as real a fact as the fall of Adam. Such facts as are become historical, can only be handed down by tradition or Scripture; and thus the Gospel is made known to sinners by the Word, which God has been graciously pleased to give us through his inspired instruments, and which has been transmitted to us genuine and unimpaired from generation to generation. But our blessed Saviour, in His infinite wisdom, did not think proper to leave it to accident, whether those men who had heard, believed and followed his doctrines should form a society, for the purpose of handing down the word of salvation to their own posterity and the world at large. Thus a *school* might have been established, but not a *church*. Such a school would have been liable to be divided by dissent into divers schools, without any common bond of union. No, not to us poor mortals did He leave the propagation of His Gospel, but He resolved Himself to be in the midst of this holy work, and to assist us with his Spirit; and therefore, as a second and further means of grace, added to the Scripture the holy sacraments, thereby making Himself the heavenly seal of grace and promise to the body of His followers, and forming them into a com-

munity which belongs to Him who is its Head, and whose members, by his Holy Spirit, shall be partakers of a new life, and nourished by the bread of heaven, which gives life unto the world.

Now, as the church can only be regarded as the *medium* of grace, and as Christ with his Spirit must, in addition to these means, afford the grace itself, it will follow that the church has not the power of *bestowing* eternal life, but only of *offering the means* of obtaining it, and that we owe to her, not our salvation, but only the possibility of salvation. As may be expected, however, from the nature of the pride of the human heart, there ever exists a disposition among men to boast of their own deeds, and to regard with a species of idolatry their operations in the church.

On the present occasion, it is not necessary to pursue the development of this self-deification; we will confine ourselves to mentioning, *that the establishment of the means of grace has been formed into a court, distributing salvation and condemnation*. In order to participate in the blessings of redemption, it is indeed necessary that we should become members of this visible society, which preaches the word, and exhibits the sacraments; but this human fellowship is only a *condition* of salvation; the *efficient cause* of our blessedness is the triune God alone. By participation in the means of grace we become subject to the influences of this Holy Spirit, but they have but little effect, if the invisible communion of faith with the Head is not combined with the visible fellowship of the church and her members. Instead of acknowledging these

fundamental truths, the church of Rome considers herself with her means of grace as the *efficient cause* of salvation, insisting that our peace with God, our justification before his sovereign tribunal, our entrance into heaven, does not depend solely on our inward communion with Christ *by faith*, but on our relation with *herself*.

*Thus the meaning and proper acceptation of the word "church" has been altered.*

While that society, termed the "church," is both the *body* of believers in Christ, and at the same time a *mother* who bears her children to the feet of the Saviour, and may be compared to a flame, which propagates itself both by being kindled and by kindling, the Romish church has fixed an enormous gulf between the incorporated body of believers and the church; on one side of which is a congregation of wretched sinners, standing in need of forgiveness and grace, and on the other the priesthood, alone possessed of all the riches and benefits of God's mercy and grace. The church thus ceases to be the communion of believers—she is only the mother of believers. The laity are blessed, and it is she who blesses them. But this mother, like a step-mother, instead of bearing her children to the arms of Christ, to the end that they may embrace Him by their own faith, thrusts herself between the Shepherd and the sheep, taking good care that no repenting sinner shall prostrate himself with his burden of sins immediately before the throne of grace, and that all the blessings of redemption shall be only attainable through her. Concealing the fact—wilfully withholding the divine, the all-important truth—that "there is one God and one Mediator between God and man, the man Christ Jesus," she constitutes herself another mediator between the one Mediator and men, and thus incurs the reproach of *bearing both a judaical and pagan character*. She does not deny that Jesus Christ has once for all obtained redemption for our sins, by His voluntary sacrifice of Himself on the cross, but nevertheless teaches, that all the blessings to be derived herefrom, are only available by those to whom she chooses to communicate them, by means of a bloodless repetition of this sacrifice to the Father. She does not deny the Holy Scripture to be the Word of God, containing those laws, doctrines, and decrees, by which alone we must be guided on our way to eternal salvation; but she wilfully reaks the express command of our blessed Lord "to search the Scriptures," reserving to the priesthood alone the liberty of explaining and expounding the Word of God. She does not deny that the ear of

God is open to all prayer, but she is jealous of the people's addressing themselves immediately to the Father or the Son, wishing rather that they invoke the secondary mediation of the triumphant church and her queen, the Holy Virgin. She does not deny that God alone has power to forgive sins when we are penitent; but she still teaches that this forgiveness is efficacious only for those who have fulfilled their duties and penitential offices to the church; and in order to facilitate these duties, she releases from them on payment of money. In a word, salvation is considered as a sum, deposited in the hands of the clergy as a fund, whose interest can be obtained by paying the price demanded by the church. The Papacy does not destroy the basis of our religion, but she conceals it beneath a curtain; she does not overturn the theory of salvation by grace, but in her practice she misleads the mass of the people by teaching them to found their hope on works.

Now it is impossible for the Romish church to bear such a *judaical* character as the foregoing facts must satisfactorily prove to any well-regulated and unprejudiced mind, without at the same time involving herself in a species of *paganism*. By excluding the laity from the inner sanctuary of the church—that church which, in truth, is one only of the priesthood, and not of the people—she elevates herself above the latter, assuming a position and a relationship to them which belongs to God alone. She teaches that they must build their hope of salvation upon the church, or in other words, the Virgin, the Saints, the Pope, and the clergy and their intercessions. Those saints who offer up their prayers to God for the people, must be invoked by them. Thus, at the same time that the priesthood represent the laity in the presence of God, they occupy the place of God in the eyes of the laity; and hence our blessed Lord becomes of second consideration to his mother, the Virgin Mary. And in the same manner, the priesthood becomes to the laity of equal importance with our Lord himself, as the adoration of the Saviour is held of little importance, unless accompanied by the sacrifices and intercession of the church, while any one, who has a clear account with the priesthood, may rest assured of his favourable acceptance with God.

Thus it follows, that the *limits of the church* have been displaced; for, instead of acknowledging the difference between the church as the establishment of the *means* of grace, which includes all who by baptism are made objects of the influence of these means, and the *kingdom of God*, which is

the invisible number of those who stand in the inward communion with the triune God by faith, the Papacy exalts the church to that place which is due to the kingdom of God; and consequently, instead of acknowledging that all who are baptised in the name of the Father, the Son, and the Holy Ghost, conformably to the institution of our Lord, belong to the Catholic church, founded by our blessed Lord himself, they regard none as members of the church who do not subject themselves to the rule of the Roman priesthood and to the bishop of Rome, as the visible head of the church, all others being denounced as heretics and deserters from the true faith.

In consequence of this confusion between the visible Catholic church and the invisible kingdom of God, it is not surprising that *the relation also between the Church and the State politic* should be affected. Where each of these two estates is aware of its own interest, the latter will address the former thus:—"Offer the means of grace to my subjects, preach to them the Word of God, administer to them the holy sacraments; for we well know that every good Christian will be a good citizen, and perform his duties towards the community and its institutions." Upon which the church will reply:—"All this it is my purpose to perform; but it is your duty to defend me from injury, oppression, and persecution from without; you must by law restrain what God has forbidden, and thus, assuming the post of a Moses, keep alive in the hearts of the people a consciousness of the difference between the good and the wicked." Thus acting in union, the Government will not assume authority in ecclesiastical matters, nor will the Church meddle with the affairs of the State, but each confine herself to her own peculiar jurisdiction. But far different is the practice of the church of Rome. By assuming to herself that power on earth which belongs only to God, she claims a right of subjecting under her supreme authority all human orders, States, and Governments. She not only undertakes to serve and administer the necessary means for human salvation, but she reigns; she invests herself with sovereign power; she opens the gates of heaven, and condemns to hell, with absolute authority; she is God's viceregent on earth, and whatever is done by her is done by God; why, then, should not all human powers be subject to one invested with divine authority? The Pope is, as it were, the sun; the head of the political Government, no more than the moon; public as well as private interests must give way, wherever they interfere with

the interests of the church. In obedience to the commands of Pascal II., the Emperor Henry V. raised the sword against his unhappy father; and numerous instances can be produced of subjects who have been absolved from their oaths of allegiance sworn to their legitimate sovereigns. Happy would it be, were the church of Rome really invested with the richness of grace, divine power, justice, and infallibility, which she boasts of; but her whole system being nothing but a base imposture, a vile counterfeited, she injures herself as well as the secular States. She undertakes to guide the people to God, to inculcate piety and devotion; but, lo! she follows a wrong path, she misleads them, and her error will not be found out, until it be too late to retrieve it. She engages to reconcile the world with Christ, but all who rely upon the efficacy of her intercession build their hopes upon fallacious sands. Endeavouring to overcome the world with carnal weapons, the world obtained the victory over her; subjected to the spirit of the world, she ceased to be governed by the Spirit of God, and became carnal herself. Woe to poor mortals, who attempt to take the sceptre of the eternal God into their own polluted hands, and who do not tremble at the malediction and fearful punishment that must be the inevitable result of this their temerity!

More injurious, however, than the conflict of Popery with human Governments, is *her opposition to the Gospel itself*. The flesh will not be reproved by the Spirit, and she applies her carnal weapons against the doctrines of the evangelical church of Christ, wherever they make their voice and protests heard. Until the sixteenth century, she even succeeded in persecuting the professors of the Gospel by fire and the sword; and the knowledge of the truth was constrained to retire into the inaccessible recesses of Piedmont, and to seek refuge among the wool-dressers and weavers of Flanders, and of the Lower Rhine. And when, at the time of the Reformation, the Spirit of God was poured in streams on the church, the church of Rome employed every means in her power, that both force and art could suggest, to damp this Spirit, and quench its influence; and she continues this contest even to the present day, wherever she has any influence, which she maintains with an energy and perseverance calculated to excite our highest admiration, were it applied to a good cause. But means, employed with ever so much vigour and energy, cannot justify a bad end; nor, on the other hand, can the pretended holiness of that end justify means of an equivocal nature.

Let us now proceed to take into consideration our principal proposition — *the present state of Popery in Germany*; and in so doing, we cannot forbear cursorily to remark on the manner in which the existing mutual relations between the Protestant and Roman churches have been arranged and regulated, from the time of the Reformation to the congress of Vienna; as it is not possible to comprehend rightly the nature of her present encroachments, without first knowing her historical position, and the settlement which forms the basis of them.

When the Reformers began their work, their object was, not to found a new church, but to endeavour to reform, purge, and cleanse the one Catholic church from all human ordinances which were contrary to the Word of God; thereby naturally incurring the wrath and enmity of the Pope and his clergy, who condemned them as heretics, declaring that those alone who acknowledged the divine authority of the Pope, formed the church of Christ. The Reformers, on their part, asserted that this Pope, who suppressed, in the name of God, the very Word of God itself, could be no other than the Antichrist; they consequently considered the Papacy as a tyrannical power in the church, and created a strong distinction between the Catholic church, or body, whose Head was Christ, and the Pope, with his clergy—regarding the latter as a rebel against the kingdom of Christ. Neither party, therefore, conceded to the other—'You are a species of church, as well as we; we are a church, and you are a church.' But each party asserted, "We are the only true church of Christ, and you are either misled or misleaders." Thus arose the most severe conflict; the Papists regarding it as a duty to extirpate heresy; while, on the contrary, the Protestants used their utmost endeavours to convert the Papists, and propagate their own doctrines.

But, while in France, in the Netherlands, and in some other countries, this contest was waged, during one or two centuries, with the most passionate ardour, the Protestants in Germany were soon constrained to content themselves with acting on the defensive. Without hoping that they could overcome the Papacy, they requested only tolerance for themselves. These were their views, from the diet of Augsburg (1530), till the peace of Augsburg (1555). In this peace, the Protestants attained their purpose; for it was decided, that every prince or ruling power should have liberty of erecting and introducing into their countries, the confession of Augsburg,"

without let or hindrance from the Roman princes or powers. Thus the princes and the governments of free towns could determine their religion for themselves, as well as for their subjects; whilst to the individual, the liberty to choose his creed was not granted. Protestant subjects of Popish princes were only allowed to emigrate without great hindrance into other countries. In vain the Protestant princes endeavoured to alter this point; all they could obtain was an imperial declaration, by which, immunity was allowed to those Protestant nobles whose position was such as to include them within the circuits which were ruled by ecclesiastical princes.

There was another point determined upon at the peace of Augsburg, which occasioned some confusion—the "*reservatum ecclesiasticum*," which decreed, that every ecclesiastical elector, archbishop, bishop, or abbot, who embraced Protestantism, must renounce his benefice. This conclusion, which was never assented to by the evangelical princes, became a point of the greatest importance, when the elector of Cologne, Gebhard Truchsess (1582), seceded to the Reformed creed. Had the Protestant princes then been able to secure his retaining both benefices and dominion, a majority of four Protestant electors, against three Popish electors, would have been secured in the electoral body, and consequently, a most decided preponderance of Protestantism in Germany. It is not improbable, also, that the imperial crown, which was then elective, might have passed from the house of Hapsburg to that of Saxony, and the whole history of Germany might then have become different from what it now is. But there was another circumstance which influenced the decision with regard to the abovenamed elector. Gebhard Truchsess did not meet with the requisite support, in consequence of his having adopted the Reformed doctrines, instead of the Lutheran, and thus the Protestant princes lost the fourth electorate and at the same time the majority in the empire; and as they would not include the Reformed princes or governments in the advantages of the peace of Augsburg, new contentions arose, and a terrible war of thirty years was necessary before the Reformed States were able to participate in those advantages. The peace of Westphalia did not materially differ from the peace of Augsburg; still it was only princes and governments, not individuals, that were allowed for the future to change their religion. And not only this; the treaty also included that very important clause, that, as regards single communities,

they were to assume that position in ecclesiastical matters which they held in 1624, which year was agreed upon as the normal year.

In consequence of this arrangement, the Germans, tired of the terrible war, accustomed themselves in their practice to acknowledge each other as members of Christian churches. The Romish, the Lutheran, and the Reformed churches were looked upon as three sections of the one Catholic church. Formerly, the opinion obtained, that, in every town or village, one church only could be established; for instance, in the Lutheran countries, the Lutheran church was considered as the only and true church of Christ, and besides it no other denomination was permitted to build a place of worship; in the Popish countries, the Romish church was recognised as the national church. But now it happened, by degrees, that several denominations were tolerated in the same place; two different events contributing to this alteration of practice. In the first instance, several princes of one denomination obtained by inheritance countries whose inhabitants belonged to another denomination. For example, the Elector of Brandenburg got possession of the Popish duchy of Cleves (1609). Secondly, some Lutheran princes gave shelter within their territory to Reformed refugees from the kingdom of France, and allowed them to build churches in the midst of the Lutheran countries; for example, the Elector of Brunswick-Luneburg, the Margrave of Brandenburg-Baireuth, and Anspach. Now, although the clergy continued their polemical controversies, yet their congregations began to consider each other as legitimate sections of the one Christian church. But here, let us not forget, that this acknowledgment was not reciprocal between Protestants and Papists; for while Papists in Protestant countries were tolerated and received, Protestants under the dominion of Popish princes could scarcely obtain the realisation of those few and scanty rights and privileges which by the Westphalian peace had been conceded to them. When Protestant countries—for example, Pfalz-Neuburg—by inheritance came under a Popish Government, the latter employed all possible means to induce them to return to the Catholic religion; and though a special corporation, the "*Corpus Evangelicorum*," existed in the German empire, in order to defend the Protestant rights, yet earnest reprisals were often necessary to put a limit to the vexations, oppressions, and cunning stratagems which were practised by the Popish princes.

At length this state of affairs was put an

end to by the French wars of Napoleon, and by the congress of Vienna. Now it has been determined, in regard of all the confederate States of Germany, that these three churches, the Popish, the Lutheran, and the Reformed, have a right to exist; that not only the Governments, but also each individual, had "the liberty of choosing one of these religions," as the term runs in modern German legislation; and that no Government should oppress the adherents of either of these confessions. We should, however, lie under a great deception if we supposed that therefore these three denominations were possessed of equal rights in all German countries. They have only the right to exist, and are tolerated. But in several Popish States the Roman church enjoys the most important privileges. For example, in Austria, till the year 1848, the right of *public service* was not conceded to the Protestants; they were not permitted to have either churches, steeples, or bells; they were obliged to hold their service in spacious apartments which had the appearance of private houses, and the greatest inequality existed in regard to intermixed marriages. At the same time, Papists under the sceptre of Protestant princes have full security for all their rights; there exists *concordata*, or other agreements, which guarantee them their right of existence, their privileges, and the public exercise of their religion; and more than once they demanded greater privileges in Protestant countries for their church than even the Protestants themselves possessed.

Besides all this, there exists a very dangerous inequality, the Pope having acknowledged neither the peace of Augsburg, the Westphalian peace, nor the constitutions of the congress of Vienna. Innocent X. protested in a bull (1651) against the Westphalian peace, and his successors have on every occasion renewed this protest; at last, the Cardinal Gonsalvi did the same, in the name of Pius VII., in opposition to the decrees of the congress of Vienna. The Papacy only suffers the rights which were granted to the Protestants, because it cannot help it; and takes no notice of them, as long as it is destitute of the power of hindering or abolishing these concessions: in the meanwhile, it does not cease to uphold its old protests. Hence the acknowledgment is reciprocal, not in theory, but in practice; for, whilst even some old Reformed theologians, Polanus for example, have acknowledged the Popish church as being a real church, without its being a pure church—while at the present day all evangelical theologians concede that the Popish

church is also a part of the universal church, and while they justly distinguish between the Papacy and the body of the Romish church—the Papacy, on the contrary, insists upon its old views, that Protestantism has properly no right to exist, being no species of church, but only the result of an insurrection against the legitimate ecclesiastical power. Thus, it is dangerous to allow to the Popish church, in Protestant States, equal rights with the evangelical churches; or full and unconstrained liberty for organising themselves, and carrying out their system; for they consider it as an essential part of their system, and of their rights, to refuse to Protestantism every particle of right, and even toleration; and they will, undoubtedly, renew their old persecutions against us, as soon as the weight of worldly power ceases to restrain them. Now, should it be asserted, that it is but just to allow the Papists the same liberty which is due to all other denominations,—I reply, until they acknowledge us to have equal rights with themselves, as members of the Catholic church of Christ, they can have no possible claim or an equalisation of rights with us in the State politic. As long as they do not allow us to be a part of the church—as long as the Pope does not acknowledge the West-Indian peace and the congress of Vienna—as long as Popery uses worldly and carnal constraint against all those who differ from her in religious matters—we must uphold the word of Scripture, “Eye for eye, tooth for tooth;” and unless we do so, we are committing an act of suicide against our evangelical church and against the holy Gospel.

But it is time to turn our attention to the *recent state of Popery in Germany*, and to her tactics, operations, and prospects, since the year 1848. This matter being extremely complicated, by the number of various Governments and constitutions which were under consideration, and by the different objects of controversy, we must endeavour to divide our subject into several distinct parts. I will therefore speak, in the first place, of the newest experiments, in which Popery has attempted to escape the control of all *earthly government*: and, secondly, I intend to call your attention to the various attempts which the Papacy has made to injure the *Protestant churches*, with regard to their general privileges in the Catholic monarchies, their admissions to the particular towns or communities, their rights in the parishes, and intermixed marriages.

I. In Germany, as everybody knows, the control of Government extends both to the

Protestant and the Romish church. By this arrangement, the ruler of these countries must needs be made acquainted with all conclusions, laws, and regulations touching ecclesiastical government, in order to examine whether they contain anything dangerous to public safety. This right, termed the “*placetum regium*,” and the “*jus cavendi*,” was exercised within the Roman church by Popish as well as by Protestant Governments. Joseph II. had introduced it even into Austria. But after the revolution of 1848, the bishops and archbishops of Austria held a conference at Vienna (1849), and requested that they should be allowed, in the first place, to hold synods; and in the second, to publish all ecclesiastical bulls, regulations, and documents, without having first presented them to the Emperor’s Government for approval. By means of the first, they had in view to enlarge their independence of the See of Rome; by the second, their independence of the political Government. The first request was made also by some bishops in Bavaria, Prussia, and Baden; namely, the bishops of Passau, Ratisbon, and Fribourg; but the Pope immediately put a stop to these efforts, by declaring (July, 1849,) that the present was not a proper time for such an undertaking. The second, on the contrary, namely, the abolishment of the “*placetum regium*,” has been granted to the prelates of Austria, in an imperial edict of the 18th April, 1850, by which the whole edifice of the Austrian canon law, as raised by Joseph II., has in fact been overturned. By this stroke, the Papacy obtained immense power in Austria; and it remains to be seen, whether the Government of this large empire will be able to maintain, against the church, its own independence.

In *Prussia*, during the last year, another contest arose between the church of Rome and the Government. The King, conformably with the opinion of his diet, resolved that every person in office, who held his place by nomination from the King, should take the oath of the constitution from the 31st January. Clergymen, as such, were not required to take the oath, excepting those who held certain offices under the Government, as professors of divinity, or counsellors or inspectors of schools. Suddenly, the Bishop of Treves forbade such priests to take this oath, without adjoining the express restriction, “*salvis ecclesiæ juribus*.” This took place on the 22nd February, 1850. On the 29th March, the Bishop of Munster followed the example of his colleague, as did also, on the 14th April, the Bishop of Aix-la-Chapelle. It is diffi-



cult to explain what purpose they had in view by proceeding in this manner; for shortly afterwards they declared, as we shall soon see, that the literal sense of the constitution admitted an interpretation favourable to the church of Rome. Either they intended to keep open a possibility of renewing their old protests against the secularisation of the ecclesiastical benefices, which occurred in the beginning of this century; or, more probably, it was done merely to put difficulties in the way of the Government. Upon this, the minister of educational and spiritual affairs addressed a circular letter (on the 29th March) to all the presidents of provincial Governments, to the effect that the royal power would not allow either this restriction nor any other; and that the bishops were to be requested to state, whether they found an irreconcilable difference between their duties, as in the employment of Government and as priests? If they did so, they should be called on to resign the posts they held under the King; if they did not, it should be stated in the official document, to be drawn up on the occasion, that the Government attached no importance to such a restriction.

Shortly after this, a certain school-counsellor in Munster, called Mencke, refused the oath, and was temporarily suspended. The professors of divinity in Munster declared that they, for their parts, had no scruple to take the oath, but they wished to act in union with the bishop, and requested a respite, in order to confer with him. This being allowed, they questioned the bishop, whether his rescript should be considered as a command, or as a simple intimation of his personal opinion. He did not reply. They questioned him a second and a third time. At last, he answered, that it would be impossible to decide, in so short a time, a question of such difficulty. It was not until the month of April that he decided, that his rescript had the nature of a command, interdicting them to take the oath.

About the same time a letter of a bishop (presumed to be from the Prince-Bishop of Breslau), addressed to the Minister of State, was published in the newspapers, wherein he says, that he could not imagine for what reason the Minister could object to this restriction, unless he had in view the violation of some acknowledged and existing ecclesiastical rights by means of the new constitution, but *in contradiction to its chief principles*. It must appear to us as a very strange manner of proceeding, to acknowledge that the chief principles of a constitution were opposed to any violation of ecclesiastical rights, and to defend, never-

theless, a restriction which must then have been quite superfluous.

Meanwhile, the professors of theology in Bonn and in Breslau took the oath without hesitation and without any restriction. The Government, far from yielding in so just a matter, declared, on the 17th of April, that whoever found it incompatible with his duties as an ecclesiastic to hold any situation under the crown, had no other alternative but to resign it. On the following day, namely, the 18th of April, the bishops of the archbishopric of Cologne met, and issued a paper to their clergy, in which they advanced some steps towards satisfying the Government; for, constraining themselves to the concession, that the new constitution, in its literal sense, was favourable to the church, and that there only remained a possibility of distorting and expounding it in a disadvantageous manner, and in contradiction to ecclesiastical rights, they sacrificed the restriction, "*salvis ecclesie juribus*," and decreed only this, that every priest, before taking the oath, should declare, that by that act he did not intend to make any admission prejudicial to the church or his own duties, or his relation to the church. With this the ministers of State declared the Government to be content (on the 25th of April), and the Prince-Bishop of Breslau adding also (on the 4th of May) the declaration of his colleagues, put an end to a long contest which had been waged about nothing.

Infinitely more important is a controversy between the Government of *Bavaria* and the See of Rome, which arose early in the year 1818, and was renewed some months since. King Maximilian Joseph I. issued, in the year 1809, a law, called the "*Edict of Religion*," by which full liberty of conscience is guaranteed to all his subjects, and by which the Catholic, Lutheran, and Reformed churches are recognised as "public societies of religion," investing them with all the privileges of the public service, and the promise of support from the public funds. Besides which, this edict of religion introduces the "*placetum regium*," and subjects the clergy, in certain matters, to secular jurisdiction—such as regards testamentary dispositions, all questions relative to the employment of ecclesiastical property, all those punishments to be inflicted on clergymen by which their civil rights could in any way be affected, the laws of matrimony, &c. Eight years after this, namely, the 5th of June, 1817, King Maximilian concluded a concordat with the Pope, which, in its first article, promises to the Romish religion *all rights and privileges which belong to her*.

according to the Divine ordination and the canonical decrees. But as, according to these decrees, the Romish church alone has the right of existence, and as she claims for herself the privilege of destroying all heresy, it follows, that this article of the concordat involves a very dangerous contradiction to the before-mentioned edict of religion. A further contradiction consists in this circumstance, that the twelfth article of the concordat allows to the bishops and clergy full liberty of publishing "their ecclesiastical instructions and ordinances," without their previous recognition on the part of the secular power; the same article submits all those questions which, conformably to the edict of religion, are to be decided by secular courts, to the jurisdiction of the bishops. The more important these contradictory points are for the freedom of the kingdom, and for the existence of the Protestant church, the more necessary it becomes to possess a distinct decision, whether or not these laws should be valid. But the decision about the value of these regulations is as important, in point of form, as it is in regard to the subject-matter to which these regulations refer. For the sixteenth article of the concordat determines that, "by this present compromise, all laws, ordinances," and decrees, issued till now in Bavaria, should be considered as abolished, so far as they are incongruous with the concordat. But, in contradiction to this, the edict of religion was published again, in the following year (the 26th of May, 1818), as an essential part of the constitution, while the concordat is received only as an appendix into the documents of the constitution. Immediately after the publication of the constitution, the Pope protested against it, but the good King replied, "that the edict of religion concerned only the Protestants, while the Roman Catholics were subject to the arrangements of the concordat." Though this declaration, which was repeated in the edict of Tegernsee (1821), was in no way decided enough, yet it must follow, that the concordat was of no consequence in regard to the mutual relations between the Romish and the evangelical churches. And, indeed, until the present moment, it was decided by practice, of only that the Protestant churches had equal rights with the Romish church, but so that concerning the "*placetum regium*" and the secular jurisdiction, Government maintained the settlements of the edict of religion against the twelfth article of the concordat, although these points concern only the members of the Romish church. But, last year, the bishops of Bavaria pre-

sented a petition to the Bavarian parliament, in which they demanded the carrying into effect of the concordat, especially the twelfth article. This question has not yet come under discussion, but we cannot doubt that the next session will introduce debates of the highest importance on this subject.

In surveying these facts, we see in Austria the effectual victory of the Papacy in a most important point; in Prussia, a victory of Government, but in a matter of no consequence; and, lastly, in Bavaria, the commencement of an important process, whose issue cannot yet be predicted.

II. We now pass on to the second part of our subject, namely, to the attacks which Popery has directed immediately *against the Protestant churches*. Of late, the state of things has been such, that Popery has had, in many cases, to assume a rather more defensive position, so as to ward off the attacks of Protestantism; hence she has been less aggressive, and perhaps also less oppressive. Above all other countries in Germany, we must, under this point of view, commence again with *Austria*. For, while the Romish church obtained the most important privileges from the imperial Government, the Protestant churches likewise gained a number of rights, which they had stood greatly in need of, ever since the time of the Reformation. The revolution of the year 1848 having shaken many a legal institution, Government being intimidated, and the question of separation between Church and State everywhere broached and discussed, several Protestant ministers assembled at Vienna in the month of August, 1848, in order to demand public acknowledgment, and the right of publicly exercising their worship. Indeed, they obtained, by an edict of the ministers (31st January, 1849), a provisional concession of the following five points:—1. While up to that time they were compelled to bear the denomination of "*Catholics*," the appellation of "*evangelical*" Christians was now granted to them. 2. While hitherto no Papist durst secede to Protestantism without such difficulties as made the change almost an impossibility, now every one who had passed the eighteenth year of his age should have full liberty of going over to another denomination, on condition only that he declare his resolution to his pastor twice in the space of four successive weeks, and in presence of two witnesses. 3. While hitherto Protestants had been assigned to the Popish parishes, and while their own ministers were deprived of all parochial rights, the privilege of fees, and of the parochial registers, they now obtained the

full character of official clergy. 4. While hitherto Protestants had been constrained to pay fees to the Popish clergymen for all ecclesiastical duties, their own ministers performing them, this burden now ceased, and they were no longer obliged to contribute to the support of Popish schoolmasters. 5. Lastly, betrothed couples, where the bridegroom as well as the bride were Protestants, were no longer compelled to have their bans of marriage published in Papist churches. All these provisional concessions were definitively confirmed by an edict of the ministers of State (27th June, 1849), which was founded upon the constitution of the 4th of March.

Without doubt, the state of Protestantism has been ameliorated by these edicts in a very high degree; yet we must remark, that two great inconveniences remained unchanged—namely, the ecclesiastical law, which forbade the Roman priest the performing of mixed marriages; and another law, which ordained that all children of mixed marriages must be educated in the Popish religion.

But, alas! even the five points which were granted by the ministers of State were only imperfectly carried into effect, the Popish party exerting every means to render void in practice what was promised in theory. For example, at Troppau, a Protestant minister officiated at a mixed marriage. He was called before the bailiff of the district, who demanded of him a justification of his conduct in performing a marriage ceremony in a Catholic place of worship (as the bailiff expressly stated), between a couple to whom the Catholic clergyman had refused the benediction. In the month of May, 1850, the minister of education issued a rescript, commanding the Protestant peasants to pay rates of grain to the Popish schoolmasters, or they would be constrained to do so by force. In the month of August, 1850, a Papist clergyman refused not only the *benediction*, but also the "*passive assistance*" to a bridal pair, who were of different denominations, by urging the pretext that the Romish church was now independent of Government and secular laws. Now, there still exists a law, issued the 5th of April, 1850, which forbids Protestant ministers to perform the ceremony of marriage, in every case, without the "*passive assistance*" of the Romish priest. Thus, as the Romish priest had refused this assistance, the Protestant minister could not officiate, and the couple remained unmarried. The Protestant clergyman addressed himself to the proper authorities, but in vain, receiving no answer. On the

29th of July, 1849, all the Reformed and Lutheran superintendents of Austria met at Vienna, in order to deliberate on the propriety of drawing up a bill purporting to enforce the performance of the principles of equal rights, which were decreed by the law of the 27th of June, 1849. When this bill was completed, they presented it to the Emperor and his ministers, entreating that his Majesty would graciously give it his sanction. Though all general principles are inefficient without such a law, by which the individual officers and bailiffs are obliged to act, yet up to this day neither the Emperor nor his ministers have given any reply, and it is greatly to be feared that the influences of Popery will frustrate the whole work. Opportunities might offer, where the ambassadors of Protestant States would be able to exert all their influences upon the court of Austria in order to effect it,—that, while the Romish church in Austria has grown immensely in power, the Protestant churches may not remain behind, in their old lamentable condition. Though we have above said, that the Romish church was constrained to a defensive combat against the progress of Protestantism, yet we cannot overlook the fact, that Popery must obtain an immense victory over Protestantism, were it only by hindering these movements, while she herself grows unhindered in power and independence. On the other hand, let us not shut our eyes to the joyful fact, that since the year 1848, the number of Protestants has increased in a considerable degree. In Bohemia, in the year 1781, the numbers amounted to 33,957 members of the Reformed church, and 10,237 Lutherans; in all, 44,212 Protestants—while now there are 88,500 Protestants. At Eger, last year, a new evangelical community was formed. In the same year, the German evangelical community at Prague procured itself bells, and a multitude of evangelical communities of the Techeh language united themselves with the church of Bohemian Brethren. However, it was often more a libertine spirit than that of the Holy Ghost which occasioned their secession, and it is a question of conscience for the universal evangelical church throughout the whole world, whether they should not adopt such measures as that Protestantism in Austria might be confirmed by Christian intelligence, and inspired by a true evangelical spirit, and built upon the foundation of the eternal Word of God. In Austria, also, some faithful witnesses of the truth exist, who exert all their endeavours to propagate the Gospel among their own brethren. I will mention only

the Rev. Augustus Kotzsky, the elder, in Eferding. The superintendent Obder Ens called upon the Protestants to form missionary societies, in consequence of which several societies have been established at Eferding, Gosau, and in other places. May the gracious Lord be with them, with his blessing!

While in Austria Popery resists the *public rights and privileges* granted to the Protestant churches by the new constitution, a similar resistance is exercised by them, wherever Protestants demand to be received into a town, and where they claim *civil rights in the community*. As is well known, a great number of towns as well as districts once existed where Protestants have never dwelt. In our time this is changed. At Inspruck, on the 13th of August, 1849, a select number of the corporation held a meeting and deliberated on a new arrangement of the municipal constitution for their town, on which occasion Dean Amberg made the proposition that the town should be declared purely Popish. As this proposition was rejected by all votes except three, an extraordinary excitement took place, promoted by innumerable articles in the local papers and by a multitude of tracts. The Popish party convened a meeting, and excited the people by a number of fulminant speeches against the magistracy, who saw themselves under the necessity of yielding, and of agreeing to a compromise with the clergy, by conceding that the conclusion of the 13th of August should never be carried into effect. All communities in the Zillerthal likewise, on the 29th of April, 1849, formed a union, promising each other that the Popish religion should be upheld in their valley.

These two occurrences may suffice as instances of the activity with which Popery everywhere endeavours to resist the propagation of Protestantism. Another field for their operations is the burials, and the possession of churchyards; for Popery withholds from the Protestants all *parish rights*, as well as the civil rights of a secular community. It is a general custom throughout the whole of Germany, if any dispersed Protestants dwell in a Popish parish, where there is no evangelical minister in the neighbourhood, for the priest to obtrude himself by accompanying the burial of such a Protestant, but without canonicals, and without bestowing the benediction; thus wishing to exhibit to the people the deceased as a heretic, and as having no share in the heavenly promises, in a more striking manner than if he did not at all accompany the burial.

Where Protestant clergy are in the neigh-

bourhood, and cannot be prevented by the priesthood from officiating at the burial, there remain yet to Popery two means of casting a slur upon the deceased and his religion; either they refuse the use of the churchyard, and thereby compel the corpse to be interred in an unconsecrated spot of ground; or, where this is prevented by the laws, as, for example, in Bavaria, they refuse the use of the bells, or of the churches. Though this proceeding cannot in any way affect the Protestants in the conviction of the truth of their faith, yet the priests do it with the view of deterring their own parishioners from heresy, and to counteract the deep impression which the funeral sermons of Protestant ministers almost invariably produce upon the minds of Papists, who never before had the opportunity of hearing the Gospel.

On the 30th of March, 1850, the Prince-Bishop of Breslau, in contradiction to a custom established from time immemorial, forbade his clergy to allow to Protestant ministers, on the occasion of Protestant burials, the use of pulpits or altars in churches situated in burial grounds; in consequence of which, the Protestant ministers were forced to preach their funeral sermons in school-rooms. In the Rhenish provinces of Prussia, two species of churchyards exist—those which belong to the parish, the ground being bought with the funds of the church; and those which are established by public means, and belong, therefore, to the local community. It is settled by law, that Protestants shall not be excluded from churchyards of the latter kind. Such a churchyard was founded at Treves, in the year 1820, at a time when no Protestants dwelt there; but the expenses were paid from the town treasury. Five years after, Protestants having then settled at Treves, the magistrate granted them, without any resistance, conformably to the law, the use of the churchyard. A year ago, it became necessary to enlarge the churchyard; but lo, the papistical vicar-general suddenly refused the consecration of the additional ground, insisting that only those churchyards could be consecrated, which were exclusively destined for Papists. He demanded, therefore, that the addition should be divided into two pieces, one for the Papists and one for the Protestants; this being agreed to, he would be ready to consecrate the Popish half. But the magistrate not yielding to this proposition, the new place remained unconsecrated.

The most memorable event, however, occurred at Erpel, a little town near Linz, between Andernach and Bonn. There the

churchyard was founded by the mutual voluntary contributions of Papists and Protestants. Now, as a certain Baron of Arneim, a Protestant, died (the 10th February, this year), the Papist dean, called Krautwig, declared by letter that he would not permit him to be buried in the churchyard. The grave being already dug, the dean gave an express command to fill it up, to shut the gate of the churchyard, and secure it with a large iron chain and hook. As the deceased had not dwelt in the town itself, but in a country-house called Heister, about one English mile from Erpel, all these measures remained unknown to the survivors; and on the 13th of February the funeral procession proceeded from Heister to Erpel, conducted by the Protestant minister, Tungk, from Linz. But scarcely had it left Heister, when a band of street boys, headed by an adult, came to meet them, with the cry, "Back! back!" The procession, nevertheless, continued its way; a troop of children accompanied them, with a cross of straw, which they bore before the hearse, and with all sorts of mockery; for it must be remarked, that the schoolmaster had only that morning given the children a holiday. When the procession reached the churchyard, it was met by a great multitude of people with loud cries and clamours; the mayor commanded the police to open the gate by force; but the frantic mob pelted them with stones, and it was with the utmost difficulty that the Rev. Mr. Tungk could prevent a skirmish between the people and the police, who were on the point of drawing their cutlasses. The mayor then went into the town, and fetched several members of the council of the corporation; it was, however, an hour before they arrived, and the fury of the mob had so much abated, that they at length succeeded in opening the gate. The procession now entered the churchyard, while the mob out of mockery sang a very comic song, which being sung anywhere else, could not be heard without laughter. The commencement of it was in these words:—

"Ever slowly forward! ever slowly forward!  
Lest the old Austrian hirelings could not follow."

During the singing of this ludicrous song, the funeral procession reached the grave, and found it filled up. The coffin-bearers began to dig it afresh, but the mob pelted them with mud, and broke their spades, so that they were compelled to run off. Drunken fellows danced upon the grave, and one of them struck the coffin with a clenched fist; thus a second hour passed, while a heavy shower of rain poured down upon

the funeral procession, which was exposed to the continual mockeries of the people. At length, the bearers having been again brought back, the grave was finished, and the burial service was performed; but still, during the repeating of the Lord's prayer, scornful laughter resounded. When the funeral procession left the churchyard somebody called to them, "To-morrow the coffin will be found before the gate, for the wolf shall not sleep among the lambs." The following night, a number of men did indeed endeavour to exhume the body; but, fortunately, the cords with which they attempted to lift out the coffin broke, and the male factors were scared away. Forty soldiers were quartered in Erpel, and ten of them were obliged continually to guard the grave. The dean has been called to an account for this.

Let me now wind up this paper, by taking into consideration the influence Popery exerts on schools and education. In a time of increasing infidelity and hostility toward the Christian faith, we can blame the Papist church as little as the Protestant, if she endeavours to extend an inspection over a school which attempts more and more to emancipate itself from the authority of the Gospel, and to educate the youth in a spirit of free-thinking and insubordination. We ought, therefore, not to complain, that in the crown-lands of Austria, (the 23d April 1850,) such a superintendence is granted by Government to the clergy, as regards religious instruction in Popish schools, and theological lectures in the universities although we have reason to fear that this just privilege will be abused, in order to suppress all germs of evangelical intelligence, which might arise in the body of the Popish church. The example of the Bishop of Limburg, in Nassau, will prove that this fear is not groundless. No sooner was liberty of study proclaimed by the Governments of Hesse and Nassau, than this bishop, dissatisfied because no legal influence in respect of the installation of the professors of divinity at Giessen was conceded to him, ordered, that the payment of ecclesiastical stipends should no more be clogged, as had been hitherto the case, by the condition of the receivers frequenting the University of Giessen; at the same time, he forbade the students of his diocese to attend the lectures of Professor Hirsher, at Fribourg, a man of real Christian devotion and piety, and who is, consequently, a thorn in the side of the ultramontane party.

The subject of *mixed marriages* offers a large field of activity to the Romish clergy. In most countries of Germany it is ordered

by law, either that all the children follow the religion of the father, or that the boys follow that of the father, and the girls that of the mother. It is also decreed by law, that before a certain age the young men cannot, on their own choice, secede to any other denomination. In this way abuses are prevented. But it is moreover decreed, in several countries of Germany, that these laws cease to have any effect, in case the bridal pair, before the nuptials or immediately after them, have made a special contract about the education of their children. These laws have occasioned a great number of Popish aggressions against Protestantism; for the clergymen often refused the benediction to these mixed marriages, unless the couple undertook to promise, by such a contract as I have mentioned, that all their children should be educated in the Popish religion. By what measures those contracts are sometimes obtained, may be learned from an account which the Pastor Nees, of Esenbeck, at Boppard, published in 1845, and which is confirmed by the signatures of all the parishioners who were interested in it. Besides, this pastor being an acquaintance of mine, I can affirm that he is a very mild character, far from all bigotry; and if he has a fault, it is that of too greatly admiring the magnificent organisation of the Romish hierarchy. This man was installed as pastor of the little congregation of Protestants at Boppard, between Bingen and Bonn, in Prussia, on the 10th July, 1845. Before he went there, a Protestant had married a Papist woman, and the priest had persuaded the man to promise, that he would educate all his children in the Popish religion, though even in Prussia such agreements are illegal. When the pair were married, and a boy and some girls were born, and the father did not consider himself obliged to perform the promise with regard to the boy, the priest induced the wife to leave her husband, and to keep all their children with her; otherwise she would obtain no honourable burial after her death. The man brought an action against his wife, and the judge decided that the boy belonged to the father. But as the father was leading home the son by the hand from the court-house, a mass of people crowded upon him, snatched the boy away, and hid him in some secret place or

other. The next night, six masked fellows entered the dwelling of the father by force, came to his bed, seized him by the throat, and constrained him immediately to sign a paper, wherein he assented to the Popish education of all his children. But his advocate declared the document thus extorted to be invalid. Now, when the woman bore another boy, the man took it to the Protestant place of worship to be baptised, without previously informing his wife; but she, hearing of it, left her bed, in spite of the state of her health, appeared suddenly in the place of worship, just as the baptism was about to be performed, and the sacred office was interrupted by a scene which defies every attempt to describe it.

This circumstance, as well as a similar occurrence at Erpel, took place under a Protestant Government! What could we expect, if the bars were taken away, by which Popery now is held in abeyance? *Nevertheless, all the attacks of Popery are not nearly so dangerous to the Protestant churches in Germany, as the discord, apostasy, indifferentism, and deadness, within her own house.* Indeed, in the Popish church also, infidelity and rottenness are spreading throughout; but there is this important difference—that while this church can very well exist in spite of such a state, because there is no enmity between a people who seek their own, and a clergy who do the same, and because the fabric of the hierarchy will stand even without a spiritual foundation; on the contrary, our evangelical church must go to wreck and ruin as soon as her basis is undermined, which is the Spirit, the faith, and the life in Christ. In our time, in the evangelical countries in Germany, the mass of the people is yet restrained within the church by the system of union between Church and State; but if another convulsion, like that of the year 1848, were to destroy the present state of the laws and institutions, nothing would remain of the whole Established church but a little company of believers, a small number of oppressed communities, given up to a twofold sifting persecution, *because then infidelity as well as superstition would exert their power against the body of Christ.* "They shall make war with the Lamb, and the Lamb shall overcome them; for he is King of kings, and Lord of lords!" Amen.

## POPERY IN SWITZERLAND.

BY THE REV. PROFESSOR VULLIEMIN, OF LAUSANNE.

The social movement which in the middle ages raised the Commons of England to be a governing power in the State, produced, on the sides of the Alps, thirteen Republics, the unfolding of as many communal centres, whose union formed the Swiss Confederation.

In the course of its history, Switzerland presents itself under two different aspects. It is at once a focus of action and a focus of resistance in Europe; while the country at the foot of its mountains participated in the movement of the European world, its Alps remained immovable. It has been, if not the cradle, at least the point of departure for the revolutions which in these days have changed the face of society. It has also offered the most obstinate resistance to these changes. In the sixteenth century, Zuingli, a contemporary of Luther and Calvin, made Geneva a sort of Protestant Rome. In the eighteenth century, the principles of the French Revolution were tried in Basle, and proclaimed on the banks of the Lemman Lake, long before appearing on a greater theatre, and long before Clavier and Dumont became, thanks to the experience which they had acquired at home, the guides of Mirabeau. In our own time, it is from this region the avalanche has been detached, which, spreading at first over the Swiss cantons, has been precipitated on the rest of Europe, and has overturned thrones in its course.

But Switzerland is no less a theatre of immobility, a refuge and a support to old ideas as well as to new. When the Reformation took possession of the plains, Rome made a rampart of the Alps, and of the many narrow valleys which, from the lofty summits of St. Gothard, slope towards the Rhine and the Rhone. The inhabitants of these quiet valleys attached themselves to the policy of Rome and of Spain, while the low lands joined England, Holland, and the Protestant States of Germany. We can understand Switzerland only by taking into account this internal antagonism; the opposition which it contains, between two modes of life—that of the mountaineers, in the peacefulness of pastoral habits; that of an agricultural and industrial population, in contact with the civilisation of the great nations around them.

This opposition appears throughout the history of the confederate States, but it

has been especially manifest since the Reformation. The Swiss had at that epoch made themselves known by their martial exploits at Morat and at Grandson. After these victories, they had thrown themselves wildly into the perilous enterprises of war, and the military life had corrupted their morals, ruined the labours of peace, and raised military chiefs to the head of the Government. In these circumstances, two classes of persons received the preaching of the Reformers. Those who lived by their industry, and those who felt their need of a Saviour—pious persons, and the peaceful labourers. The victory gained by the Reformation was both religious and political. It was not only the triumph of the Gospel over the corruptions of the church, but that of the laborious peasants over the leaders of military bands, who had hitherto ruled the country. The Reformation prevailed in the commercial cities of Zurich and of Basle, in Berne and in Geneva, thanks to the support of that middle class which prospers best beyond the sound of arms. It penetrated with greater difficulty into the High Alps, and was soon repressed among those who had no other industry than that of mercenary service. We must add, in order to explain clearly the present condition of Switzerland, that in the cantons where the Reformation prevailed, it did so imperfectly. There was both Reformation and Revolution; and these two questions had been so confounded, that it was difficult to distinguish between them. The same means had been used to obtain freedom of conscience as free Government; and these were, main force. The minority were compelled to receive the law from the majority. There is, I know, something respectable in the desire shown by a nation to drink at the same sources of religious faith, and to seek a support for their civil life in their common convictions. One condition is, however, necessary—that these convictions be sincere; that faith be more than a name, and that the heart bows with the body. The only unity which deserves the name, is unity in liberty, without which, bonds of union are galling chains. On this point, the Governments of the Reformed cantons failed from the beginning. Dogma was made law; power exacted submission; the yoke once imposed produced its natural effects—the life of the Reformation, so



expansive at first, was crippled and enfeebled. The Gospel allied to force, is not the Gospel. It penetrated into the High Alps, gained ground in the cantons of Schwitz, Lucerne, and Soleure, and made way in the Valais; but it took the sword of power in hand—the salt lost its savour—its progress was arrested—further openings were shut; and, from that day to this, two parties have stood in each other's presence, whose limits have remained nearly the same. That of the Reformation comprises the large cantons lying at the foot of the Alps; and the other extends into the Alps, and to those countries of the plain most remote from the centres of reform and civilisation. Two parties, the one containing the leaven of the Reformation, and the other fighting generally in the ranks of absolutism and under the standard of the Papacy.

The rupture was not, however, so great between these two parties as to prevent that cordiality which is a distinctive characteristic of a free people, appearing in their daily intercourse. In some parts, the same temple served alternately for the different forms of worship; in other parts, then the armies of the two confessions were arrayed against each other, the outposts mingled with each other; the soldiers, not affected by the passions of their leaders, sought bread, or milk, that they might make their meals together; the tone of ancient friendship was preserved; only the poison repelled with pleasantry the spoon which pursued the bread beyond the frontier, which they supposed to be the middle of the dish.

These pacific relations were terminated by the command of a priest. Archbishop Borromée was the boast of the Romish church. He revived order, and had raised Pius V. to the papedom, when he resolved to use his influence with the population of the Alps. That prelate, whose activity governed the Roman world, neglected not the humblest duties of the ministry—he imbued their mountain paths—the simple peasants of the Alps thought him an angel from heaven. He repressed the disorders of the priests, restored the pomp of public worship, shed tears over the relics of the saints, and revived the respect of the people for the objects of their ancient veneration. Charmed, he says himself, with the good disposition and candour of the people, he felt a wonderful affection towards them. They only needed instruction; and secure this, he adopted three measures.

1st. To found a Swiss college at Milan, and open to the Swiss the German college at

Rome. These two institutions have been, for more than three centuries, the school of Swiss Catholics. One of them, the German college, still subsists, and the Swiss pupils are more numerous than those of any other branch of the German race. In 1846, the numbers were, 21 Hanoverians, 25 Prussians, 40 Bavarians, and 48 Swiss. The other was suppressed by the French Revolution, but has been the object of earnest reclamations by the Swiss Catholics; and though they have been hitherto refused, they may now meet with a more favourable reception.

2nd. The second means was to send the Jesuits to Switzerland. These fathers laboured there in that revolution of opinions which resulted in the thirty years' war; a revolution accomplished with so little noise that it had left no trace in history, and has been fully made known to us by the recent publication of the "Annual Reports of the Venetian Ambassadors to the Senate of the Republic." The Jesuits established themselves at Lucerne and at Fribourg. A short time sufficed to change the aspect of these cities more than half a century earlier, the aspect of the cities reformed by Zuingli and Calvin. Missions, processions, and fasts took the place of amusements and robust exercises; corruption was covered with a thick veil. A little before, the priests asked of the magistrates a law to prohibit the people from ridiculing pilgrimages, and soon every one hastened to take the pilgrim's staff; a new generation learned at school to disregard the love of country, and to lend a docile ear to the voice of Rome. The same changes took place in the High Alps, as at the same epoch in France and Germany.

3rd. The third means which Borromée set at work was to send a permanent envoy among them as a representative of Rome. Till then, the Popes had sent temporary legates to the confederated States; but now, a nuncio fixed his residence and court at Lucerne. It was his study to make himself better acquainted with the nation, to govern it better, and under his hand to *direct its proceedings* by Italian policy. From that moment, the language of Rome became more precise and imperious. The nuncio governed; re-established order in the monasteries, brought back to the church the collation of benefices, called in the Capuchins to second the Jesuits; at his command, bishops ceased to allow mixed marriages; wherever he appeared, disputes arose. Pius V. had published the bull, *In Cœna Domini*, which forbade the Catholics all intercourse with heretics. The nuncio



made this language familiar to men's minds. The students of the cantons of the Alps were no more allowed to visit Zurich or Basle; no more of those friendly relations formed in youth, which formerly united the persons in the two camps. In fine, growing bolder, the nuncio convoked a diet of the Catholic cantons, and proposed to them the terms of a convention, by which they devoted themselves and their children to the Romish see. The people assembled—their chiefs raised their voices to heaven—"We swear," they said, "to live and die in the Roman faith. If the great apostacy has penetrated to our thresholds, God has permitted it for our sins. He allows the children of the devil to form alliances with each other, and, divided on every other point, to unite in their endeavours to overthrow our faith. Well, we who have remained faithful, will choose our dear confederates from among ourselves. We reject all sectarian support; we swear to uphold each other in our faith to the last. No previous alliance shall prevent us from fulfilling this engagement. So be it, in the name of the Holy Queen of Heaven, for our consolation, and that of our country."

Thus was gained to the Holy See the proud and free country of primitive Switzerland, its nationality sacrificed, the gates of the Alps opened to the powerful house of Spain. The arm, which in a republic had not been placed in the hands of a Ravallac, was turned against the Alliance, the bond of the confederation.

Succeeding nuncios pursued the work thus begun. The instructions they received from Rome exhibit a policy more adroit than that of any other power. They were recommended to salute every one, because in a republic every citizen, however humble, is not to be despised; to give every one all his titles; to overlook impertinences when they had need of the Swiss, and to make them buy their pardon dearly at another time; never to allow a long time to elapse without visiting the cantons, in order to keep up reverence among the people; not to do like the ambassadors of France, who promised what they could not perform; and especially to avoid wounding the feelings of a people proud of their rights—experience having taught Rome the necessity of leaving to the Swiss both their usages and abuses.

Conformably to these instructions, the nuncios exhibited a rare patience; they listened to long and wearisome harangues; they used all means to gain men in power; they gave frequent entertainments, pro-

longed till midnight—during which, the Swiss, like the ancient Germans, liked to talk of public affairs. They professed a great admiration for the exploits of the nation. They knew the right time to offer the ring, the necklace, or the spurs of a Roman knight. Accommodating themselves to the diversity of circumstances, they did not act in the same way towards the rural cantons as in their relations with the senates of the towns. By that policy, Rome has contrived for two hundred years to keep the Swiss divided, and to foster an irritation which has made them take up arms against each other, after the torches of fanaticism had been extinguished in all other places.

The eighteenth century calmed their minds without uniting their hearts. The Catholic cantons continued to maintain with the Protestants no relations but those which were purely political. They admitted no Protestants to the rights of citizenship. If a young Catholic was led by the reading of the Bible to adopt evangelical views, the crime was punished by strangulation; the body of the offender and his house were given to the flames, his widow and children were sent into exile.

A striking contrast to this was presented by populations previously similar in features, costume and manners, *e.g.* those of Berne, Lucerne, Fribourg, and the Pays de Vaud. Religion occasioned this difference; the traveller might perceive, at the first glance, the difference between the Catholic and the Protestant canton. In the latter, the ground was cultivated with a more industrious hand, order reigned out and in doors. The dress, of a simple and severe colour, was distinguished for its neatness. In the other reigned confusion, carelessness, gaiety, and slattern habits at the fireside, and the dress marked by lively and striking colours. But let us add, for truth requires it, whilst in the Catholic countries the temple was decked with magnificence, it was allowed to fall into ruins in more than one of the Protestant cantons. The parsonage, it is true, was kept up with care; the pastor lived in it at his ease, and in security. Goethe maintains, that at that period the poetry of the south took refuge in the country cures; this might be said especially of the cures of Switzerland, nearly all placed in picturesque situations, with a garden, a vineyard, and an inner yard adjoining. The pastor was treated as the ally of the State, an easy road led from his house to the chateau in which the magistrate resided. The Romish curate was in nearly the same position as the Protestant pastor. If the men of God had not the virtue of olden times,

they taught at least the danger of vice. Idlers contrived to combine Jesus Christ with Horace and Rabelais. They marked, with a slack hand, the boundaries between the city of God and the city of the world. The ancient formulas were maintained, but with the reservation of interpreting these testimonies of the faith of their ancestors according to the sense of a new age; it was by this spirit, much more than in that of a real charity, that the disputes of a former age were extinguished.

Some progress marked the first years of the nineteenth century. While the Pope was prisoner in France, and the voice of the nuncio was enfeebled, the authority of the bishops rose. That of Constance, with whom a great part of Switzerland is connected, endeavoured to diffuse a spirit of piety, apart from mechanical forms. Study, preaching, confession, attention to the sick and the poor, all assumed under his influence a new tendency. Catholics and Protestants approached each other; a common day of feasting and thanksgiving was adopted by the two communions. One important result followed: several new cantons took their places in the confederation, and some of these cantons were mixed; their population was composed of Catholics and Protestants in nearly equal numbers, and the Governments of these new States understood from the beginning the necessity of keeping the balance even between the two communions. Still this peace between the different confessions bore, as in the preceding century, less the character of life than of sleep. The soul had little consciousness of its immortal rights. As the historian of that epoch has said, "Men were born and grew up equally in the Church and in the State." The rite of baptism served for inscription in the civil register; they learned in the public schools, with the same docility, the catechism and the rules of arithmetic; the first communion was connected with the beginning of military service; they wore the title of Christian as well as that of citizen, without complaint and without any results. All kinds of liberty had to be learned; the most excellent, that of the soul, as much as any other; men had not got beyond the rudiments.

The year 1815 was the beginning of a new period. I happened to be in Paris, a few years after the restoration, and heard so many persons, who have since become distinguished statesmen, ask what would be the character of the age on which we were entering? M. Guizot, seeing in the course of history that the development of the interior life constantly follows great internal agita-

tions, and a religious age always succeeds a political one, drew the conclusion that the nineteenth century would bear a religious character. M. Thiers was of a different opinion. Religion, according to his way of viewing things then, was destined to form the education of nations in their infancy; but at the age of maturity they have other cares; the nineteenth century belonged to industry. You might have replied, that industry satisfies only material and transient wants—not the deepest desires of the human soul; that intelligence and the arts, when they depart from God, lead mankind to an abyss. The foresight of these extraordinary men began to be realised in this sense, that after the wars of the French revolution a great industrial and a great religious movement manifested themselves, at the same time, in the different countries of Europe. They have made way in Switzerland as elsewhere. The revival has shown itself both among Catholics and Protestants, and in each party according to the spirit of their peculiar tenets.

The nuncio came out of the obscurity in which he had kept himself concealed. His language did not differ from that which Rome had held in preceding ages. The system which he represented was always, at bottom, that of Gregory VII., which makes the Pope a king of kings, the bishops his servants, the monks his militia, and assigns for their end the conquest of the world. Three facts signalled the re-appearance of the Pope in Switzerland:—The inscription, in a new federal pact, of an article consecrating the inviolability of the property of the convents;—the organisation of the episcopal circumscriptions in the Roman interests;—and the return of the Jesuits, after the order had been suppressed since 1783. Each of these facts deserves a moment's examination. In Catholic Switzerland, the number of convents, belonging to different orders, amounted to 116. They contained 1,500 monks, and 1,000 nuns—altogether, 2,500 persons; a number equal to the secular ecclesiastics of the country, one ecclesiastic for 180 inhabitants. The most considerable convent is that of Einsiedlen, which contains seventy-four fathers, brethren and lay brethren. The single canton of Tessin has twenty-two convents. The most part of these monasteries depend upon the general of their order at Rome. Some, as Einsiedlen, Engelberg, and St. Maurice, hold immediately of the Holy See. No where, that I know of, is there a larger proportion, unless, perhaps, in Belgium and in Italy. Still, that number was more considerable before the revolution,

which abolished some monasteries, and compromised the existence of many others.

The property of the monasteries amounted to nearly 30,000,000 frs. (£1,200,000). This capital, added to that which served for the support of the colleges of prebendaries and of the secular clergy, forms a total of 80,000,000 frs. (£3,200,000), a sum much superior to the capital of the State in the Catholic cantons.

Possessed of so considerable a fortune, what services did the monasteries render? Some engaged in education; the monks of Mourri passed for good breeders of cattle; Einsiedlen, in the desert, was visited annually by 150,000 pilgrims and curious persons; St. Bernard exercised a generous hospitality. The most part served as asylums to the younger members of families; but were far from being the asylums of piety, science, and labour. The most part were the abodes of slumber, and of a religion of servile observances; all were objects of envy to the poor people, of jealousy to each other, and, above all, to the secular clergy. But the little service rendered to the public did not appear at Rome a motive sufficient to renounce their defence. The nuncio contrived to obtain in their favour the votes of three Protestant cantons; and by their aid was inserted, in the pact of 1815, the article which placed the property of convents under the guarantee of the whole confederations—the twelfth article, which was a quarter of a century afterwards, to separate the confederates anew into two hostile camps.

The re-organisation of the episcopal dioceses was a long and difficult work. Catholic Switzerland belonged to seven bishoprics. That of Constance, whose titular was at the same time metropolitan of Ratisbon, and whose diocese comprised nearly the whole of eastern Switzerland; that of Aar, extending to the Rhine; those of Basle and Fribourg, in western Switzerland; that of Zion, in the Valais; that of Coire, in the Grisons; and those of Corne and Mitun, to which the Tessin belongs. Of these dignitaries, the bishop of Constance, whose authority extended over ten cantons, exercised the highest influence, and that influence has been, as we have said, liberal and beneficent. Rome judged that authority too extensive, and that influence dangerous, and resolved to reduce the limits of a too large diocese. Her policy was to divide Switzerland into bishoprics of limited extent, on which the influence of the nuncios might be exercised more easily; to attain her end, her representative caressed the national feelings of the Swiss, and gained

them by the thought of their dioceses being withdrawn from foreign action, and confined within the boundaries of the confederation; and he contrived, by this consideration, to detach their hearts from a see which had diffused over the cantons a breath of life, and gain to his cause magistrates little disposed to side with Rome. As soon as he believed the minds of the people sufficiently prepared for his purpose, he proclaimed the separation of Switzerland from the ancient bishopric. He acted so abruptly as to offend the Governments immediately interested, but he hastened to appease them by the promise, that under the new order of things there should be no change in the ancient relations of the church to the State.

After the work of destruction, he betook himself to the task of reconstructing. The first result of that situation was a provisional arrangement, favourable to the nuncio's influence. Negotiations were kept up; but how, in a country of independent States, and in the complication of clashing interests, settle new territorial limits? Was the whole of Switzerland to compose one diocese? The Romish policy was opposed to it. The nuncio tried to unite the eastern cantons under one bishopric, which was to bear the name of Coire and St. Gall. He hoped to add to the importance of the prelate, by securing to him the resources of the ancient monastery of St. Gall, suppressed in the course of the Helvetic revolution; but the bull which constituted the new diocese could not obtain the sanction of the Governments.

New negotiations, new concordats, were always rejected, as invading the rights of the State. More than thirty years have elapsed, and they are scarcely out of their provisional state. The cantons have finally grouped around new centres. Rome has allowed the bishopric of Coire to subsist, with which are connected the small neighbouring cantons. A new diocese has been composed of the ancient bishopric of Basle, and of the greater part of the ancient diocese of Constance. The canton of St. Gall has been formed into a new diocese. Fourteen years have been required to constitute the diocese of Basle; thirty-three for that of St. Gall. The bull is of the 27th of June, 1827. The bull, *Inter Precipua*, of 7th of May, 1828. Bull *Instabilis Humanarum Rerum*, of the year 1847. The bishopric of Basle comprehends nine colleges, 380 cures, 365,000 souls. The revenue of the bishopric is 15,000 florins. The bishopric of St. Gall comprises ninety-nine cures, and 100,000 souls. The revenue is 4,000 florins. But to this hour many

points of dispute exist between the parties to the concordat.

In western Switzerland, the bishopric of Fribourg had under its jurisdiction 113,000 Catholics, spread over the cantons of Fribourg, Neuchâtel, Vaud, and Geneva. It had received, in the environs of Geneva, an increase of population. These new comers inhabited a territory belonging to Savoy, which Geneva had obtained at the congress of Vienna, in exchange for some villages distant from her walls. As for a great part of the country contained in the official diocese, the bishop was *in partibus infidelium*, and the tie which attached him to the metropolitan of Besançon became entirely dependent on the nuncio.

The bishop of Zion had lost, in the revolution of 1798, the title and the rights of sovereign Prince of the Valais; he received, as indemnity, the right of sitting in the representation of the country with quadruple votes.

Three Alpine valleys excepted, which were allotted to the archbishop of Milan, the canton of Tessin was under the bishop of Coire. The bishop, who drew from it an annual revenue of from 15,000 to 20,000 francs, supported neither suffragan nor seminary. Placed in burdensome dependence on a foreign jurisdiction, the Tessinians hoped, when the Swiss part of the diocese of Constance was detached from Germany, that they would come under the direction of a national bishop; they insisted on having it; but what was conformable to the plans of the Romish policy elsewhere, was not so on the frontiers, so that their requests have been invariably refused. Such is the diocesan organisation of Switzerland. The extent of the dioceses is very unequal. Their mode of administration no less so. The Pope elects the bishop of Fribourg, on a triple presentation of the state. At Soleure, the actual residence of the bishop of Basle, the episcopal Senate makes the election. At St. Gall, it proceeds from the College of Prebends. At Coire, the chapter names, and the State confirms. At Zion, the chapter is united with the deputies of the districts. There are as many different rules as there are dioceses.

The same thing occurs in the parishes. The mode of election varies to such a degree, that all the modes of election known in Christendom may be found in Switzerland. The salary varies as well, from 700 to 5,000 francs, but pretty generally nearer the former figure than the latter, and agrees with the simplicity of Swiss manners.

The third event which followed the re-appearance of the nuncio was the return

of the Jesuits, re-established by the bull, *Sollicitudo Omnium*, of 7th of August, 1814. After the suppression of their Society, the Jesuits continued to reside individually in Switzerland. After the arrival at Lucerne of the order which secularised them, they retired for a few days into private houses, and there changing their dress, re-entered their beautiful college, no longer as Jesuits, but as professors. Fribourg had likewise suppressed the Jesuits, and yet retained them. The colleges of Brig and of Zion were the last which the Society left, and the first in which they re-appeared. At the beginning of the century, the Jesuits had slipped into the Valais, and kept themselves in concealment at the foot of the Simplon, in the village of Brig; but in 1815 they showed themselves openly. The Valais Government confided the learned education of youth, and ceded to them for that purpose the buildings which had belonged to the old Society of Jesus. The Government wished to attach some conditions to their gift, but the delegate of the fathers replied, "Let them be as they are, or let them not be."

Three years afterwards, the Jesuits were reinstated in Fribourg, after remarkable debates in the Grand Council; they re-entered their college of St. Michael, and recovered an old endowment of one million and a half francs of capital. Fribourg possessed then, in the person of a Franciscan, a model of religion, one of the men of the age who understood best what was education in its evangelical sense; but the work of Father Gidard was overturned, and soon arose in Fribourg that celebrated house, and the number of those in the college and on pay was fifty-seven priests, and fifteen professors. Of the priests, twenty-one were Belgians, eighteen Swiss, nine French, five Germans, and four of different countries. Forty-seven novices were preparing at Estavayer for entering the order. The pupils, whose numbers soon rose to 400, were, as well as the masters, in a great part foreigners. The House of the Jesuits ruled the city and country. All was characteristic about the House. The mixture of magnificence and simplicity, the combination of the theatre and the chapel, of the world and of religion, discipline always indulgent, instruction faithful to the interests of the order and to that of Rome. So mild was the rule exercised by the master over his disciples that I have seen them weep on returning to their own homes; and when the fathers established at the foot of the Simplon have been latterly constrained to go into exile, their pupils have rebelled against the wishes of their own families, and have followed to Charlestown,

across the Atlantic. These young people had been captivated and had learned to love obedience, but they had not received the education which respects the whole man. Their scientific and literary culture was straitened, as well as their moral culture; and, without their suspecting it, many carried with them the germs of a fanaticism hostile to the holiest liberties of men.

Eighteen years after they had been received in Fribourg, they were admitted into the canton of Schwitz. In the middle of the eighteenth century, a rich citizen named Riding had offered his fortune to the canton, on the condition that it should serve for the establishment of the Society of Jesus; but an enlightened Capuchin had caused the proposition to be rejected. "Wherever the Jesuits are established," he said, "ere long, farms, meadows, hill pastures, and fine houses fall into their hands. They open in mortmain an abyss, in which is soon engulfed the wealth of the country." The people, taking up the sentiment, had prohibited under severe penalties the renewal of the proposition to receive the Jesuits. But, in 1836, the people of Schwitz, believing themselves more enlightened than their fathers, authorised, by a large majority, the Society of Jesus to found a church and college in the capital of their country. Still the Jesuits had in Switzerland only a few houses, and an inconsiderable staff. But, as soon as they appeared, the other orders, rivals of each other, might be observed all agreeing to accept them as directors, the secular clergy to receive a similar impulse, and all concurred in placing their forces at the disposal of that devoted militia—may I call it, the Janizaries of Rome. This was soon made evident. A new breath passed over Catholic Switzerland, and revived in all places the seeds which had been lying in the soil. One would think the voice of the Archbishop Borromée was heard anew. Of the schools of theology in Switzerland, that of Lucerne much surpassed the others. Its professors were men of original talent, whose instructions had diffused liberal principles, when they were countenanced by the bishop of Constance; they were the first who had to bend their heads to the blast. Those who would not bend, had to leave. Troxter, who sought in the knowledge of man the foundations of truth, and in democracy the fences to oppose absolutism, was constrained in his turn to abandon Lucerne. After he had published, in a German translation, the book of Milton, entitled, "The Defence of the People of England," Charles Louis, of Ataller, a convert to catholicism, through

fear of anarchy, wrote the "Theory of Restoration." The bishops interdicted, under severe penalties, the reading of the Bible, and no longer allowed mixed marriages. Associations were formed which filled Switzerland with ultramontane publications, with accounts of miracles, and exhortations to pilgrimages. The Propaganda at Lyons published at Einsiedlen 15,000 copies of a German translation of their "Annals." A popular paper, "The Pilgrim," issued from the same press. The weekly journal of Zug became the organ of the new contest, in which other papers were not long in taking a part.

The same spirit spread, at the same time, in German and in French Switzerland. In mixed villages, where the children of the two confessions grew up in daily communication, the Catholics received orders to avoid intercourse with the Protestants. The relatives received the same injunction. There was one spot for the game of nine pins for Protestants, another for Catholics. The same temple served before for the two communions. Considerable sums, collected in Rome, France, and Belgium, supplied the means of raising, near the mixed temples, rich churches destined to the Romish worship alone, and that without the Catholics renouncing their rights to the buildings which they had left. Romish churches were at the same time constructed in most of the cities of the Canton de Vaud. Their zeal was all-sufficient. There was the same ardour in Geneva. The curé of that city assumed, in his relations with the magistrate, the language of domination. In making the exchange, Geneva had not foreseen that the Romish population of the canton would be increased more than the Protestant—that the activity of the Protestants led them to emigrate, while the others remained at home, and would thus, in no long time, establish their ascendancy in the city of Calvin. In 1837, the canton of Geneva contained 37,000 Protestants, and 22,000 Catholics. Now the number of Catholics has risen to 30,000, and that of the Protestants come down to 34,000. Let the movement go on in the same progression, and in a very few years Geneva will cease to be counted among the Protestant cantons of Switzerland.

Later events have made the public acquainted with an association of priests in western Switzerland, formed with the view, according to their own expression, "of overthrowing Carthage, and building up Rome." The correspondence of these priests having fallen into indiscreet hands, has been published. The title of the pamphlet is, "The

Spirit of the Roman Catholic Clergy of French Switzerland, in a religious and political point of view, according to authentic documents." It is a strange mixture of religion and politics—of catholicism and journalism. It is a continual appeal to the discipline by which the army triumphs with its chief; a continual substitution of priestly power for religion; an exaltation of the priest, at whose voice heaven opens, that Jesus Christ may descend; of the priest proclaimed one with Jesus Christ. It was nothing surprising that the Emperor Constantine, at the council of Nice, took the lowest place; that he did not sit down till after all the priests, and till he had obtained their permission. "Were I to meet a priest and an angel," says one of the interlocutors, "I would bow the knee to the priest first, and to the angel afterwards." According to their principles, the authors of that correspondence regard exterior education as more necessary to the clergyman than that which develops the inner man. They lay down as a principle, the duty of a priest not to keep himself apart from the discussion of temporal affairs. The style of these letters is not less curious than the matter. Levity is mingled with seriousness—pleasantry with cursing. The ministers of the Gospel, designated under the name of "Misters," and other like titles, are the objects of buffoonery, as are also those assemblies in which the Holy Spirit breathes as many oracles as there are members.

To understand the attitude taken by the Catholic party, it is necessary to show it in presence of its adversaries. The principal strength of Rome came from the danger with which the latter threatened society. The hardihood of its affirmations were nourished by the hardihood of a negative which undermines the basis of morality. It has been said, "Let the figure of Voltaire appear on the horizon, that of Loyola will soon appear on the opposite side. Let Governments lay down as a principle, the absorption of the Church in the State; let them proclaim, as they have done in Switzerland, religious opinion to be a matter of administration, as well as penances or war; let them declare it subject to the flux and reflux of majorities, and the absolutism of the State is soon opposed by the absolutism of the Church, especially of that Church which reckons her discipline and unity the only means capable of combating the insurrection of individual wills. Sands are in nature near the seas, and spiritual tyranny is, in history, near the tyranny of the sword."

Next, the struggle in Switzerland was between the two extreme tendencies, and

both parties sought the justification of their crimes in the conduct of their opponents. There was, assuredly, tyranny in the confidence of the men who repelled each other. There was among the Protestants, and yet they were accused of making common cause with ultramontaniam. There was among the Catholics, but they were accused in their turn of making common cause with infidelity. The voice of liberty was drowned in the fury of the coming storm, as the sounds of music are unheard amid the roar of the hurricane.

Still, of the two parties, the Protestant appeared far superior in strength. The population of Switzerland is nearly the same as that of London; and out of 2,400,000 inhabitants, one million and a half are Reformed, and less than one million Catholic. Independently of this numerical inferiority, the cantons of the Romish faith are poorer than the Protestants, the population more scattered, and they were so at the time of which we speak, because they wanted a capital city as a centre to rally them. Lucerne, situated in the heart of Switzerland, seemed to be called to that office; but Lucerne, although the chief town of a Catholic canton, and of considerable size, did not belong to the ultramontane cause. In all the Catholic States, and that was a new cause of weakness, there were two classes,—one adhering to, the other opposing, Rome; one submissive to the Holy See, the other more decidedly hostile than Protestants themselves; and as these Catholic liberals, or radicals, governed the canton of Lucerne, Romish Switzerland was deprived of its natural head.

But the defensive, in the state of things then existing, soon assumed the character of aggression; and in a country such as Switzerland, where there are so many races and interests, where politics are always intermingled with religion, where democracy drags all questions into the arena of public debate, where the people are always in movement, and parties always arrayed against each other, in elections, in civil and religious fêtes, in the city and in the camp, parties cannot be long in descending from the struggle of minds to the struggle of deeds.

The revolution of 1830, in France, precipitated the crisis. The moral effect of that revolution was, in Switzerland, to increase the influence and energy of the liberal party, and to place power in its hands, in the greater part of the cantons. The Romish party, on its side, closed its ranks, and confronted its adversaries. Threatened by that movement, the liberal

Government of Lucerne sought support in the other Governments, Catholic or mixed, and requested a conference at Baden.

There the deputy, a man of energy, reminded them, that the Swiss never could have been free, if they had not resisted the clergy in parliaments, as well as armies of the foe, in the field of battle. He retraced the old struggles in which they had repelled the pretensions of the Holy See, and had constrained it to respect their rights. He proposed to the dignitaries a concordat, of which the following is an outline:—

“We will seek to re-attach the Swiss dioceses to a metropolitan, and to get the bishopric of Basle erected into an archbishopric, on which all the Catholics of Switzerland shall depend. We will watch over the holding of synods, but they shall be held under the eyes of representatives of the State. We will maintain the well-recognised rights of the bishops. We will maintain, with no less firmness, the rights of the laity; among others, the placets of their Governments. We will enforce the rights of the State in matters of the collation of benefices. We will superintend seminaries, and we will ascertain, by examination, the capacity of those who leave them. The convents shall be restored to episcopal superintendence; a part of their revenue shall be appropriated to objects of public utility. Finally, we reserve to ourselves the right of exacting from the clergy, in case of need, an oath of fidelity to the State.” Seven cantons adopted these resolutions.

In the principles thus adopted, there was nothing which the court of Rome had not long ago acceded to States—such as Austria and France. But France and Austria are not democracies of small extent, ready to fall into the snares of diplomacy; and though Rome had made concessions to great nations, she did not the less condemn the articles of Baden. That was a first cause of disfavour with the Catholic population. The strong terms used respecting the clergy was the second. But the greatest injury which the abettors of the concordat did their cause, was that of not having clearly presented their principles as those of Old Switzerland, and to be maintained as an inheritance bequeathed to them. They expressed themselves in general, abstract terms, which bore the character of innovation, and had not regarded the essentially conservative spirit of the people in Catholic Switzerland. They might have held that language to the cantons of the plain, but it was imprudent to use it to the Romish populations of the Alps, attached to their old traditions. Uneasiness had thus been diffused. It

increased, when concurring cantons proceeded to execute the articles of Baden, caused an account to be rendered of the revenues of the convents, imposed contributions, and regulated the conditions of the novitiate. The States which took these measures were those in which the Catholic and Protestant populations approached, more or less, to an equality in numbers, but in which the progressive element prevailed. These ruined States had, in former ages, been the theatre of civil wars, for which religion had served as a pretext. Their fertile soil, nourished by the alluvia of the Aar, the Rheuss, and the Thur, was covered with rich and numerous monasteries, on which the Governments, composed in greater part of Protestants, had long cast an envious eye. Seeing these Governments proceed as they did to the execution of the concordat of Baden, the Roman Catholic population feared lest the property of their monasteries should fall into profane hands. The alarm extended even to the Catholics hitherto attached to the liberal cause, and they abandoned it from that moment.

The first effect of the movement was to displace the majority in more than one canton. In that of St. Gall, the people opposed by their veto the application of the concordat. Insurrection broke out. The Governor of Argovia, having seized the pretext of one of these risings to secularise all the convents in the canton, and to pour into the coffers of the State a sum of ten millions of francs, and to violate by that act the articles which placed the convents under the guarantee of the federal pact, he completely threw the Roman Catholic population into the same camp, and united them against the revolutionary cause.

I will not retrace the well-known consequences of that act. You know how, in Catholic Switzerland, all men attached to ancient piety and to traditional faith, believing the religion of their fathers seriously threatened, threw themselves into the party of re-action; how that movement in Lucerne carried an ultramontane Government to the head of affairs; and how that Government, opposing anger and provocation to what had provoked them, called the Jesuits into their city. This was to challenge Protestant Switzerland, as Argovia had challenged Romish Switzerland. A whole nation hastened to rise.

Lucerne was then one of the three cantons charged with alternately representing Switzerland before Europe and of arranging its general interests. Lucerne placed itself under the tutelage of an order which recognised no nationality. Indignation at

this fact spread like a flame from city to city, from village to village. Meetings succeeded each other, increasing in number and violence. Men, interested in not allowing the fire to burn out, presided in the popular assemblies. Soon, from one extremity of Switzerland, the cry was heard, "No Jesuits in the heart of the confederation!" The ardour of men's minds increased, when the States threatened by their agitation formed in a *Sunderbund* a particular alliance, and pledged a mutual assistance. It is well known that the tempest, increasing in its course, overthrew all the Governments which sought to moderate its violence, and that the war resulted in the victory of the Swiss Radicals over the Roman Catholics.

It is not so generally known what have been the consequences of this defeat to the Romish church, and what the new situation which has resulted from it. A change in her situation has been the fruit of recent events in Switzerland. A confederation of States has been transformed into a confederate State. In the confederation of States, the representatives of the cantons sat with equal powers, and the voice of a canton of 20,000 souls was of equal weight with that of a canton of 400,000. But the confederate State is regulated, like the United States of America, by two Chambers, one of which represents the States, the other the Nation; one the historical element, the other the numerical element, or that of the population, represented in equal proportions. In other words, an order of things which allowed the Catholic minority to balance the Protestant majority, has given place to an order of things in which the number which is Protestant in Switzerland has acquired a new preponderance.

Already Switzerland, thus re-organised, has been able to take measures which she could never have put in execution under the former state of things; such as that of banishing the Jesuits, with all their affiliations, from the entire confederation—that which secures to every Swiss a free establishment in every canton, guarantees to all everywhere the same rights and the same liberty of worship—and that which places mixed marriages under the guarantee of the confederacy.

A second consequence has been the overthrow in the Catholic cantons of the ultramontane Governments, and the substitution in several of new, who, though Romanists, are the most decided opponents of Romish policy. Raised to power by the influence of events, these new Governments representing, it is true, the minority, and not the majority of their fellow-citizens, their

strength is not in themselves, it is in the support of the Protestant cantons, but they show themselves only the most hostile to the pretensions of the Romish church. They are not satisfied with sustaining the articles proclaimed at the conference of Baden, and which the Catholic populations of Switzerland had rejected; they have given to those articles a new extension. They have not been satisfied with setting limits to the immunities of the clergy, with enforcing the rights of the State in the matters of collation and of public instruction, they have brought the church into a closer dependence on the civil power. Several, transforming a Catholic church into a National church, have re-united the ecclesiastical property with the State property, and have undertaken to provide, according to their views, for the religious wants of the country. They have not only, as had been done in Baden, obliged the convents to contribute a part to the public expense, but have, for the most part, suppressed them. Charging the monks with the crime of the war, which imposed on the vanquished the burden of a considerable debt, they have laid the expenses on the property of the monasteries. Lucerne, to discharge a debt of 2,200,000 francs, laid hands on the monastery of St. Urban, and levied three millions. Fribourg, to rid themselves of the expenses of the war, which were 600,000 francs, secularised Steine, Port Dieu, and some houses more. Thurgovia has added between five and six millions of francs to the public property, by announcing the intention to apply the interest of that sum to the wants of the Catholic church, of public instruction, and of the poor. Tessin has secularised three convents, and declared the possession of the rest public property, while devolving the duty of instruction on the monks, but under the surveillance of the State, which will give a part for the education of the poor. The Valais, after long disputes, laid the expense of the war upon the townships, or communes, after a large part of the sum of 1,800,000 francs, to which the debt amounted, had been paid by the monasteries. At the present moment, the number of monasteries suppressed is twenty-seven; the number of monks secularised is 700. The monks receive a pension for life, which varies from 500 to 1800 francs. The admission of novices in the convents not suppressed had been limited or prohibited by the Governments.

The regular clergy have offered no resistance to these measures; but it has not been so with those measures which have concerned themselves. That resistance has



been especially displayed in western Switzerland, and particularly in the canton of Fribourg. The more feeble the minority at Fribourg which possessed the government, the more they believed themselves called upon to show violence. They thus encountered more opposition. It is, besides, natural that mere strangers to the faith of the church to which they make a profession of belonging, desire to see it submissive, and reduced to the condition of a servant, similar to that of the army or the police. Two absolute powers thus find themselves arrayed against each other, and the Government of Fribourg, employing force, has done in Romish Switzerland what, a few years before, that of Lucerne had done, in a similar case, in central Switzerland. Like Lucerne, it has invoked the assistance of the cantons interested in its cause — the difference of the two cases consisting in this, that Fribourg called to unite with it States, which, though containing a Catholic minority, were not the less essentially Protestant. Romish Switzerland had also its conference, similar to that of Baden. Deputies of the five cantons comprised in the diocese of Baden—viz., Fribourg, Berne, Neuchâtel, Vaud, and Geneva—agreed in adopting resolutions which, better, perhaps, than any other act, exhibit the present situation of the Romish church in the confederation.

The five contracting cantons engage to protect and maintain entire their sovereignty, at the same time declaring that they will not touch the dogmas of the Romish church. They require every publication of the bishop and of the Holy See to be submitted to the ratification of the State; and that, in general, the ecclesiastical constitutions be placed in agreement with the civil institutions. If the bishop refuses, they reserve to themselves the right of withdrawing the permission to exercise his functions. In case of a vacancy in the see, the nomination of a new bishop belongs to them. They will provide for the election of a college of deputies, in which the cantons are represented in proportion to the Catholic population residing within the diocese. Fribourg to name four deputies, Geneva two, Vaud, Berne, and Neuchâtel, each one. The bishop elect shall give his oath to observe the laws of the State of the diocese. Latter articles secure the share of the Governments in the collation of benefices, in the election of deans, and in the nomination of candidates for the priesthood.

You know, gentlemen, that the bishop, having refused to submit to these resolutions, has been arrested by the Government of the

Canton de Vaud, detained some time in the castle of Chillon, and that, banished from his diocese, he has fixed his residence in the castle of Divonne, on the French frontier.

Such is the situation which late events have produced in Roman Catholic Switzerland—a situation similar to that of a wrestler who has been thrown down, but, though overcome, is not subdued, and who expects better success next time. Full of hope in the new breeze which blows over Europe, and which is throwing feeble minds in great numbers into the arms of Rome, and delivering them to a religion of shows, indulgences, and authority, the Roman Catholic party defend, foot to foot, every inch of ground against its adversaries. The suppression of the convents has been for it, truly, the lopping off of a dead branch, by which the living plant has full play. Already, even Rome has regained ground in some cantons—in those, for example, of St. Gall and of Lucerne. In the Grisons, the bishop has opposed to the school of Superior Instruction and the Radicals, a Catholic school. In Geneva, there can be no doubt, the Romish party makes progress every year. Three parties are arrayed in Geneva against each other. The Conservative and Protestant, the Romish, and the Radical. The last is the dominant party, and to such a degree, that the Conservative Protestant party has not, at present, a single representative in the national councils; but it has triumphed in the elections only by the support of the Romish party—a support which it has purchased, every new struggle, by new concessions, until the days shall come when Rome prevails in Geneva over the Protestants, who will then begin to rally when it is too late.

We have traversed lately many of the cantons of Catholic Switzerland, and everywhere we have found the dispositions of the people as we have described them. Everywhere reigns a mixture of impatience and resignation, and everywhere confidence in the triumph which the future has in reserve for the Romish cause. A fête lately brought together the whole population of a district in Fribourg, on the confines of the Canton de Vaud. Suddenly a man steps forward, with proud and confident looks, and, with a glass in hand, announces that he is going to propose a toast which, without exception, will make all hearts beat. "To the seven cantons of the *Sunderbund*!" said he, and the multitude, lately divided into two parties, Radical and Romish, answered to his voice by an immense and unanimous applause.

It would remain for me to mention some conclusions, if I had not passed the limits which can be granted to me. Allow me, then, to leave to yourselves to deduce from the position the conclusions to which it points. I will specify one. When Rome is unfurling again to the whole world the old standard of Gregory VII. and Pius V.—when she is rallying her forces and bringing her armies everywhere into the field—the gains of the Reformation cannot remain dispersed. Let us unite, then, but let our union be in God. Let us form an alliance, let it be in the only name of Jesus Christ. Let us oppose to the unity of Rome, the unity of spirit; to the language of authority, the language of liberty; to the Catholicism which seeks its centre and support on earth, the Catholicism which seeks its centre and support in heaven. Rome has its policy; let us also have ours. Ours insists, as Luther has well said, in having none; in opposing cunning by the force of truth; worldly policy, by the knowledge of our misery; violence, by faith. But the hour is come when the shout of combat

rises; strengthen ourselves in our union, in the truth, in the consciousness of our misery, in our common faith in God and in our Lord and Saviour Jesus Christ. The hour is come to fall on our knees, that we rise up in the strength of God. Let us seek no other strength. Let us shun all other alliance than that by which we are united in Him. The Reformed churches have become corrupted (we have paid too little attention to the fact), as the church had been from the beginning of the middle ages, by their alliances with human policy. They have wandered far from the paths of the first Reformers—and whenever a church departs from the sources of her life, she is sure to suffer. But the chastisements with which God visits his church are the chastisements which a Father inflicts on his children. They are corrections, not punishments. Instructed by the experience of the church, let us return to our Father, and to Him, above all,

Submit with respect when his love seems severe,  
Fear God, my dear friends, and have no other fear.

#### SERIES V.—PAPERS ON THE SABBATH DAY.

### ON THE STATE OF THE SABBATH QUESTION IN GERMANY.

BY THE REV. THEODORE PLITT, OF BONN.

The increase of Sabbath desecration in Germany had its origin in those times when fidelity was spread by the universities amongst the clergy, and by the clergy amongst the people. Of old, the Reformed church especially maintained a strict Sabbath observance, in accordance with the law of God. Even in the Lutheran church, such Sabbath desecration as became general in later times was quite unknown. The more infidelity and indifferentism increased, the more the old custom and virtue were forgotten. The manner in which the Sabbath was kept was such as to pain all true Christians. Persons of high rank gave a very bad example, and the people followed it willingly. The officers of the Government were seen very seldom at public worship. During the morning, you found them generally in their offices; the afternoon, on some pleasure party; and the evening, at the theatre. It was thought a special merit in their subordinates if they came to the office on Sunday morning; and what is more, there are examples that they were severely rebuked because they did not, on Sunday morning, come to the offices for work. Public sales were often held on the Lord's day, and labourers had often to work on buildings which Government caused to be erected. Manufacturers often paid

their labourers on Sunday morning, and the labourers hurried then into the gin-shops with their money. Tailors and shoemakers generally worked with their journeymen until Sunday noon, spending the afternoon in the inns.

We cannot say that there is a great difference between the different countries of the German nation, but it is quite natural that in countries removed from great commerce, especially amongst the peasants, the good old customs were retained more than in the towns. But I believe there is also a difference between the Roman Catholic and the Protestant countries of Germany. It seems to me that in Protestant countries public Sabbath desecration never proceeded to so great a length as in Catholic districts. The greatest and most open Sabbath desecration will, I think, be found in that part of Germany which the Emperor Maximilian used to call "my great priest's row;" that is, in the territories of the former spiritual electors, the bishoprics of Mayence, Treves, and Cologne. It is now a year and a half since I was elected pastor of the evangelical congregation of Bonn, on the Rhine, once the residence of the Elector and Archbishop of Cologne; and I must confess,—though I had formerly my residence in Karlsruhe, in the Grand Duchy

of Baden, where the Sabbath was not observed by any means as it ought to be,—I was astonished to see the Sabbath desecration in my new dwelling-place. The festival day of every Catholic church—that is, properly, the anniversary of the consecration of the church—always begins with a solemn high mass; but ends regularly by dancing and music in the inns, by intemperance and sin. I never heard a Roman priest bearing witness against such Sabbath desecration; but the Roman clergy seem to like such things, in order that the flesh and the old Adam may be satisfied also on the ecclesiastical festivals. I do not know one Catholic district in Germany where you can find a proper Sabbath celebration, or even an attempt made towards it.

This is the general aspect, and a fearful one it is. But now you may ask, were there no faithful souls at all in Germany, striving against that iniquity, and bearing witness for that which God commands in his holy law? To be sure there were always faithful souls in our country; and if any one should have said, with the prophet Elijah, “I, even I only, am left,” the Lord would have answered to him, “Yet I have left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which has not kissed him.” Faithful Christians, in their small circles, ever observed the Sabbath commandment; faithful working men never did work on Sabbath day,—faithful merchants never sold anything on Sabbath day,—and a good number of Christian periodicals bear witness that faithful people did know very well the affliction of Joseph, and how ardently they desired its removal. But the number of those faithful souls was a small one, and their voice expired in the vast desert. And if it was heard in any place, a hundred voices cried about melancholic Christianity, about Jewish and legal justice, and about Pharisaism.

But now, all of a sudden, not unexpected, indeed, by diligent Bible readers, and announced by many faithful preachers of the Gospel, came the storm of 1848.

It surprised the most those it struck the first, because they could not imagine that there are also, now-a-days, judgments of God. Those who had spread infidelity amongst the people, and those who had favoured its increase instead of preventing it, saw with horror what fruits infidelity produces, if people begin to apply practically its doctrine. Those who had sown the wind, must now see how evil it is to harvest the whirlwind. I do not speak about the political side of the movements of 1848 and 1849, though in this free kingdom, where absolutism and Chris-

tianity are no longer thought to be the same, I would be understood as saying that not all the claims of the people were unjust ones, and that a rude reaction would be no other than the sowing of a new evil. But I speak only of the antichristian side of the movement just mentioned. Antichristianism coming forward quite uncovered, struck with fear those also who did not repose decidedly on Christianity, awakening them from their security. Anxiously they asked, What remedy can help us? Where is any salvation to be found for us? That by soldiers and bayonets people would not be improved,—that was understood.

At that time, faithful people recovered courage, beginning a new activity. The call, “Home Mission!” was heard throughout the whole of our country. From Great Britain, the Prize Essays of the labourers about Sabbath celebration came over. “The Pearl of Days” was translated ten times, and many thousand copies were sold. The second Free Church Conference at Wittenberg, the city of Luther, and the third at Stuttgart, in southern Germany, were engaged very earnestly with the Sabbath question. No Christian conference was held without speaking about the Sabbath question. We may say, that the movement for the renewal of a Christian Sabbath celebration always appears in the foreground. Three years since, the question began to be placed and viewed in altogether a new light. At present we see only the beginning, and very few fruits, but we are sure that this is the Lord’s beginning, and that He who gave the beginning will give also a blessed increase and a blessed end.

Allow me now to tell you, in a very few words, what has been done in Germany for the improvement of Sabbath observance, during the last few years, as related in a periodical conducted by the Rev. Dr. Wichern. Let me tell you what has been done by ecclesiastical and civil authorities, by Chambers of Deputies by clergymen and laymen, by free societies and conferences in different parts of my country—though my report will not be complete because, after a journey to Palestine and Syria, the time was too short to collect all the different facts. I must crave, therefore, your forbearance and indulgence. The Stuttgart Conference, already mentioned, was held in September, 1850, and not less than two thousand clergymen and laymen from the different parts of Germany were present in its first session, it resolved that an address should be published, to remind the German nation of the importance of a Christian Sabbath observance. The Conference resolved, secondly, that the committee should

and a letter to all the German Governments, begging them to perform, in respect of Sabbath celebration, the duty and the right of a Christian Government. Both addresses are published.

The address to the people contains so many excellent passages, that I beg leave to communicate a few sentences out of it. It begins by showing that the chief reason of exterior vices is the ruin of religious and moral life, contempt of Divine laws, and especially of the Sabbath commandment. One of the first lawyers of England, Blackstone, says, in his Commentaries on the English laws, that nothing is more useful for the State than the celebration of the Lord's day. The Lord Chief-Justice Hale wrote in his old age to a grandson, that he never had success in any worldly business done on a Sunday, and that all his affairs succeeded very happily when he had truly fulfilled his duties on the Sabbath day. Then the address tells of the Prize Essays of the labourers in England, and continues:—"The greatest statesmen, the first speakers, the richest manufacturers and bankers, nay, all the true friends of the people in England insist upon a strict celebration of the Sabbath for themselves and their dependants. Impartial men are convinced, that the political education by which the lower classes of the English nation surpass other nations—that the extraordinary wealth of England, and its supreme maritime power, is a clear proof of the blessing of God, bestowed upon this nation for its distinguished Sabbath observance. Those who behold the enormous commerce of England, in the rivers, the railways, the manufactories, cannot see without astonishment the rest of the Sabbath day. All rest on Sunday; silence reigns in the most frequented streets; all running and hurrying, and driving, hammering and rattling, is dumb by the highest law; millions of wheels in different manufactories stand still, and in the whole of public life, the power that is due to the Lord of Glory is given to Him. Only at the time of assembling for the numerous services are the streets crowded. Every one goes devoutly to the house of the Lord, the majority not once, but twice or thrice. In the forenoon, more than two millions of children are instructed and edified in the Sunday schools by clergymen, by schoolmasters, by merchants, and labourers, and also by ladies. The evening is spent in the agreeable circle of the family, and nothing is heard of the noise of inns and gin-shops. How many evils are hindered by such a Sabbath celebration! how many evils we are enabled to master! Travellers tell us, in no

other country do they find so many well-educated, polite, pious, and happy children as in England." The address then goes on to show by what means Sabbath desecration became so general in Germany. It says: "Our so-called polished and enlightened people learned this practice from the lectures and books of infidel philosophers, and still more from the innumerable writings of frivolous poets, novelists, deriders of religion, and from a deluge of bad pamphlets and newspapers." The address furthermore shows the terrible consequences of Sabbath desecration, and the great blessings of Sabbath celebration to both body and soul. "The labourer is able to do more work in six days if he rests one day, than in seven if he has no rest at all. The celebration of the Lord's day promotes cleanliness, and is important, therefore, for the health. Much greater are the blessings of Sabbath celebration for the life of the family, and for the acquisition of the highest kind of knowledge—that relating to spiritual things. But the greatest blessings of Sabbath celebration have their direct result in relation to Christian piety and morality. Of course, according as we celebrate the Lord's day, a blessing or a curse will be imparted to us for time and eternity. Should we not be wise and gain the blessing? Every true patriot, every one who loves his family and his nation, must wish anxiously that we might have a better observance of the Sabbath, and that all the wounds inflicted upon our people by a cold rationalism, a sterile morality, an overpowering infidelity, and a dissolute frivolity, might be healed."

The address concludes by mentioning the following practical points, which are to be observed:—"1st. All should be prepared on Saturday, that it may not be necessary to do any labour in the household on Sunday. 2nd. Every one should dine very plainly on the Lord's day, that the servants may have time to attend the services of God, and also for rest. 3rd. Every one should be regularly present at public worship, and at domestic devotion. 4th. All the labour done on weekdays must be omitted; chiefly, the payment of the labourers, the delivering of finished or the bespeaking of new orders, and generally all business and trade. 5th. Children and servants should be looked after most conscientiously in respect of their employment of the Sunday. But, above all, every one should pray often and ardently to the Lord our God, that the Sabbath celebration may be restored amongst his people, and that all Governments and Chambers of Deputies may understand how pernicious it is for the people, if Sabbath celebration is more and more disregarded by

the example of persons high in station, by working in the Government offices, by military reviews, by meetings of the public and of societies during the hours of Divine worship, by noisy or immoral public feasts, and by a lax legislature. Therefore, we entreat you, German fellow-Christians, return to the fidelity, to the modesty, to the obedience to God, which were the virtues of your fathers, and in which they were blessed. Retain God in your hearts, in your houses, in your communities, and, before all, give Him honour on His own day,—then His blessing will also return to you."

This address, brethren, may show you that the Stuttgart Conference, where about two thousand Christians of all the countries of Germany were assembled, was alive to the importance of the Sabbath question, and as I shall proceed to report, the address was not fruitless. I have mentioned already, that the same Conference resolved that the committee should send another address to all the German Governments. This address was delivered a few days before the opening of the Stuttgart Conference; another Conference of some hundred clergymen and laymen, at Barmen, near Elberfeld, resolved to send a petition to the Prussian Government on the same subject. It was not our intention to induce the Government to enforce a good Sabbath celebration by the secular arm, but only to request, as far as it concerned Government, they would not disturb Sabbath observance, or make it impossible for any of its subjects. Therefore we petitioned that no military review might be held on Sunday, that the officers of the post and the railways might not be occupied during the whole of that day, &c. The petition of the committee of the Stuttgart Conference was more detailed, expressing not only the points already mentioned in the Barmen petition, but also showing how often the right of the Sabbath rest is violated by unjust oppression in the private relations of life. In the country, the poor workman is obliged to work six days for his master; and then, on Sunday, he cultivates his own small garden. In the towns, there are many tradesmen who will receive into their houses only those journeymen who promise to work on Sunday. In many manufactories, also, the labourers must promise to work seven days in the week, the cessation of the machinery being expensive. Similar petitions were sent to the Prussian Government, in the beginning of this year, by the Society for Sabbath Celebration in the Prussian province of Saxony, and by some conferences of clergymen and laymen in the province of Brandenburg. In one of these petitions it is said, "In the prema-

ture exhaustion of our labouring classes, in the pale faces we see in our workshops, in the increasing impoverishment in towns and in the country, we see the consequences of increasing Sabbath desecration by worldly labours and dissolute amusements. We take away from the people the strength by which they may be preserved from heartlessness and desperation, in misfortune and misery, if we allow them to be deprived of the Lord's day."

After the presentation of these petitions, the Prussian General Post-office, in the month of February of this year, ordered that all post-offices in Prussia should be shut during the Sunday, from 9 to 12, a.m., and from 1 to 4, p.m. Also, the Government has expressed its desire to stop the running of the railways; but, as we might have expected, the loudest protest was raised by mercantile boards. The Prussian Ministry for Commerce and Trade, and Public Works, published, on the 27th of May, a decree, showing that the ministry well understands its duty to promote Sabbath celebration, especially as to the working classes. It is said in this decree, "The attainment of the object referred to is not to be expected by orders of Government, but only by the efficacy of the church, the school and good example, because by these only can the interior feelings of men be improved. But Government is willing to promote Sabbath celebration, by taking away the exterior hindrances and impediments."

In the kingdom of Saxony, also, the Government took some measures for promoting Sabbath celebration. This was as much required in Saxony as in Prussia. From Leipsic, for instance, it was reported, not only that working and hammering in the public squares during the Sunday is quite common, but also that the police sell, for sixpence, tickets licensing to work in public during the Lord's day. A pamphlet, printed in Dresden, in 1850, entitled, "The Carnal State of the Capital: a Call in Distress, by the Evangelical Church of Saxony," speaks of the indifference of the congregations in respect to public services, specifying the deficiency of churches and clergymen in the capital, which has only ten churches and twenty clergymen for 90,000 inhabitants. The pamphlet I have just referred to tells us in respect to Sabbath desecration in Dresden that the gin-shops are opened in the morning and during service, that public dancing and music are permitted on the Lord's day (the same being the case in most parts of Germany), and that a so-called Tivoli theatre is allowed to be open on the Sabbath. In consequence of the petition of a clergyman, both the Chambers of Deputies in Saxony resolved unanimously, "That the

strict enforcement of the law of 1811, with respect to the celebration of the Lord's day, should be recommended to the Government." In the First Chamber of Deputies the Minister said, that Government was quite willing to publish an ordinance to promote Sabbath celebration.

The Government of the duchy of Brunswick commanded, by an ordinance of the 31st of December, 1850, that all civil officers should promote diligently the observance of the new law respecting the celebration of the Sabbath. In the kingdom of Hanover, also, the Government has given orders for a better observance of the Sunday; and in some towns, as, for instance, in Osnabruck, a better observance of the Lord's day has been enforced by the mayor since the month of January last.

I am especially glad to mention, in this place, that in the kingdom of Bavaria the Roman bishop begged the Government to protect Sabbath celebration, and that Government, in consequence of this petition, re-published all the laws upon Sabbath celebration and public morality, which were never abolished, but had long been forgotten; and that these re-published laws were distributed to all the civic boards and parishes.

Mournful news, on the contrary, have I to report respecting the Grand Duchy of Hesse. That Sabbath observance was in a very low state in that country, and also that the Ecclesiastical Board did not very much to promote it, we see by a rescript of the Consistory of the year 1843, in which we read: "As often the weather, or other circumstances, make it necessary to continue agricultural labour on Sundays, after the morning service the burgomaster of the village may give permission for it." But even in the Grand Duchy

Hesse a voice was heard advocating Sabbath observance. The deputy Plocher, in the Second Chamber, "That all public dancing parties, and all worldly amusements in public places, should be forbidden by law, during the Sunday." In the session of the 24th March, the committee reported respecting this motion, that it should be rejected. The report of the committee is, indeed, an interesting one. It proves, from the words, "that the gayest men are also the most virtuous;" and from the great philosopher, Kant, that social amusements dispose men, more than to virtue. The aim which some persons wished to attain by Sabbath celebration was not to be attained by societies for promoting education and knowledge amongst the people; by singing societies, and societies of gymnastic exercises." The discussion on the report was a very long one. Lessing, Schlegel, and even the old Bishop Paphnu- tius, were quoted as authorities. The deputy

Sartorius, speaking in favour of the movement, loudly accused the higher classes of having taken away the Sunday from the people, by the bad example they gave. He accused the infidel preachers of turning the people from church by their tedious moral sermons, so that labour was made a pretext, in order not to be obliged to go thither. At last, the motion in favour of the Sabbath was rejected by forty-two votes against two. In the same way, a motion of Sartorius was rejected, "That a stricter law upon Sabbath celebration be passed; that the theatres be shut on Sunday; and that public dancing parties, at least, be restricted." The ministers declared themselves against the motion. The First Chamber of Deputies only resolved, "That public dancing parties and music be closed on Saturday at midnight, and begin on Sunday only after the service."

Having reported what has been done by Governments and Chambers of Deputies for promoting Sabbath celebration, I wish to add a few words respecting the proceedings of voluntary Christian Societies, for the same great purpose. To these I referred when speaking of the addresses of the Stuttgart Conference, which, without any doubt, exerted an influence on the resolutions of Government. If we return to Prussia, we must mention the complaints brought before the general committee for Home Missions in Germany, respecting the increased Sabbath desecration in the eastern provinces. Complaints, especially, were uttered about the great misery of the poor farmers of eastern Prussia, who are almost all obliged to cultivate their small fields, or gardens, during the Sunday; and are thus kept more and more from the church. In consequence of this, the general committee for Home Missions in Germany will inquire into the facts, and collect on the spot materials, as complete as possible, respecting this grievance, that remedies may be adopted. And it is to be hoped, that this measure may exert a good influence on the Government, the noblemen, the clergy, the committees, and all the Societies for better Sabbath observance. Before all, it will be necessary that those persons who employ others, such as noblemen and manufacturers, make some sacrifices for the people; which, indeed, are sacrifices in appearance only. I am glad to report, that fifty-two great proprietors and noblemen, of the provinces of Saxony, Brandenburg, and Pomerania, a short time ago published an "Address to noblemen and great farmers, in favour of Sabbath observance," seriously calling on them to sanctify the Lord's day. It is said, in this address, that those who employ others generally give a very bad example in

breaking the fourth commandment. A large number of them break the Sabbath themselves, and rarely visit church. A greater number still neglect the sacred duty of the superior to admonish his inferiors on all that is good. Inferiors, very often, are even forced by their masters to work on the Lord's day. Such bad trees must produce, necessarily, bad fruits—fruits, the bitterness of which we, the superiors, will be the first to taste, because we are the most guilty. A servant who is obliged to work every day, and can never sanctify the Sabbath, loses at length all reverence, not only for this one commandment, but also for all other Divine and human laws. His body and his soul perish, and we ourselves convert a faithful servant into an irritated enemy, and a servant of the revolution.

Not less rejoicing is the "Letter to the Manufacturers," written by the sugar manufacturer, O. F. Schultze, of Calbe, on the river Saale, in the name of the Society for Sabbath Observance in the province of Saxony, in the month of October, last year. Mr. Schultze says:—"I direct my feeble words to you, my fellow-manufacturers, praying you to give back, in your businesses, the due honour to the Sabbath day—to stop all the labours on this day in your manufactories, and to give back to the labourers a day they are deprived of so cruelly. It is a great responsibility, indeed, if we do not consider this, because all the thousands of our labourers are men quite as well as we, and not a hair's-breadth worse than we. Liberty is the watchword at present. Why is it not thought of here, where it should be? That man only is free, who can worship his God on the Lord's day. And he who hinders him from so doing, has he any right to complain, if he has rebels for subjects, sluggards for labourers, even if he has thieves and scoundrels amongst his dependants? Can he reproach them without reproaching himself much more? No, indeed; because one law is as holy as the other; and one transgression is as much a sin as another. If we claim the right to desecrate the Lord's day, others will take the right to say that property is theft. We have already heard that cry from afar, and woe to us, if the fact follows the commination."

This letter was sent to all the manufacturers of the province, and we know that since last winter a number of sugar manufacturers did not work on the Sabbath day.

With respect to Rhenish Prussia we have to report similar beginnings and gatherings. Some synods of this province—for instance, those of Elberfeld and Lenep—issued addresses about Sabbath celebration in many

thousands of copies; tracts were printed upon the same subject, and the prize essays of Oschwald and Liebetruhs, and the "Pearl of Days," are spread over the whole of our province. At Dusseldorf on the Rhine some merchants announced in the newspapers that from henceforth their shops would be closed during the whole of the Sabbath day, and the same was done by some merchants of Crefeld.

And now I beg leave to report some facts, showing that it is wished to restore to the Sabbath its proper place and observance, and not only to stop its desecration. In the first place, evening services are celebrated more and more generally. We hear from Bremen from Stettin, and Berlin, that those services were held during the winter, manifestly with the Divine blessing resting on them, and that the Gospel was there preached to very many who never used to attend church. We also in my congregation at Bonn, commence an evening service, and found that many of the poorest class were regularly present. In Hamburg, the church was often found too small to hold all that came to these services and working men, especially, formed a large portion of these congregations. In a valley of the mountains of Silesia, called the Schobergrund, a great blessing has attended the evening services. Amongst a large number of the most immoral persons, a better state of things seems to have commenced; the desire for ordinances is again felt; in many houses the Bible is eagerly sought after. We hear a linen manufacturer of that country saying that he had now much more reason to be satisfied with the work of the weavers of that valley than formerly. In former times, those weavers were in great discredit for their bad work, and because they used to steal the yarn. Now they collect money for a bell to call them to the prayer-meetings in the school house.

Still further, let me speak of the children's services, which were commenced in Berlin and Erlangen in Bavaria, and are celebrated in many towns of Germany. In Hamburg one of the city missionaries assembles more than a hundred children, and finds a new door to the houses and the hearts of the parents opened by these children. The societies of young working men are also increasing in the towns and villages, as because the members generally meet on Sunday evenings they are preserved from those temptations and sins which assail working men, especially on the evening of the Lord's day. In Dantzic, a knitting school for beggars' children was established in the month of January of this year, and the intention is not only to occupy the poor children in a useful way, but to impart to them

the Gospel,—the true Sabbath-day gift. In Heidelberg, some students, assisted by some faithful professors, have opened a Sunday school for poor boys: at the commencement no more than thirty boys came, but during the last winter the school was visited by almost 200 pupils.

I could mention a much greater number of examples of such efforts. I could mention a nobleman in the Prussian province of Saxony, who assembles his tenantry every Sunday evening, to prevent their frequenting inns and tipping houses, and reads to them a chapter of the Bible and other good books, and sings hymns with them. I could mention another friend in the Grand Duchy of Hesse, who spends his Sabbath days in going from sick-bed to sick-bed, and observes that he feels that truly the Sunday is the resurrection day of our Lord. But I think enough has been mentioned, and will add only one thing more. In the Stuttgart Conference of last year, the Rev. S. C. Kapff moved, and the Conference resolved, "That the third Sabbath day of every month should be a day for common prayer with all the evangelical Christians of Germany, especially on behalf of home missions and Sabbath observance." We know that this resolution did not remain without consequences — that new prayer-meetings were established, and we trust, if the number of Christians increase who pray for Sabbath celebration, that the Lord will also send us an abundant answer in a better observance of his holy day.

Considering all these circumstances, we must exclaim, "Praise be to the Lord!" And if all is but a drop of salvation in the midst of the deluge of misery, it is yet a drop. A new beginning is made, and He who gave the beginning will also give the end. We are very thankful that Government is willing to abolish public Sabbath desecration, as a short time ago I read in a Christian newspaper of Berlin, that on Sunday, May 11th, in the morning, at eight o'clock, the public fair was abolished by the constables, and that now all public fairs are forbidden on Sabbath days. But we do not trust in what Government and police regulations may do. We know that a true Sabbath observance must grow up from faith in Jesus Christ and love to the brethren. We know that human laws cannot support the Divine law, but that all human laws must be supported by the eternal law of God.

And now, in concluding, I wish to give you a short *résumé* of my report, and to lay before you my opinion about the state of the Sabbath question in Germany. I first mentioned the time when Sabbath desecration was much more general than it is now,

and when scarcely one voice was heard against it. I then reported how, by the resolution of 1848, and by the Sabbath movement of Great Britain, a new interest was excited amongst German Christians. I further told you what has been done, during the past year, by the Stuttgart Conference, by some Governments and Chambers of Deputies, by Christian societies, and by individual Christians.

In conclusion, though we have great cause to rejoice in the altered aspect of affairs, yet there are a few things which loudly call for improvement.

1st. You find very few merchants who shut their shops and warehouses during the Sabbath; and I am quite convinced that a true and Christian Sabbath celebration is impossible, as long as the shops are allowed to be open. What is to be done? If Government forbid the shops to be opened, there are a thousand ways to evade the law. It would be best if nobody would buy on the Sabbath day; then tradesmen would no longer open their shops. But are there any means to persuade so many thousand people no longer to buy on the Sabbath?—to persuade, especially, the great number of peasants coming to church in the town, not to take with them, out of the shops, what they require during the week?

In the second place, it is a great pity that in all Germany, for aught I know, there is not one town where the theatres are closed on the Sabbath. Much has already been written and spoken on this subject, but without any result until now. The greater number of our German theatres are supported by Government, especially those in our small capitals; and, as long as those Government theatres play on Sabbath day, the others will do so likewise. I again ask, what is to be done in respect of these theatres? Again I answer—the best way would be, if we could, to persuade people not to visit any theatre on the Lord's day. But how will that be possible?

The third point I wish to mention, is the state of the working people, and that of the labourers in the manufacturing districts. I told you that some attempts were made to persuade the manufacturers to give one day of rest to their labourers, but the results are, until this day, very small. The labourers can do but very little in this matter, because poverty obliges them to do what their masters command; and if there is a labourer who is strong enough in faith not to work on the Lord's day, there are a hundred others to take his place with pleasure.

4thly. Among Christian people there are bad habits which should be extinguished.



I mean this:—Many Christians in our country do not deem it wrong to make pleasure parties on the Sabbath day, when the afternoon service is finished. You may find them riding and driving, without thinking that they offend against the law of God. Generally speaking, you find a laxness in Sabbath observance over all Germany; and I fear it will be quite impossible to remove the great and public Sabbath desecrations, without first removing the private desecration you find among Christians themselves.

Reviewing these four points, it seems to me, that all these things have one common and deep origin. When I ask, what can we do to persuade people to shut shops and theatres?—when I reflect what we might do for the amelioration of the state of the working people, and what for removing those abuses amongst Christians, I find only one answer. It is this:—We must repeat, and ever repeat, that the Sabbath day is not a human but a Divine institution.

You know that an opinion prevails in our

country, that there is no real connexion between the Christian Sunday and the command of God, "Remember the Sabbath day to keep it holy;" but that the Sunday celebration is a human institution, which must be left to Christian liberty, because it is good, and because it is enjoined by the church. This view, in different gradations, you find too general in Germany; and I am quite convinced you agree with me in believing that a truly Christian Sabbath observance is only possible, if we hold that the law given to Adam, and repeated on Mount Sinai, "Remember the Sabbath day to keep it holy," has an eternal obligation. And consequently it will be our duty to repeat, ever and ever, that it is the law of the eternal God to keep the Sabbath day. Then, if God give his blessing on it, public opinion will change on this subject, and then, perhaps, also in Roman Catholic countries, such as the one where I now reside, a better celebration of the Lord's day will be possible. Brethren, pray for us!

## European Intelligence.

### FRANCE.

POSITION OF THE ROMANIST CLERGY IN FRANCE—SCANDALOUS TRIAL ON THE PRETENDED MIRACLES OF ROSE TAMISIER—PAGAN-PAPIST FETES AT MARSKILLES, AIX, &c.—M. VEUILLON AND ROMAN INTOLERANCE—ANNIVERSARY OF THE RELIGIOUS BOOK SOCIETY OF TOULOUSE—ARBITRARY MEASURES AGAINST THE SALE OF THE BIBLE—EVANGELISATION AT LA TOUR D'AIGUES—THE QUESTION OF THE GENERAL PROTESTANT SYNOD.

—, France, September, 1851.

It is important to consider well the present

#### POSITION OF ROMANIST PRIESTS IN FRANCE.

Two contrary influences are noticable. On one side, the popish clergy appear to be gaining ground; on the other, they are losing it. Under one aspect, circumstances are favourable to the pretensions of the pontifical hierarchy; under another, they are unfavourable. I will explain my meaning.

The political power (it is a positive fact,) grants to the bishops and priests everything they choose to demand. National instruction is more and more committed to them. The hospitals, prisons, and public establishments in general, are placed under their control. When a high dignitary of the papal church complains of an *employé* of the civil power, he almost always obtains his dismissal. Also, the functionaries, great and small, from ministers of State to the lowest country officers, are the humble instruments of the clergy, and seek advice in the episcopal palaces. Never, since the revolution of 1789, has the clerical party had more intimate relations in France with the temporal authority.

At the same time, many members of the middle classes, proprietors, bankers, manufacturers, mer-

chants, &c., seem to follow with more zeal the forms of Romanism, and manifest to the priests very strong regard. These men imagine the papacy the only defence of society against the outflowing of demagogue passions; they imagine that the restoration of the Roman faith will put a powerful restraint on the passions of the people; and, as they excessively fear revolutionary tendencies, they concede to the sacerdotal hierarchy all possible prerogatives.

This is one side of the question, and the superficial observer would be tempted to believe that the priests and monks are about to recover their ancient supremacy. Were you in our midst, you would hear many exclaim with terror that we were in danger of again falling under the despotism of the middle ages. But—*audiat et altera pars*: let us see the other side of the question—the reverse of the medal, and we shall soon be convinced, that if the clerical power has increased in the last three years, the loss is at least equal to the gain.

In 1848, when the revolution of February broke out, Pius IX. was very popular; he had the reputation of a liberal pontiff, and a great reformer; and the glory acquired by the Holy Father had fallen upon the bishops and all the ecclesiastics of Rome. The working classes and

peasantry supposed that the priests were the sincere friends of liberty; they reposed in them unreserved confidence, and called them auxiliaries in the establishment of new social institutions. What enthusiasm for the clergy at that time! How much applause and acclamation!

But all is now changed. The lower classes have discovered that the liberalism of the Roman ecclesiastics was false—that their professed devotedness to liberty concealed projects of tyranny—that the priests have allied themselves with the partisans of the ancient *régime* to restore the most crying abuses—that the aim of the clerical faction is to promote its own interests. In a word, the popular classes perceive that they were completely deceived as to the true intentions of the clergy. Hence has arisen a feeling of repulsion and distrust, which is constantly increasing; and should another revolution now succeed, the position of the priests would be terrible.

The news which arrives from Rome and Italy also makes a strong impression on the national spirit. On learning that justice is indignantly trodden under foot in the pontifical city, and that the most elementary rules of humanity are there outraged, the French people naturally ask, if these lying despots, who commit such crimes, can be the depositaries of the revealed religion,—the representatives of God on earth; and the answer to this question is not doubtful.

Let us, then, guard against deceiving ourselves as to the state of the Roman ecclesiastical body in our country. It is a colossus with feet of clay; the triumphs of the priests are more apparent than real. Faith in the papacy has not increased. Those even who favour the ambition of the clergy, are influenced by political considerations, not by feelings of piety; and when the critical moment arrives, all this edifice, so imposing without, will fall with amazing rapidity. The days of Romanism are numbered, and its grave is already half dug. Let us patiently await the accomplishment of the wise designs of the Lord.

A judicial matter, in which the Roman religion was concerned, has lately excited, in the highest degree, general attention. It concerned

#### ROSE TAMISIER, SURNAMED THE SAINT,

who pretended to have wrought numerous miracles, and was cited before the tribunals on the charge of having outraged, by her speeches and actions, a religion recognised by the State. Some preliminary details will throw light on the matter.

Your readers have not, perhaps, forgotten that last year the report spread that a painting, representing the descent from the cross, at *Saint Saturnin*, near *Avignon*, in the middle of France, *weated blood*. The miracle drew an incredible number of pilgrims to the village of *Saint Saturnin*. The archbishop of *Avignon* came there himself, at the head of his clergy, and sang a solemn *Te Deum*. The sub-prefect of the district, the mayor, some gendarmes, and physicians, examined the marvellous image, and testified that blood flowed from it. All the bigots blessed God for so great and wonderful a prodigy. Assuredly, if this event had taken place in Italy

or Portugal, the miracle would have been sanctioned by ecclesiastical authority; and if any one had dared to dispute it, he would have been sent to prison as a blasphemer and an infidel. But, in our France, in the nineteenth century, things cannot pass in precisely the same way. Some men, more intelligent than their neighbours, carefully examined the circumstances of this prodigy, and arrived at the conviction that it was the result of an odious fraud. The archbishop of *Avignon* and his subordinates were compelled, in their turn, to declare that the miracle was apocryphal, and *Rose Tamisier*,—the chief author of this imposture,—has been summoned to explain her conduct before the magistrates.

The trial has revealed some unheard-of scandals, in which many priests have played a not very honourable part. *Rose Tamisier* had for many years wrought miracles. She said, that after fervent prayer she had had miraculously on her own body the *stigmata*, or the five wounds of the Saviour. When on her knees at prayer she has felt herself suddenly raised from the ground. She has sent her *guardian angel* sometimes to a curé, sometimes to a nun, or to other persons, in order to render them the services they required. More than once, being in the church, she has seen the wax-tapers light spontaneously, the altar open, and the sacred host come into her mouth without any human intervention! I should never conclude, if I were to write all the wonderful things which this mystic girl attributed to herself; and, remarkable thing! she had met everywhere with poor dupes, even among the ranks of the clergy, disposed to receive, without further examination, these wonderful statements.

Many priests cited in this affair hesitated to give a decided opinion. When the president of the tribunal asked them to declare plainly whether they believed or not in the validity of the prodigies of *Rose Tamisier*, they answered in equivocal terms, stammered some unintelligible phrases, and refused to give categorically their opinion. After three days' debate, the tribunal of *Carpentras* decided that it was incompetent to give judgment in such a case, and the trial will probably be carried before the Court of Cassation.

That which especially strikes us here, is the tendency of Romanism to develop the superstition of its votaries. Truly, the papal church is not absolutely responsible for the fraudulent impostures of *Rose Tamisier*, and it would be unjust to impute to it the lies of a proud and imprudent girl. But is it not evident, that if the Roman church took more care to cultivate the intellectual faculties of its members, impostures like those of *Rosa Tamisier* would obtain no credit? What, on the contrary, does happen? Popery appeals to the senses and not to the spirit; it besots and materialises the soul; its object is to prevent every free exercise of thought; how can we then be astonished that the most foolish and extravagant miracles should be admitted by these people? The Roman hierarchy justly reaps as it has sown.

PAGAN-PAPIST FETES AT MARSEILLES, AIX, ETC.

All Protestant writers have shown that Romanism is a crude mixture of Christianity and

**Paganism.** Saints, images, incense, lighted tapers in religious edifices, fêtes, the classification and names of the priests, even the sacerdotal vestments—everything in Roman worship has been impressed with the polytheism of antiquity. Here are fresh illustrations of this proposition.

At Marseilles, a fête has recently been celebrated by the clergy, in which the pagan character is pre-eminent. Imagine a silver idol, representing a young woman carrying in her arms a beautiful infant: this idol, called *Notre Dame de la Garde*, is triumphantly promenaded about the streets of the city; and the bigots, humbly prostrate, attach to the neck and arms of the image precious offerings. This is not all. An ox is placed at the head of the procession; it moves slowly, surrounded by persons who have the costume of the ancient pagan sacrificers. The bishop, the vicar-general, the Capuchins, the grey or black Penitents, and all the people, follow this animal, singing litanies!

Whence this strange invention of the ox? do you ask; and how do ecclesiastics, who call themselves Christians, follow a poor beast as though it were their god or protector? The explanation is easy. The procession of the ox existed at Marseilles before the establishment of Christianity; it was an ancient tradition from Egypt or Phœnicia, where they adored the ox Apis. What was done by the priests of the fourth and fifth centuries? They received pagan superstitions, and introduced them into their worship, and this usage has been maintained until our time. If the idolatrous inhabitants of Gaul could return to the world, they would believe, on assisting at such fêtes, that their religion had not changed.

The same spectacle at Aix. Some ceremonies have been there celebrated in the public places, in which paganism and Romanism displayed in concert their pomps and their divinities. Bacchus, Pluto, Mercury, Pan, Neptune, Proserpine, nymphs, satyrs, the car of Olympus, &c., &c., occupy a grand place in the procession. Then comes Romanism, with an enormous statue of St. Christopher, carrying on his shoulders the infant Jesus. Relics, images, saints of the calendar, figure in the cortège; thus polytheism and popery are associated. The archbishop solemnly blesses all these idols, both ancient and modern, at the foot of the altar, and accompanies them from one end of the city to the other.

The attitude of the people is quite worthy of this ludicrous masquerade. It is a crowd of children, young people, and women, who dash one against another, and shout, sing, dance, leap, and pour out imprecations as savages around their victims. No seriousness, no religious emotion. The populace, in the midst of nymphs, fawns, satyrs, demons, saints, and priests, give themselves up to the excesses of the most ignoble passions.

What say you to this, men of good sense and judgment? Can you discover in these feats the least thing which resembles the *worship in spirit and in truth*, commanded by our Lord in the Gospel? Is it not a pure imitation of the idolatrous rites of the Greeks and Romans? Where is the religion of the God and Saviour? Where is the simplicity of the primitive church? And

by what right do the priests pretend to be the successors of the apostles?

There are also, in the south of France, some *strolling comedians*, who, with the sanction of the popish clergy, represent subjects taken from the Old and New Testaments, and especially that which is called *Le Chemin de la Croix*. A miserable mountebank, for the personage of Jesus himself, in a ridiculous costume. He makes grotesque contortions on mounting Calvary, and seems to turn into derision the most venerable objects of faith. We have here the re-establishment of the *mysteries*, or *sacred dramas*, which were acted in the fourteenth and fifteenth centuries.

Is it possible that the ministers of Rome instigate and sanction such gross profanations? Yes, it is possible and true. They like better to amuse than to instruct the populace; their worship is essentially *materialist*, and above all, they try to repress free inquiry. But they will not succeed; their mummeries excite the disgust of reasonable people, and, sooner or later, they will pay the penalty of their sacrilegious practices.

If the Romanists claim religious liberty in England, their tone in France is very different. With us they are confessedly, openly intolerant, and proclaim, without any reserve, that should they become the masters of our destinies, they would recommence the frightful deeds of the Inquisition. I will cite a curious proof, in the controversy between

#### M. VEUILLOT AND THE EDITORS OF THE LIBERAL JOURNALS.

M. Veuillot is the principal writer of the Jesuit publication, *l'Univers*. He has the sympathies of a great part of the clergy. His spirit, his convictions, his ideas, are the faithful reproduction of clerical opinions. Well! would you know the *tolerance* of this party? Read the following lines from this M. Veuillot:—"For my part, I regret (I frankly avow it) that they had not burnt John Huss sooner, and that they had not also burnt Luther; also, that no prince has been found sufficiently pious and wise to organise a *crusade against Protestants*."

This horrible sentence having excited the reprobation of the friends of religious liberty, M. Veuillot has again taken the pen and answered his opponents. "In times both more vigorous in evil, and firmer and wiser in good than our own, a more severe legislation had been inspired by the apprehension of danger like to that which now menaces us. They punished with death those who endangered the public peace by fabricating false creeds, as, in our days, they punish with death those who endanger public property by fabricating false money. Our ancestors thought the heresiarch more dangerous than the thief, and *with reason*. \* \* \* Here, a great religious crime, is also a great political crime. \* \* \* The heresiarch, examined and convicted by the church, was delivered to the secular arm, and punished with death. Nothing has ever appeared to me *more natural and more necessary*. \* \* \* I do not disavow that which I have written."

These words do not need long commentaries.

M. Veuillot and the Jesuits do not regret the massacres of the Vaudois and the Albigenses; they are quite ready to recommence them. The punishment of heretics appears to them *natural and necessary*. Their only regret is, that Luther was not burnt, and that Protestants have not been exterminated to a man by a merciless crusade. Be then well warned, and let us keep on our guard. The Roman church is, if not in actions, at least in spirit, what it formerly was, intolerant, despotic, without pity for dissidents, and greedy of blood! We knew it long ago; but it is well that the apologists of the papacy themselves reveal to us its atrocious designs.

We now come to that which relates to French Protestantism:—

#### THE RELIGIOUS BOOK SOCIETY AT TOULOUSE

held, on the 10th of August last, its annual meeting. It was very edifying, and the facts mentioned in the report should furnish great encouragement to those who labour for the spread of the Gospel in our country.

The venerable pastor *Chabrand*, president of the committee, opened the meeting with an address, in which he detailed the blessings with which God had visited the Society. The secretary then read the report of the proceedings of the committee during the preceding year. About a *hundred thousand* copies of religious publications have been circulated during the last twelve months, either in France or in foreign countries in which the French language is understood. America, the Indies, the Caribbee islands, England, Germany, Switzerland, Belgium, &c., &c., have shared in these distributions. Hospitals, prisons, schools, and institutions for orphans, have been abundantly supplied with these works. The number of readers increases. Many persons, formerly opposed or indifferent, begin to feel that religious books are indispensable for them and their families. The committee receive applications from all quarters, and are more and more persuaded that their work corresponds with the most urgent wants of France.

Among the new works published by the Society are many in which the sciences, belles lettres, and questions of practical utility are discussed in a *Christian point of view*. Thus, one of the books presents *agriculture* in its connexion with revealed truth. Another work treats of *astronomy* in the same way. Other books of the same kind will shortly be put to press. It is a wise and happy innovation. Scientific and literary studies have been too much separated from religion. It is well to draw them together and unite them, in order to show that science, art, and even manual operations are strictly subordinate to the Christian faith. In this manner *true unity* will be established in intellectual and moral education, and every one will be convinced that, according to the declaration of the apostle Paul, *religion is profitable in all things*.

One of the speakers at this meeting, *M. Franch Courtois*, compared the state of France with that of England, and clearly showed that if the English are more free, more tranquil, more submissive to the laws, and more prosperous than ourselves, they owe it to the reading of the

sacred Scriptures, and the doctrines they draw from them. There is no strong and stable society, no family rested on firm bases, no durable political institutions, without the assistance of the Word of God. The Bible is the source of all truth, all liberty, and all happiness in this and the future world, for nations as well as individuals.

But, alas! far from acting in conformity with this rule, our statesmen appear to delight in

#### PETTERING THE CIRCULATION OF THE BIBLE.

Already, with the new law respecting colporteurs, our tracts and religious books had met with numerous obstacles. I have often had occasion to communicate sad accounts in this respect. Our humble and peaceable colporteurs have been annoyed, arrested, oppressed in every way, and even tried and condemned to prison. However, up to the present time, the sacred Scripture had escaped these persecutions. Neither prefects, nor mayors, nor any functionary had thought of preventing the sale of the sacred volume; they left this impiety and shame to Italian Governments.

Now I have the painful duty of informing you that the Bible itself,—yes, the Bible, the Eternal Word from above,—has been the object of an arbitrary and restrictive decision. The *Archives du Christianisme* and other Protestant journals, which appear to be well informed, affirm that *M. Leon Faucher*, Minister of the Interior, has commanded the Committee of the *French and Foreign Bible Society* to confine itself to the distribution of the translation of *Sacy*.

Sacy was a Jansenist of the seventeenth century. His version is generally correct, and our Bible Societies have not found any inconvenience in publishing it. But notice, it is a *Roman Catholic translation*. Protestants will not, nor should they make use of it; they call for the Scriptures in the version of *Martin* or *Ostervald*. But, according to this new regulation of *M. Leon Faucher*, the colporteurs will no longer have the right of selling to *Protestant Protestant Bibles!* The Roman is the only authorised version.

This fact is incredible, it is absurd, and nevertheless, as I have said, it appears positive. What has influenced *M. Leon Faucher* in this strange affair? The Minister of the Interior is not a fanatical Papist; he has more than once visited Great Britain; he knows and esteems the English. *M. Leon Faucher* evidently has not followed his own inclinations; he has conceded to the requests of the bishops, who commence by proscribing Protestant Bibles, and who will finish by demanding the suppression of *Romanist Bibles!* In the way of tyranny it is impossible to stop. Will the Protestants submit to this indescribable interdiction? I hope not. The propagation of the Divine Word is above human prohibitions. And we must remember the maxim of the apostles, that “we ought to obey God rather than man.”

In the midst of these difficulties

#### THE EVANGELISATION OF FRANCE

continues to make fresh conquests. I will relate

what has recently taken place at La Tour d'Aigues.

La Tour d'Aigues is a small city in the department of *Vaucluse*. There were in this commune, in the sixteenth century, Protestants, or, to speak more correctly, a colony of the ancient *Vaudois*, who were involved in the frightful extermination of *Mérindol* and *Cabrières*. The most part fell under the sword or the axe of the executioners; the rest, in small numbers, sought an asylum in Switzerland, or elsewhere. None of the disciples of the Reformed faith remained at La Tour d'Aigues; nevertheless, traditions of the evangelical belief seemed to have been preserved in some families. Recently, a petition, signed by twenty respectable inhabitants, and addressed to the consistory of *Lourmarin*, earnestly requested a pastor. The consistory, in compliance with this request, sent to this town *M. Gailte*, who there introduced the Protestant worship to an attentive assembly, consisting of two hundred persons. Since then, the mayor, fanaticised by the curé, has opposed the celebration of this service, and has ordered the place to be closed. It is to be hoped that the higher authority, to which the

consistory of *Lourmarin* has complained, will act as in the affair of *Montjavoult* and *Sainte-Opportune*, and command the liberty of worship to be respected.

#### THE QUESTION OF A GENERAL PROTESTANT SYNOD

has again been agitated with much warmth in our religious press. Opinions have been very different, and it would be impossible to assign a dogmatic character to these divisions, for orthodox and latitudinarians have equally supported the for and against in this matter. At present, it is very probable that the synod will not take place. The general consistory of *Nismes*, which had been commissioned in 1848 to convoke this assembly, has published a circular, in which it tries to prove that the meeting of a synod would be *inopportune*, *hurtful*, and even *dangerous*. It will summon the convocation, if *two-thirds* of the consistories demand it; but it announces beforehand that it will obey with repugnance. After this letter it is all over: the Protestant synod is indefinitely adjourned.

X. X. X.

### AUSTRIA.

#### PROTESTANT CHURCH AT LAIBACH—ITS DIFFICULTIES, STRUGGLES, AND PROGRESS.

*To the Editor of Evangelical Christendom.*

Rev. Sir,—The pleasant impression produced by the metropolis of the world is still fresh on my mind, and many causes concur in rendering it impossible I should ever forget a visit to England, distinguished by so many agreeable associations.

You, Sir, having sympathised cordially with me, I could not refrain from expressing my grateful acknowledgments, together with an earnest desire that circumstances may one day bring you amongst us, and afford me an opportunity of being in some measure serviceable to you. Your kind interest has not merely affected myself individually, but also the aspect of our ecclesiastical affairs, being the means of adding 500 florins to the fund already raised by the Protestant community here.

A starving man will be thankfully satisfied with a piece of dry bread. Apply this figure to our little society, and you will better imagine the delight with which the members of the church gazed at the welcome coin which was to realise their long-cherished hopes.

From that time the building was carried on with untiring zeal; the exterior is finished, and what remains to be done to the interior will, we expect, be completed by the middle of September at latest. I have much pleasure in presenting you, as one of our greatest benefactors, with five copies of a correct representation of our church, as a little memorial; but in doing so would just observe, that the school-house and parsonage introduced are simply *projected*, and must remain an object of intense desire until our purse is replenished, which we are the less able to do, independently of foreign

aid, having incurred a debt of some thousand florins in erecting the church. I had anticipated securing the pecuniary assistance of different religious communities when in London, and was, in fact, furnished with a letter of recommendation to the "Foreign Aid Society," by the Rev. R. H. Herschell, but met with no encouragement there.

I cannot allow this opportunity to pass without expressing my astonishment that a nation, so practical in all its proceedings as yours, should fail of, in my opinion, the most effectual means to accomplish the support and extension of the Protestant cause.

England expends her thousands of florins on missions in Asia, Africa &c., that the heathen may hear the glad tidings of the Gospel of truth, while she overlooks Europe, our common fatherland, whose "civilised heathen" inhabitants require Christian instruction as much. We, too, are in a rude, untutored condition, yet exceedingly anxious to elevate the standard of moral and intellectual excellence.

Such an effort will, ere long, be crowned with manifest success, and I am confident that a well-sustained mission established here would produce cheering results.

You have warmly and efficiently advocated the cause of the oppressed, whose hearty thanks I now tender to yourself and every contributor to the sum they have received.

But if we would not stand still in the midst of our work, we must again appeal to the generosity of pious and wealthy brethren in the faith, which I therefore do on behalf of my Protestant co-religionists, imploring you once more to mediate for

us, that we may be in a position to attach a school-house and parsonage to the first and only Protestant church in Carniola, so important to Protestant credit, and the well-being of man.

You may learn what the Protestantism of Carniola accomplished and suffered in the sixteenth century, from a publication of the "Historical Society of Carniola," which I enclose.

The author, writing under the influence of Roman Catholic prejudice, is not scrupulously correct in the statements he makes, attributing to Luther, for instance, the thirty years' war. Yet, withal, he cannot deny that nearly the whole of Carniola, Carinthia and Steiermark embraced the Protestant faith, and it required the most barbarous measures to make them forsake it. According to this account, all Laibach emigrated, with the exception of *six* persons, who returned to the Romish church.

The prospects of religion in Europe again demand serious attention. Popery oppresses every other communion, and carries itself as though funeral piles would still blaze at its word.

Freedom of thought, liberty of conscience is an empty name, jesuitical intrigue is felt in every grade of society, in every land, and Governments based on unsound principles stretch out a friendly hand to a society they regard as an able ally. Romish ecclesiastical journals are suffered unmolested to make malicious attacks on the Protestant confessions, and Romish ecclesiastics do not hesitate from the pulpit grossly to misrepresent us, and consequently propagate erroneous views of Protestantism, while Protestant religious periodicals have so many difficulties to contend with, that they have for the most part ceased to appear; indeed, Austrian Protestants have no periodical at all for the circulation of religious information.

Those of the Protestant clergy who manifested some zeal for justice and truth were either intimidated or marked as suspicious characters, and the majority yielded the point in despair.

Thus, notwithstanding the imperial word, which solemnly guaranteed to us religious liberty and perfect equality with the Romish church, according to the constitution of 4th March, 1849, everything rests with officials. We look forward to the future with serious apprehension for the most sacred interests of mankind, anxiously anticipating the course Government will adopt in regard

to mixed marriages and the children springing from them.

Romish bishops are occasionally found availing themselves to the utmost of the privileges accorded them in April of last year, for the destruction of all creeds differing from their own, and scarcely any right stands in their way, for the civil officer has disclaimed all authority over them.

Under such circumstances it is no easy matter to be a Protestant, a deep inwrought conviction alone can keep a man true to a creed exposed to so much opposition. Protestant schools, in many Hungarian towns, have even been declared disqualified for the reception of the necessary certificate, in consequence of alleged nonconformity to the ministerial exposition of Government-school regulations. The poor children, of course, are the sufferers, as, unaided by the State, the schools depend on the Protestant community for support.

I could enumerate many grievances of this kind, but forbear, as it would lead me from my subject—the Protestant communion of Laibach, who, advancing towards futurity with a clear conscience, and a just appreciation of impending danger, are not without hope of efficient support, in the profession of a common faith, from foreign brethren, who enjoy their religious peculiarities and carry out their conscientious convictions unhindered.

We need more than ordinary assistance to enable us to accomplish a work fraught with untold advantage for generations to come, as well as ourselves; and that we are not unworthy of it you know from letters signed by both our pastors at Trieste, M. Gustavus Steinacher and Dr. Erhard Bushbeck.

One of those large sums so freely devoted to missionary purposes in Asia or Africa would indeed prove a blessing to us.

May I then entreat you again to insert an appeal in *Evangelical Christendom*. We expect it will effectuate much, and you will fulfil the mission you claim as your own, of labouring for the benefit of Protestants wherever Protestants are found.

I remain,

Your obedient servant,

GUSTAV. HEIMANN.

P.S. The seven engravings will follow tomorrow.\*

## Home and Miscellaneous Intelligence.

### EVANGELICAL ALLIANCE—BRITISH ORGANISATION.

#### FIFTH CONFERENCE OF THE EVANGELICAL ALLIANCE.

Owing to the absence of the chief Editor of *Evangelical Christendom*, who forms part of the deputation to Elberfeld, we are compelled to defer the authorised report of the proceedings of the Conference. We will merely state, this month, that the Council met on Tuesday, August the 19th,—that the proceedings of the Conference commenced on the following day, with devotional exercises,—and that the interests of the Gospel in various nations were considered on the following days, viz.—

MONDAY ..	August 25th .. .. .	Italy.
" ..	" .. .. .	The Turkish Empire.
WEDNESDAY,	August 27th .. .. .	France.

\* These have not yet reached us, nor the publication of the Historical Society of Carniola.—Eds.

WEDNESDAY, August 27th	.. .. .	Switzerland.
THURSDAY .. August 28th	.. .. .	Sweden.
FRIDAY .. August 29th	.. .. .	Germany.
SATURDAY .. August 30th	.. .. .	America.
" .. "	.. .. .	Belgium.
MONDAY .. September 1st	.. .. .	Great Britain.
" .. "	.. .. .	Algeria.
TUESDAY .. September 2nd	.. .. .	The Jewish Nation.
WEDNESDAY, September 3rd	.. .. .	Holland.
" .. "	.. .. .	Bohemia.

Special subjects also engaged the attention of the Conference on the following days:—

THURSDAY .. August 21st	.. .. .	Christian Union.
FRIDAY .. August 22nd	.. .. .	Ditto.
SATURDAY .. August 23rd	.. .. .	Infidelity.
MONDAY .. August 25th	.. .. .	Sabbath Desecration.
TUESDAY .. August 26th	.. .. .	Popery.
THURSDAY .. August 28th	.. .. .	Religious Liberty.

Two public meetings were held, on Friday, August the 22nd, and on Monday, September the 1st; the first of which was numerous and the second fairly attended. There was also a conversation on Thursday, August 28th, and an evening devoted to introduce brethren to one another. On Friday, August 29th, three breakfasts were given—by JOHN TROTTER, Esq., to the friends of France; by ALBERT WINDSOR, Esq., to the friends of Germany; and by the Hon. ARTHUR KINNAIRD, to the friends of Italy. Mr. TROTTER also, on Tuesday, the 2nd of September, gave a second breakfast to all brethren speaking the French language, when the conversation was most edifying and encouraging. In short, on the whole, the friends of union between denominations here, and between Christians of various denominations abroad, had much reason for gratitude in finding their anticipations of the complete success of the Conference, both as regards its immediate and ultimate objects, more than realised.

#### DEPUTATION TO ELBERFELD.

In compliance with a resolution passed by the recent Conference held in London, a deputation was appointed, at the commencement of last month, to attend the Conference at Elberfeld. The deputation consists of the Rev. T. R. BIRKS and the Rev. Dr. STRANGE, Secretaries of the British Organisation of the Alliance; the Rev. R. REDPATH, and the Rev. Mr. CAIRNS; and the Rev. PETER LATROBE, Secretary to the deputation. The following letter of instructions to the deputation was written, at the request of the Committee of Council, by the President of the Conference, Sir C. E. EARDLEY, and addressed to the Rev. PETER LATROBE.

London, Sept. 11, 1861.

My dear Sir,—The Committee of Council have requested me to convey to the brethren who are deputed to attend the German Conference at Elberfeld, the feelings with which the British Organisation of the Alliance is animated, in intrusting to them that mission; and as you have been requested to act as their secretary, I address this communication to you.

I. We have, in the first place, to thank our German friends for the deputation sent to our late Conference. The approaching meeting at Elberfeld is twofold—it is an assembly of the German Church Union, and it is also an assembly for the cognate but distinct object of promoting the German Inner Mission. These two Christian works could not have been better represented, or more agreeably to us. M. Bethman-Hollweg, the President of the successive Conferences of the Kirchen-Tag, together with Dr. Krummacher, a member, like himself, of the Central Committee, communicated to us on that occasion the affectionate and Christian greetings of the German churches. Dr. Wichern, the honoured originator of the German

Home Mission, was also among us, to make us acquainted with that deeply interesting movement. We were greatly gratified, as well as edified, by the devotional and stirring addresses of these brethren. We bless God for affording to British Christians such an opportunity for knowing the men, as well as the proceedings of Christian Germany; and we hope that this visit is only the first of many, which will make the religious people of the two countries better acquainted with one another.

II. Our next wish is, that you should convey to the German brethren our congratulations for the past, and our best wishes for the future, in regard to the great work of Christian union, which the Kirchen-Tag is intended to promote. It is not identical with the Evangelical Alliance—it is not commensurate, in the extent of the circle of brethren which it embraces, with the Evangelical Alliance—but it is a glorious and blessed movement in the right direction. The German movement affirms the principle, that the cross of Christ is of infinitely superior moment to the questions which divide Lutherans, Reformed Moravians, and the Evan-



gelical church of Prussia. The Alliance, undoubtedly, goes further; but then, let us remember, that if our circle includes more than the Church union, even our own Alliance does not include in its membership all whom Christ includes in his fellowship. In both countries, we are but at the beginning of the question of Christian union. All of us will probably be willing to admit, that we have much to learn. Let us bless God, that after so many centuries, during which the dead union of uniformity has reigned throughout Christendom, so much has been done, in so few years, towards the establishment of the union of faith and of the Spirit. It is not to be expected that the Kirchen-Bund, as a body, should at once be led to regard the plan of the Alliance as the best form for reuniting divided believers. Neither will it be expected, that we should think the Kirchen-Bund as desirable a method as our own for that purpose. Neither community would like to be committed to an entire approval of the other. On the other hand, I am equally certain, that neither could find in their hearts to do otherwise than wish God speed to their brethren. As regards ourselves, this is the very principle of the Alliance.

II. This leads me to refer to a very delicate question, of which you will probably hear—the introduction of the Alliance into Germany. The majority of our brethren in that country, I believe you will find to regard that step as not required, but a minority is understood to desire it. They argue that members of those communities which are not recognised by the German Government, cannot be avowedly or publicly admitted to participation in the Kirchen-Bund and Inner Mission. They therefore consider that the Alliance, as making no distinction between church and dissent, is required in Germany. They wish for some system which will bring all the Christians of God together, for prayer and mutual edification, monthly, or more frequently, in a great number of localities. They assign various other reasons for wishing the introduction of the Alliance. In this matter, you, of course, will not interfere, for you will feel that it is a question for our German brethren themselves. Not only would it be unbecoming on our part, but probably injurious to the Alliance itself, if it could be said that English influence had been improperly exerted. Especially, the subject should not be mooted by you in the Kirchen-Tag.

This need not, however, prevent you from meeting with any brethren, who may wish to consult you about the Alliance, out of the Kirchen-Tag. Either in that, or in any other way, the Council are quite sure that you will ever be ready to testify the love and sympathy of English Christians towards all who love Christ. But it is our duty, as well as our interest, in so doing, to abstain from any active participation in any steps taken about the Alliance, by which either national or party susceptibilities would be liable to be aroused.

Delicacy on the subject of the introduction of the Alliance into Germany need not, in the remotest degree, hinder you from making public statements in the Kirchen-Tag, as to what the Alliance is doing in England. The

same feelings which may induce you to do so, will, no doubt, influence brethren from France, Belgium, Switzerland, and other countries, as well as yourselves. So far from it being undesirable, it is most desirable, that our German friends should know what the Alliance has done for Christians in other countries than their own, both within and outside its membership. How it has moderated the ultraism both of dissent and of churchmanship; how it has been employed by God to promote the cause of religious freedom in more than one country; how it has brought Christians of various nations into fraternal relation; how, in short, it has been the means of gathering round the cross of our one loved and glorious Saviour, brethren, and sisters too, of every variety of rank, community, colour, and country, for the purpose of prayer, edification, encouragement, and effort. You will, of course, take the proper occasion and method for the introduction of the subject, but we owe it to Christian Germany, which has, in the last few weeks, given us such interesting details of its own religious movements, to make it acquainted with those facts and events within our sphere, by the relation of which our God and Saviour may be glorified, and the hearts of his people united.

Will you be so kind as to express to M. Bethman-Hollweg, the president, and the other assembled brethren, my personal regret at being prevented, by health and other causes, from forming one of the deputation this year. My heart, if not my person, will be with you, and my sincere prayer and hope is, that your visit may be productive of very beneficial and blessed results. England is tolerably acquainted with the religious interests, and with the leading brethren of those continental countries where the French language is spoken; but of the German churches and nation we know comparatively little. The general impression of many of our countrymen is, that even the piety of Germany is tainted and endangered by neo-logy. They do not know the vast amount of sanctified learning and of simple faith which abounds in that nation. They are not aware of the many leaves which England might take out of the German book; while, at the same time, it is not impossible that some leaves out of the English book may be not altogether unacceptable to Germany. May your journey not be without some such reciprocal fruit! It is not only a gratifying recollection, but an additional motive for the cultivation of Christian relations with our German friends, that we are one in race as well as one in religion. If the faith of Jesus burns in our hearts, the same Teutonic blood also circulates in our veins. Let us endeavour to cement this double union; and while feeling the constraining influence of a common origin, let us especially, and above all, rejoice in that everlasting bond which the Gospel has established between all those who love our Lord Jesus Christ in sincerity.

I am, dear Sir,  
Faithfully yours,  
C. E. EARDLEY.

The Rev. P. Latrobe,  
Secretary to the British Deputation,  
Elberfeld.



## MEETINGS AT ST. ALBAN'S, BIRMINGHAM, AND GLASGOW.

**ST. ALBAN'S.**—A numerous attended and deeply interesting meeting, in connexion with the Evangelical Alliance, was held in the Assembly Room at St. Alban's, on Tuesday evening, September 9th. Captain Henry Young presided. The proceedings were opened by singing, "Come let us join our cheerful songs," &c., after which, the Rev. James Reading read 1 Corinthians xiii., and the Rev. John Knowles, Wesleyan minister, offered prayer. After some well-timed observations from the chairman, instructive and stirring addresses were delivered by the Rev. S. A. Walker, of Aberdeen, on the state of religion in the United Kingdom; by the Rev. J. Aug. Bost, of Rheims, on the state of religion on the Continent; and by George Foley, Esq., barrister, of Dublin, on the spiritual condition of Ireland. Thanks were voted to the chairman, who responded in suitable terms. Another hymn was sung, the benediction pronounced, and the meeting, which was one of great enjoyment to all present, terminated.

**BIRMINGHAM.**—On Tuesday, Sept. 9th, a public meeting of the members and friends of the Evangelical Alliance was held at the Town-hall, Birmingham, for the purpose of welcoming the arrival of three of the foreign members, namely, —Dr. Cook, of Paris; the Rev. G. Fisch, of Lyons; and the Rev. F. O. Nilsson, of Sweden. The chair was taken by J. W. Unett, Esq., and the meeting was addressed by the brethren already named, and the Rev. J. R. McKenzie, Dr. Melson, the Rev. G. Small, and the Rev. J. A. James. About 1,200 persons were present.

**GLASGOW.**—A public meeting was held on the 18th of September, in the City-hall, Glasgow, to hear addresses from clergymen who had taken part in the London Conference. H. Dunlop, Esq., of Craigton, occupied the chair. The meeting was opened with devotional exercises, conducted by the Rev. Dr. Symington, of Glasgow. The Rev. Mr. Edmond gave an interesting account of the Conference, illustrating its proceedings by a happy and ingenious reference to objects in the Great Exhibition:—"In the first compartment they visited, their eyes were arrested by a beautiful and curious robe of Glasgow manufacture—he would venture to call it, with Dr. Buchanan's permission, a patent schism-preventing tunic. A garment woven of excellent and holy principles, and closely woven together, the object of which was this—and he was sure, if they put it on, it would secure the object—to prevent rendings in the church of Christ. In another part of the exhibition there was an historical picture, the subject being the Evangelical Alliance. He would not venture to criticise it, for this reason, among others, that he was no connoisseur in paintings, and was afraid he could not descant upon the breadth, lights, tone, and shadows, which the eye of a critic might single out; but he might say, that the drawing was accurate and the colouring warm and true. Perhaps Dr. King might give them another historical picture to-night upon the subject of the Waldenses. On another day, their attention was riveted by a group of statuary executed in Aberdeen granite, and though the subjects were not lively, as they

would perceive, when he mentioned that atheism, deism, and pantheism were among the systems represented, yet the chiselling and moulding of them were exquisite, done by a master's hand—he hoped he might be allowed to add, by a Martin's master-hand. Again, they found in another place a fine model of a Protestant frigate, executed in excellent Protestant oak. He thought they would understand him when he said that it was produced by a well-known advocate of the principles of Protestantism—the chief commander of the *Bulwark*. And the object of that model was to tell every one who looked at it, who had any wish to be joined with the crew who manned the vessel launched to put down the pirate-ship of Papacy, that they must neither despise nor fear this enemy, but with God's truth, and the armour of Christ's righteousness, on the right hand and the left meet and vanquish this foe in the Master's strength. At another part of this exhibition a flag displayed before their eyes, which he (Mr. E.) thought somewhat warlike, reminded him a little of the times of the Covenant; but he was assured by Dr. Thomson, of Edinburgh, who ought to know best, that it was a peace flag—and on this they might read the words 'Religious Liberty.' Perhaps some one might say, 'Is there no crystal fountain in this exhibition?' Well, he thought there was, when the author of the 'Dew of Hermon,' and other works well known in England and Scotland, opened upon them a gush of beautiful poetry, adorning most important truth—he did think, when he listened to that sparkling essay, of which one did not know whether to admire more the magic beauty or the momentous truths, that he was gazing at something more beautiful, more interesting and important than the crystal fountain. And over that hall were Æolian harps, and ever and anon some skilled hand was touching them—harps that moved not to the breath of the winds of heaven, but to the breath of the Spirit of God. And they heard their heavenly music, when a James, or a Noel, or a Brooke spoke, and many others whom he could mention. And amidst these instruments of exquisite tone there was one old harp—he thought they said it once hung on the walls of Babylon, but they were taking it down and touching its strings; and the strain was at one time, 'If I forget thee, O Jerusalem, let skill pass from my right hand;' and again would awake a livelier strain, and they would hear that song, 'Thou shalt arise, and mercy have upon thy Zion yet.' This harp they heard sounded upon the Jewish day, when they considered the state and prospects of the Israelitish nation." Dr. King followed up the address of Mr. Edmond by supplementary remarks, chiefly in reference to the condition of foreign churches, and introduced Mr. Revel, of Piedmont. The following brethren also addressed the meeting:—Dr. Cook, of Paris, introduced by Dr. Buchanan; M. Fisch, of Lyons, introduced by Dr. Robson; and the Rev. F. O. Nilsson, of Sweden, introduced by Dr. Bates. The meeting was closed with prayer by the Rev. Mr. McLeod.

## Original Papers.

SERIES I.—PAPERS READ AT THE DEVOTIONAL EXERCISES.\*

### THE INFLUENCE OF CHRISTIAN UNION ON THE COUNTERACTION OF ANTI-CHRISTIAN ERROR.

BY THE REV. W. THOMSON, SLATEFORD, NEAR EDINBURGH.

There is an instructive expression used by the Apostle of the Gentiles, when, referring to certain errors against which the Colossian church needed to be warned, he speaks of their abettors as "NOT HOLDING THE HEAD." The figure employed in these words is beautifully descriptive of that union of believers to each other, in virtue of their common union to the Lord Jesus Christ, which the Evangelical Alliance acknowledges and seeks to illustrate. It teaches us that the church of God is one—that its members are related to each other in the most intimate and endearing—its vitality, vigour, and blessedness of every member of the church—his capability of holy action—his susceptibility of holy enjoyment—all that he is, and has, and does to be, as a sinner redeemed by grace, comes from Christ; and that it is by cleaving to Christ, and becoming one with Him in faith, that a man becomes a Christian, and is incorporated with the church of the living God. It follows from all this, that the views of the person, character, and work of Christ lie at the root of personal holiness, while error here is fatal. Opinions disparaging to the Saviour, derogatory to His essential dignity, or subversive of His mediatorship, involve a renunciation and rejection of the Head; and this, from the nature of the case, renders membership in the church of God an impossibility. But the figure further teaches us, that as in the redemption of each individual sinner, so in the prosperity and increase of the church as a community, Christ, as the fountain of life, and the bestower of salvation, has the pre-eminence. "From Him all the body, by His hands and bands having nourishment ministered and knit together, increaseth with the measure of God." In similar phraseology, to the same purport, the Apostle writes to the Ephesians of their "growing up in things unto Him who is the head, even Christ, from whom the whole body fitly together and compacted by that every joint supplieth, according to the measure of every working in the measure of every part (every member fulfilling its own

proper office,) "maketh increase of the body unto the edifying of itself in love."

It is the negative of this relationship to Christ, and of its blessed antecedents and consequences, that the Apostle's words describe; and he could not have pictured more vividly the deadly and destructive nature of the errors against which he lifted up his warning voice, than by saying that those who maintained and advocated them *did not hold the Head*. They were opinions which could not co-exist with correct views of the Saviour's excellence; they denuded Him of his glory; they robbed Him of his rightful pre-eminence; and those who held them could not hold the Head so as to be part of His mystical body; they could not—to change the metaphor—be on the foundation, so as to be living stones in God's spiritual temple; they could not be Christians; and an awful gulf separated between them and the redeemed and sanctified church.

It is manifest, from the Apostle's animadversions, that the errors in question sprang, on the one hand, from a prevailing *sceptical philosophy*, and, on the other, from Jewish *superstition*, which substituted the commandments of men for the authority of Christ, tradition for Scripture, and a system of ritual observances for spiritual religion. The doctrines of the Grecian or Platonic school of philosophy were much in vogue in that age; and the Colossians were to beware of being "beguiled by enticing words," and of being "spoiled," or made a prey of, "through philosophy and vain deceit." The advocates of these dangerous tenets might insinuate themselves into the confidence of many, by an affectation of profound humility and reverence for sacred things. Of this, the worship of angels, which the Platonists and Gnostics practised, was a specimen; for it proceeded on the anti-scriptural principle that direct access to the Deity was presumptuous and impracticable, and that prayers could only be offered and accepted through the mediation of angels, to whom as mediators worship was to be paid. But, under the guise of lowliness of spirit, they were proud and pre-

\* Being a continuation from p. 376.

sumptuous. Refusing to subject their intellects to the guidance of the great source of truth and intelligence, they brought revelation to the standard of human reason. They rashly ventured into fields of inquiry, which, had they known the proper range of the human mind, they would have acknowledged to lie beyond their province. "They intruded or pried into matters which they did not know;" and all this because they were "vainly puffed up by their fleshly mind." The allusions of the Apostle to the superstitions of Judaizing teachers, (who not only held the law of Moses to be obligatory, but blended with it the stupid traditionary lore and doctrines of the Rabbins,) may be traced in his mention of "traditions of men," the "rudiments of the world," and the meats and drinks and holydays which it was sought to impose on the Christian church.

Now, what are these but the types of forms of error which prevail in our time? The Judaism and the Gnosticism or Platonism of that age have disappeared; but they have been often reproduced—in shape somewhat altered, but in essence unchanged; and now, as then, superstition and a sceptical philosophy are doing battle against the truth, and the friends of Bible Christianity are summoned to place themselves in a posture of defence against assaults from entirely opposite quarters.

On the one hand is ROMISH SUPERSTITION, retaining all its ancient hostility to Bible truth, and struggling with restless ambition and indefatigable energy, combined with an ingenuity, dexterity, and skill, which savour of Satanic rather than of human policy, to regain even in the countries of the Reformation its lost ascendancy. Nor is evidence wanting of the progress of that baleful system, and of the extensive adoption of its principles beyond the pale of Rome; for, wherever the church is put in the place of Christ—wherever ritual is substituted for spiritual religion—wherever sacramental efficacy usurps the place of redemption by the blood and regeneration by the word and Spirit of Christ—wherever tradition thrusts the Bible out of its rightful place, and the virtue of a so-called human priesthood is put for the sacrifice and intercession of the only Priest, our Divine advocate within the veil—Christ Jesus—there Romish superstition, in its essential elements, is maintained; a system of doctrine which precludes its disciples from HOLDING THE HEAD.

On the other hand, there are the aggressive efforts of INFIDELITY, which not only lurks in secret places, if privily it may slay the righteous, but goes about like a roaring

lion seeking whom it may devour—having its theories for the speculative—its blasphemies for the vulgar—and its sophistries for all. There is the MATERIALISM which elevates physical law into the place of God; merges the notion of thought and will and purpose into the natural order of things, and reduces the whole phenomena of life and nature to the arrangements of a mere mechanical necessity:—a system which practically leaves no room for God, because, according to it, there is no need for Him; or which places Him at an inconceivably remote distance from His works, banishes Him into solitude, and leaves Him nothing to do in the world which He has made, so that He comes to be thought of as a far off and unconcerned spectator of what takes place among men—a cold and godless system, according to which we meet law everywhere, and God nowhere.

There is the PANTHEISM, which teaches that there is no difference between God and nature—that God is not a Being to be known, or feared, or worshipped, or loved, but simply a Being continually developing Himself; in fact, not a Being at all, in strict propriety of language, but simply a becoming—a process, having no personality and no will, incapable of forming any purpose, or acting with any design, and subject (whatever form He may assume) to an unintelligent and resistless necessity:—that strange and blasphemous system which, at one sweep, would overthrow the foundations of morality, and annihilate man's hopes of a hereafter; for it is manifest, that if the Divine essence and the Divine personality be done away, there can be no moral obligation and no responsibility; and if man be a part of God, as the pantheist holds, death must simply be the lapse of the individual into the infinite, the drop mingling with the ocean.

There is the ANTI-SUPERNATURALISM, which follows by logical sequence from the creed of the materialist and the pantheist; the system which affirms a miracle to be impossible or inconceivable, and which, while admitting, after a sort, the credibility of the writers of the New Testament, endeavours to explain on natural principles, or, by the introduction of the mythical theory, entirely to get rid of, the supernatural element which the history contains. According to this school, Jesus was a historical person; but the glory which He manifested forth in Galilee, when His disciples saw it and believed on Him, is a fiction, a fable, a legend, a myth. Thus, in the face of evidence far outweighing in its potency and conclusiveness that which satisfies men ten times

over in the ordinary affairs of life, the facts of Christianity are rejected, and, in lieu of them, glaring contradiction and revolting absurdity are with unscrupulous credulity espoused.

And closely akin to this denial of the supernatural is that system of philosophical SPIRITUALISM which disparages the written word—derides, as the worship of a book, the recognition of its claim to be the discovery of God's will, given by the special operation of the Divine Spirit on the minds of the holy men who penned it, and places the source of religious truth within man's own intellectual and moral nature. What is this but to attempt with remorseless hand to wrench from man the best gift which Heaven has bestowed on him?—to extinguish the light shining in a dark place, to which we do well to take heed, and plunge us into the darkness of a self-reliant deism? What is it but to reach, by another path, the very same conclusion as that to which the deists of a former age came, who, holding the sufficiency of the light of reason and of conscience to teach men what religious truth is, maintained that every man is his own revelation?

In much of our current literature may be found the bold avowal or the covert insinuation of the sentiments of rationalism; while in much more of it may be seen those pantheistic tendencies which betray the wide-spread influence of continental scepticism upon the British mind—tendencies which may be traced in the fashionable doctrine of hero-worship—in the worship of human genius and human earnestness as equally divine with the faith and holiness which are the work of God's Spirit—and in the acknowledgment of Christ as entitled to the first, but only the first place among divinely-gifted men. Of all such false philosophy and vain deceit it must be said that the abettors reject and renounce the Head.

A twofold duty lies upon us in reference to antichristian error. We are to beware lest we are in any measure lured by it away from the truth, and thus beguiled of our reward—and who will say that he needs not to apply to himself this caution? But, then, as witnesses for God, we are in addition to this to hold forth the word of life—we are to seek to reclaim the victims of elusion—we are, with trembling earnestness, to endeavour to save them, pulling them out of the fire; and, by giving a reason of the faith that is in us, in answer to objectors and gainsayers, we are to testify against, and to aim at counteracting their philosophy and delusion.

As members of the visible church we have avowed our sense of this twofold obligation; and as members of this Alliance, which recognises all who hold the Head, and numbers among its practical objects resistance to the efforts of the enemies of our holy faith, we have emphatically renewed this avowal. We have, it is true, associated together, mainly that we may *exhibit our union and edify one another in love*; but we have also done this that we may, in our associated capacity, as standing on the platform of relationship to our common Lord, lend our influence to the *counteraction of antichristian error*. May I be allowed, in a few sentences, to advert to the *happy influence which Christian union is fitted to exert in promoting this object*?

1. The union of Christians will tend to make them more thoroughly acquainted with the nature and extent of the antagonist influences with which the cause of God has to contend; and among these, a pre-eminent place must of course be assigned to superstition and infidelity. If error is to be opposed at all, it must be known; and it will oftentimes be found that its best antidote is to give a clear exhibition of its nature and bearings. Already have the publications to which this Alliance has given origin, furnished us with the means of obtaining a more accurate estimate than we might otherwise have formed of the state of evangelical religion throughout the world; and the proceedings of this Conference will, we doubt not, supply a memorable illustration of the benefit which is likely to result from union among the followers of Christ, in the shape of increased acquaintance with the state of religion, and with the evils which are to be encountered in seeking its advancement. When Christian brethren, fired with zeal for the honour of their common Lord, and in every way competent to furnish information respecting the state of His cause in their several spheres of action and observation, meet together from various parts, it cannot but be that, as they confer on this subject, important information will be elicited. Facts will be brought to light which were unknown before to most; and as notes are compared, useful hints will be thrown out as to the best way of meeting emergencies and overcoming difficulties; and the benefit will accrue to Christianity of having its friends better informed respecting the movements and efforts of its foes.

2. While proofs of progress and instances of usefulness adduced in mutual conference will help to cheer and encourage, a broad and enlightened view of the state of

evangelical Christianity, and of the fearful odds that, on a survey of the condition of the world, are seen to be against it, will excite a healthy solicitude for the prosperity of the Redeemer's kingdom. Not that we have any fears for the ultimate triumph of Christianity. That it will finally prevail over all opposition and achieve the conquest of the world is certain. Even infidelity will be overruled by God (who thus vindicates his authority and majesty as the giver of revelation) for the advancement of its interests. But, then, the history of God's cause may be chequered by alternating success and depression. If it advance in one direction, there may be partial failure or entire extinction in another; and its safety does not lie in the security or listlessness of God's people. Their very fears respecting it are the means whereby He stimulates them to the effort by which danger is averted and success is secured. Solicitude will lead to humiliation, which is the sure precursor of blessing. For when each individual mourns apart, in the view of his own short-comings and unprofitableness, it will not be long till he obtains revival and prosperity. And when one is thus stirred, he will help to stir his neighbour, and the influence will communicate itself from breast to breast, till it lead to a general and widespread abasement of self before God. But solicitude will also prompt to action. For are such forces combined, in unholy confederacy, against the cause of truth and righteousness? Is hell from beneath moved to meet and oppose the Saviour as He comes to take possession of the hearts of men? And is it a time for inaction? Should not the friends of Bible truth bestir themselves for resisting the encroachments and opposing the schemes of the enemies of the faith? Should they not, shaking off supineness, go forth to the help of the Lord against the mighty, with hearts trembling, from very love to it, for the ark of God?

3. The spirituality of Christians is increased by their union; and spirituality is the essential element in the church's fitness as God's instrument for saving men, and consequently for counteracting deadly error. When Christians "love each other in the truth, for the truth's sake which is in them, and will abide in them for ever," this is a mark of spiritual health; and in proportion as they grow in love to each other, do they

grow up in all things unto Him who is the Head, and become better fitted for executing the great enterprise which their Great Head has committed to them.

4. Can anything be more likely to exert a powerful moral influence on the world at large than the union of those who "hold the Head?" And must not even the active opponents of the truth be predisposed by the spectacle of Christians merging their conscientious differences in their love to a common Saviour and to each other, as redeemed by His blood, and saved by His grace, to do homage to the claims of Him who came into the world that He might bear witness unto the truth, and whose voice every one that is of the truth hears and obeys? "When the people are gathered together," then will the "kingdoms also assemble to praise the Lord." When Christians are visibly "one," the "world will believe that Christ was sent of the Father."

5. Nor can we forget the efficacy of united believing prayer, whose power Christians themselves but little know, and have too rarely tried. As has been beautifully said, the wonders of the electric telegraph are nothing compared with the apparatus which God has entrusted to His people. The line of communication is open all the way from this dark world to the highest heavens. It enters into the holiest, whither our great High Priest has gone with the blood of His sacrifice; and while the earthly correspondent is found at the post which he should never leave, no accident, nor chance, nor change, can affect the working of its signals; and the answer may be instantaneous, for thus saith the Lord, "Before they call, I will answer, and while they are yet speaking, I will hear." If the people of God unitedly plead, Jacob-like, for the promised gift of the Spirit, their petitions will be heard. "O Lord, we beseech thee, send now prosperity!" "Awake, O arm of the Lord! Awake as in the ancient days, in the generations of old!" "Let God arise, and let his enemies be scattered!" "Oh that this salvation were come out of Zion, that the dispersed of Israel were gathered into one!" Then would the church be "fair as the moon, clear as the sun, and terrible as an army with banners!" "For all this, God will be inquired of by the house of Israel to do it for them!"

## SERIES II.—PAPERS RELATING TO THE EVANGELICAL ALLIANCE.

## REPORT OF THE FRENCH SECTION OF THE EVANGELICAL ALLIANCE.

BY THE REV. G. FISCH.

We are called upon to give a rapid sketch of the French section of the Evangelical Alliance. We must begin by a few words on the site on which we had to build, and on the elements with which we were surrounded.

## THE CHURCHES OF FRANCE.

France is a Roman Catholic country. All its misfortunes may be traced to this source principally. Thirty-five millions of its inhabitants are out of the reach of the Evangelical Alliance. Do we mean to say that in this immense multitude no members of the great family are to be found, whom the Alliance would gladly take to her bosom? By no means. God be praised. We know many of these disciples of human authority, who, notwithstanding the doctrine which they profess, are real members of the mystical body of Christ. Why must this outward profession, to which almost always their religious instincts and their life are opposed, elevate between them and us an insurmountable barrier? The day will come, perhaps, when the Roman church, its most valuable members being persecuted by "Humanitarian Pantheism," will suffer all of them who will not receive the mark of the beast to escape from its fold. Then we shall have the happiness of seeing all that is really Christian in this monstrous mixture separated from the ancient forms, of which a socialist atheism will have taken possession. Then, also, that fusion, which at present appears impossible, will be effected in the crucible of suffering and by the fire of persecution.

Close by the church of Rome we find the Protestants, in number about fifteen hundred thousand, as it is supposed. These are naturally separated into two classes, whose numerical importance is very different. That of the churches supported by the State, whether Calvinistic or Lutheran; and that of the communions who are independent.

And first of the former, the National churches, as they are called. The only portion of these to which the Evangelical Alliance can apply, is that which is known by the name of "the Revival." There is a considerable number of orthodox pastors, and their number increases every year; and in their congregations the life of religion is everywhere extending itself, though it has

only affected as yet a very few. The real Christians of the National churches have for the most part shown themselves very desirous of Christian union.

The independent communions are, in the first place, composed of those who are called Dissenters. They have, for the most part, originated in a feeling of the necessity of returning to the position in which the primitive church was placed; and they are, in number from twenty to thirty, dispersed through our widely extended country. They are in general well disposed for Christian union, and some of them have employed themselves very actively in favour of this excellent cause.

After these come the churches recently founded in the midst of Roman Catholic populations, by the labours of Evangelical societies. The greater part of these churches have not, as yet, any very decided principles of church government; but they also are, in general, very favourable to Christian union.

After these must be reckoned the denominations which have their centre out of France. The Wesleyans, the Moravians, the Baptists, the Quakers, and the Plymouth Brethren, who are known on the Continent by the name of Darbyists, because they all follow the particular tendencies of Mr. Darby. These last have hitherto assumed a position of hostility to the Alliance; they repel it as a human organisation. The Wesleyans, on the other hand, and the Moravians are among its warmest friends.

These different fractions of unendowed Protestant churches do not reckon altogether more than 3000 communicants. The number of members in the National churches to whom the Alliance is applicable cannot be estimated exactly, but if we reckon at about ten thousand, the whole number of persons among whom our section can operate, we shall not be very far from the truth.

## PRECEDING EFFORTS.

The first effort in favour of Christian union was made at Lyons, in 1843. The Evangelical church of that great city, independent by position, composed principally of converts from Popery, and containing in its bosom Christians of various secondary opinions, was in favourable circumstances

for extending a fraternal hand to all denominations. Proposals for union were sent to fifty brethren of different communions. About thirty adhesions to these proposals were received. They were then circulated more extensively, and a greater number of adhesions were received. The principal features of the plan proposed were the following:—The end proposed was, the gathering together in one all who are born of God. Not in a confession of faith—not in a common enterprise—not in a confederation of churches—nor in a society, properly so called. The Christians of each locality were invited to unite in conferences, designed not for discussion, but for mutual intercourse and instruction. Delegates were to be sent from each of these groups to more general conferences, convened in central localities. These again were to be connected with each other by correspondence, and by the mission of deputies to visit all the inferior sections; and thus a vast combination of brotherly relations would have embraced the whole of France, and thus the suspicions and jealousies of each other, which distance had engendered, would be destroyed by personal and friendly intercourse.

In 1844 this plan received an incipient execution. A conference was invited to meet at Lyons, and sixteen or seventeen persons, from different places, assembled with the brethren of Lyons. The conference of the following year was more numerous still. Two or three circulars sent from Lyons presented some of the chief principles of the basis of the Evangelical Alliance, in language not very dissimilar to that which has since been employed by the London Conference; so true it is, that when a movement comes from God, his servants, without any previous concert, yield to a common impulsion, and obey the same word of command.

#### FORMATION OF THE FRENCH SECTION OF THE EVANGELICAL ALLIANCE.

The great universal Conference of London followed, in 1846. Twenty French brethren enjoyed the privilege of attending it; and before they left London, on August 30th, they met to lay the foundations of a French section of the Evangelical Alliance. They charged seven brethren with the preparations necessary, and agreed that a general meeting of the friends of the Alliance should be announced to be held at Paris, in April, 1847, at the epoch of the annual meeting of the great religious societies.

The committee thus named requested M. Adolphe Monod, one of their number, to prepare an appeal to the religious public,

whose mother tongue is the French, in favour of the work of the London Conference. This appeal, distinguished by its precision and perspicuity, presented, in a few pages, the special character of the Evangelical Alliance, and refuted the objections raised against it with a moderation, a justice, and a candour well adapted to dissipate every conscientious scruple which might be felt.

The month of April arrived, and our meeting was convened for the 24th, under circumstances which appeared anything but propitious. M. Monod's appeal had been circulated so late, that few of the brethren present at Paris had had the time even to read it. There was little encouragement presented in the state of mind of our Parisian brethren, who for the most part wished to keep aloof from an organisation to which they felt great repugnance. The committee had invited the brethren who had adhered to the Alliance to meet and prepare some regulations; but very few had assembled, and as there was very little time, only a very rough sketch of regulations had been prepared, consisting of nine articles, of which the following is the substance:—The French section was to embrace the different countries in which the French language is spoken. Local committees were to be formed in every place, and there was to be one central committee. Each committee was to convene, once a year, a conference, from which all such discussion as would lead to voting should be excluded. They were to meet in general committee at Paris, send every three months a report of their proceedings to the central committee, and keep up with each other a regular correspondence.

The next thing to be done was to present this infant section to the French public. Unhappily, the sub-committee had not been able to determine in time how this was to be done, so that when the hour of meeting arrived, we knew not what we were about to do. Several of us were very uneasy as to the probable results of such an ill-prepared beginning; but when we are humbled under a sense of our littleness and poverty, then it is that the Lord shows himself great.

The meeting turned out to be one of the best we ever attended. The spirit of love was powerfully experienced. Brethren, who had, till then, often combated each other with very little charity, confessed their past faults very feelingly, and took solemn engagements for the future. The Evangelical Alliance was inaugurated amidst the deepest and sweetest emotions; and the report of our meeting, of which 8,000 copies were

printed, made friends to our cause of many who had, till then, been its decided opponents.

#### ITS SUBSEQUENT DEVELOPMENT.

We have seen the birth of the French section; let us now consider its developments. They have been very different, certainly, from what we expected. On every hand our arrangements have failed, our provisions have not been realised. The plan we had prescribed has not been executed. Our regulations, short and elementary as they were, have been forgotten. We had specified ten central towns, in which committees were to be organised; such committees have been generally formed only in towns which we had not thought of. These committees have never met in a general committee. They have not sent one single report to the central committee. They have had no correspondence with each other. Our section was to embrace all the countries of which French was the spoken language; but soon a Belgian section and a section for French Switzerland made their appearance, and we are happy to offer our hands to these daughters of ours, now become our sisters.

The only three points of France, in which the Evangelical Alliance is organised, are Paris, Lyons, and the South.

#### PARIS.

The general meeting of April 24th had nominated a central committee to be at Paris, for the first year, and to organise all the others. But here, again, we lost sight of our rules, which determined that the central direction should be entrusted to different committees in succession. It has not been removed from Paris. In France it is difficult to find a centre out of Paris, that immense capital, from which and to which everything seems to flow. Since its formation, the Paris committee has undergone many modifications, and is now pretty numerous. It is at present presided over by the Rev. Dr. Cook. Mons. Meyrueis is its secretary, and Dr. Jahr its treasurer. Its action hitherto, so to speak, has been limited to two operations, in which it has co-operated with the British section; they are, the efforts made at Rome for the liberation of Dr. Achilli, and the petitions addressed to the King of Sweden in favour of the Rev. Mr. Nilsson.

The French section was particularly well laced for interfering in favour of Dr. Achilli, since it is France which, at present, upholds the tottering throne of the Roman pontiff. Our brother, M. Meyrueis, of Paris,

well qualified for the task by his long abode in Italy and his knowledge of Italian, was sent to Rome with the deputy of the British committee, Mr. Tonna. They set out on this difficult but glorious mission, accompanied by the prayers of many Christians, and M. Meyrueis and his colleague evidenced a great deal of tact, of courage, and perseverance. They succeeded in proving that French soldiers had accompanied the Roman sbirri who had arrested Dr. Achilli. They defeated all the intrigues by which the responsibility of the French authorities in this transaction was concealed or denied. They showed how the honour of the French nation was compromised by this unrighteous act, and how much it was interested in its reparation. Their endeavours were successful, and the signal deliverance which resulted from their success may teach us of what the church of God is yet capable, when with one accord it rises up and calls upon its God.

As for the letter to the King of Sweden, if it were not equally successful, it subsists as a beautiful example of the spirit in which the church of Jesus Christ should address the potentates of the earth, combining Christian liberty with the respect, and Christian humility with the dignity, which becomes the servants of the Lord Jesus.

Before we leave our Paris committee, we must say a word about a valuable auxiliary with which the Lord furnished us, some eighteen months ago. Other interests and projects have their journals in France; our section had none, and we were too poor to undertake one. Well, we have met, by the Lord's help, with an excellent periodical, which has been some years in existence, under the title of *Bulletin of the Christian World*, and its worthy editor has consented, with the greatest cordiality, to its becoming the *organ of the Evangelical Alliance*. This journal contributes much to the diffusion of our principles. It becomes every month more and more interesting, and we cannot sufficiently express our wishes for its prosperity.

A comparison of the feeling which now prevails in the capital of France, with that which reigned there in 1847, cannot but excite lively feelings of gratitude to God. Then, many of the most active and zealous of our brethren would take no part whatever in the Evangelical Alliance; now, it has none but friends among the pious ministers and laymen of Paris. This subject of joy is due, before all things, to the pervading and continual influence of the Holy Spirit, who ceases not to work within our hearts to bring us nearer and nearer to each other. Nevertheless, some secondary causes have



likewise contributed to this result. Among these, we specify with pleasure the arrival at Paris of our beloved brother, Monsieur Adolphe Monod, who is a living personification of the spirit of the Evangelical Alliance. We cannot either omit all mention of the movement which the independent churches of France have witnessed, and which has resulted in the union of fifteen of them together, on a basis not very different from our own. This movement has proved that the true principles of union in France are making their way with rapidity, and has shown also that when once we are found in the heavenly road of harmony in Christ, one step prepares for and leads to others. For more than one of these brethren, who till then had kept aloof from the Alliance, hastened cordially to join it, when he had experienced the good which results from combining unity with diversity. Finally, a means which has certainly been made a blessing to several, is the establishment of monthly meetings, held alternately in places of worship belonging to Christians of different denominations.

Under the influence of these different causes, the Evangelical Alliance at Paris has continued to prosper. The spirit of union has been felt, more and more every year, in the anniversaries of different societies. Last spring we were enabled to appreciate more fully than heretofore this progress. Men who were formerly much opposed to the Alliance, now assented to it most cordially, and the brethren united to receive the Lord's supper before separating. The elements were consecrated and distributed by ministers of the most different ecclesiastical positions. The number and the names of those who partook of this delightful feast, attested the victories of brotherly love.

#### LYONS.

We pass to the Lyons committee. It existed, as we have already said, before the formation of the Evangelical Alliance. All that it had to do, after its formation, was to change its name. The basis laid by the Conference of London was, as to general principles, the same with that already adopted at Lyons. But there was a total difference in the means prescribed for carrying it out. At London, a confession of faith had been prepared. At Lyons we had said, we will not have a confession of faith. The eighth and ninth articles of the London basis excluded a certain number of Christians. At Lyons we had said, "Let us not exclude a single member of the family of God." At London, a society had

been formed. At Lyons we had said, "Let us not have a society." But, notwithstanding these important differences, we did not hesitate, but followed out our own principles in joining at once the Evangelical Alliance. We sacrificed our private opinions, as to the means to be employed for the accomplishment of the common end, which was the same for us all. Our annual conference, which assembled October 1st, 1846, adhered unanimously to the articles adopted at London. A register was opened, and all the members present signed it. We must confess that the register has not been opened again; but, instead of it, we have another register, in which we have inscribed the names of more than a thousand brethren, the greater part of whom we have never seen. Once or twice a year we send them pressing appeals in favour of Christian union, which they circulate among their friends and acquaintance. They convene meetings for hearing and considering those appeals. We receive affecting proofs of their affection. They have all become members of our great family, without our having ever asked them if they intended to do so.

We have at Lyons, every year, our Evangelical Alliance conferences; fifteen hundred copies of our invitation are distributed in the different countries in which French is spoken. Over all France, on our day of meeting, Christians meet together to pray for us. Such of our brethren as cannot come to Lyons, write letters to be read in the conference. Our meetings commonly last two or three days. The first day is devoted to free individual communications. The brethren of different places relate freely their labours, their trials, their hindrances; and, after each of these communications, one or more of the brethren lays before the Lord, by prayer, the subjects which have thus been brought before them. The spirit of prayer is the very soul of these meetings. We have sometimes had very remarkable answers to our prayers; thus a brother, living at a distance of 120 miles from Lyons, who for a considerable period had been tormented by despair, was restored to hope and peace of mind, at the very moment in which the conference was engaged in prayer on his behalf, and began singing a hymn of praise and thanksgiving to God. The hours spent in these full exercises of brotherly love and fellowship are sometimes accompanied by emotions so powerful, that on one occasion a brother was obliged to quit the platform, unable to express the joy which overflowed his soul otherwise than by his tears, and this expressive silence was esteemed the best of all the discourses.

The second day is commonly devoted to public conference, and is terminated by a fraternal repast, and the Lord's supper. A great number of Roman Catholics come to enjoy the simple but affecting spectacle. We cannot describe the effect produced on their minds by this view of brethren who love one another. A Roman Catholic, an author, who was present at our conferences last year, was so affected by the sight, that he said we ought to hire a large hall, to repeat those interesting scenes before all the inhabitants of the city. "For," said he, "all your preaching and your pamphlets will never do so much to bring France to embrace your principles, as one of your conferences."

Another effect of these fraternal meetings is to rekindle in our churches a missionary spirit. Thus, for example, the brethren of a neighbouring town, returning with renewed zeal from these conferences, preached the Gospel with diligence. Two months after, in consequence of the spark they had thus struck out, we preached the Gospel to 600 Papists, who had come together from nearly twenty different villages.

Finally, the example of Lyons has been followed by several other neighbouring towns. Saint Etienne, Macon, Vienne, and Roanne have now their fraternal conferences, and they are everywhere a means of reviving religion.

#### DEPARTMENT OF THE GARD.

The third point in which the Evangelical Alliance has been established is the department of the Gard, in the south of France. This country is the great centre of Protestantism; but, till lately, it was much behind-hand, as respects Christian union. These Protestants, who are the descendants of the Camisards, had scarcely preserved anything of the spirit of their pious forefathers, except a deep hatred of Popery, and a lively attachment to the religion of their fathers. Everything that appeared new excited their jealousy, and the stronghold of rationalism was there. For a considerable period the Gospel had been represented principally in these districts by different unendowed communions. It was preached in the National churches but by a very small company of faithful pastors. Dissent, Wesleyanism, and Darbyism, the latter itself subdivided, contended for souls in the face of a hostile Protestantism and a scornful Romanism. One small village in the Cevennes might be named, in which the few souls who had been awakened were divided into six different parties. We had attempted to found a committee in the town of Nismes, that

metropolis of French Protestantism, but this committee had only existed on paper. It was at St. Hypolite, a small town in the mountains, that the Evangelical Alliance was to be really founded. One of our friends, who had participated in one of our Lyons conferences, had returned home full of ardour for this excellent cause. He found the Moravian and Wesleyan ministers most favourably disposed toward it. They united together, and formed a meeting on Wednesday evenings, to read the Scriptures. Brotherly love was rekindled, and, as love is life, a revival soon followed in the town. The members of the Alliance, filled with zeal for every good work, evangelised the neighbourhood, meetings were established in the suburbs, a Protestant hospital was founded. Love abounded in all sorts of good fruits. Our brethren of St. Hypolite soon found it impossible to keep, for themselves alone, the blessings poured out upon them so abundantly; they addressed an excellent circular letter to their brethren of the south of France, and convened a conference for April the 4th, 1850. Six hundred Christians of all denominations assembled, and the meeting was so abundantly blessed, that, from that moment, the cause of the Alliance was gained in the department of the Gard. It was resolved, that committees should be formed in every place in which there had been a revival of religion, and that a general conference should be convened every year in one of the towns of the department. Revivals of religion and Christian union now advance side by side in these interesting countries, once watered by so much Christian blood. The number of faithful pastors increases every year in the National church, and the general population is hungering for the Gospel. Christian union is gaining ground in many of the places in which divisions had been the most hurtful. At Nismes, last new-year's eve, an Evangelical Alliance meeting was held in the Wesleyan chapel, and the presence of the Holy Spirit was manifested in it most gloriously. At Codognan and at Congenies very numerous fraternal meetings are held, from time to time. It is a work which has glorious prospects before it, and which is worthy of our best sympathies.

Finally, a committee of the Evangelical Alliance has been recently formed at Marseilles, that great city, the Reformed church of which is one of the most prosperous in France, and one whose consistory has more than once given an example of unsectarian Christian generosity. Monthly meetings have been established; and though, with very few exceptions, the Christians of Mar-

seilles belong to one denomination, they experience, more and more daily, that wherever Christian union occupies the mind and heart, its fruits are Christian joy and activity.

We might here terminate our review, too circumscribed, alas, if we had not to take account of a late important movement in the west of France, which, though not officially attached to the Evangelical Alliance, belongs to it by its spirit and end. We refer to the conferences in the departments of the Upper and Lower Charente.

#### CONFERENCES IN UPPER AND LOWER CHARENTE.

For some time past the agents of the different religious societies who are employed in these departments, have felt a desire to meet for mutual edification and prayer, and to consider the means to be employed for the extension of the kingdom of God. These meetings, small at first, were enlarged slowly by successive accessions of brethren, both pastors and laymen. In a conference held at Tornac, the 22nd and 23rd of November, 1848, they adopted the basis of an organisation similar in every respect to that of our first project at Lyons. Little conferences on Wednesday evenings were established wherever they were practicable. They are employed in the meditation of some scriptural subject, previously indicated, and such brethren as, from their isolated position, cannot meet with others, are requested to consecrate some part of the evening to the meditation of the same subject. Conferences of the second degree are held on the third Sunday of every month; and, four times a year, more general conferences still, composed of private meetings, in which the delegates of different sections deliberate on the interests of the kingdom of God, or of public assemblies. An association of sisters is formed on the same model. Two religious journals, the *Apostolic Catholic*, edited by the Rev. Pastor Cainbon, of Marennes, and the *Witness to the Truth*, edited by M. de Mesnards, at Saintes, diffuse, among the numerous populations of the west of France, the principles of the conference, and the interesting facts connected with it. A minister of the Gospel has been invited to visit the sections over which the conference exerts its influence. This excellent institution, firm in its organisation, catholic and simple in its spirit, whose principal means of union is the simultaneous and practical study of the same passages of the Bible, has been well received everywhere, has become every year stronger, and has extended itself into the department of the Gironde. A numerous conference,

held at Sainte Foy, on the 11th of last January, laid the foundation of a similar association for the evangelical Christians of the beautiful valley of the Dordogne.

The inquiry will perhaps be made, why this Evangelical Alliance of the west of France has not united with ours nominally? It has not manifested any spirit of rivalry or of opposition to our organisation. Far from that, it has always showed us the liveliest sympathy, and on every first of November, the conference of "*les deux Charentes*" assembles at the same hour with that of Lyons, to present to God a concert of prayer and love. One only motive has led them to preserve their independence; it is the fear they feel that the doctrinal basis agreed to at London may repel a certain number of real Christians. Let us hold out to them with joy the right hand of association; the results they have obtained show what we might have done, if we had had their zeal and their constancy. Let us not be jealous of their success, but let us follow their steps.

#### GENERAL CONCLUSIONS.

Having thus laid before you the particulars of this work, we will endeavour to present some general views on the whole.

If it be asked, what has the French section done in relation to the organisation of the Alliance?—the answer will be, she has founded two or three committees, and organised a few meetings. That is all. Considered as a society, as yet she is hardly formed. If, on the other hand, we inquire what her influence has been in a spiritual point of view, we must acknowledge that she has reaped much more than she has sown. Everywhere a desire for more communion with each other has been manifested, one or two denominations only excepted, which have not given the Alliance a trial. The polemics of religious journals have assumed a milder character. The Alliance has been organised in many hearts, and, after all, is not that the most essential? Is not the heart the source of life?

We are persuaded, too, that our particular circumstances will favour more and more the extension of the Alliance. The Protestants in France are a little minority, disseminated over a vast territory. Evangelical Christians are again a small minority in that minority; and, further, they are a handful of men, disunited and divided in presence of adversaries who are as powerful by their unity of action as by their numbers. The church of Rome advances as if it were one individual; and socialism, notwithstanding all its sectarian diversities, knows well how

to prefer a conquest achieved in common to the success of any accessory rivalships. Even Protestant rationalism acts more in concert than we do. These different hostile powers, moreover, threaten us every day more and more. The church of Rome is more audacious and more confident of success than she has been for a century and a half. The tides of pantheistic socialism are continually rising, as in the last days of the Roman empire did the waves of the barbarians who were about to swallow it up. Rationalism is beginning to invade even the ranks of orthodoxy. Attacked by so many foes, both from without and from within, evangelical Christians of France, possessed of only a small degree of spiritual life and power, exhaust it in their daily struggles, so that they have no energy left for those measures to be taken in common which alone could effectually improve their position. They have so little agreement or resources that they have never been able to support a daily paper; and that, too, in an age in which the press is one of the first powers in the land, and in which every opinion which is hostile to us has some organ of this kind at its disposition. Evidently, for us the Evangelical Alliance is not merely a duty, but a necessity. It alone can furnish a centre, which we want. We begin to have the instinct of this. We are sighing after union. We hunger and thirst after it. Will God withhold from us a grace of which he has given us to feel the want?

#### HINDRANCES.

Let us now search out the causes which have hindered the development of our section as to its outward organisation.

And in the first place, let us acknowledge the part of this failure which is due to our indifference and our want of seriousness. We must acknowledge also, that our poverty has had some influence on the result we lepire; but we must add, that the penury of our treasury witnesses against us. Our brethren of Great Britain and of the United States will have some difficulty in believing that, in four years, our central committee has only gathered £29 18s. 9d., and has expended £34 12s. 8½d. The Lyons committee, which publishes every year a circular and report, is some hundreds of francs in deficit, and its debt increases every year. Eight years ago, we asked for a missionary agent to travel over France, to make known our principles and organise our means of action. No one has yet answered our appeals. It is, then, thoroughly evident, that whatever progress the cause of *Christian union* makes in men's hearts, we have

not the zeal, the resolution, the activity we should have for its outward realisation. We know not if any section has as much cause for humiliation as our own.

We have spoken of our own personal faults, let us now say a word of those which belong to our national character. To these the direction which the Alliance has taken among us must be in part attributed, and that for two reasons.

1st. The principal hindrance to the outward progress of the Evangelical Alliance among us, is the doctrinal basis agreed to by the London Conference. It is in the French character to make more account of principles than of facts. Now, the doctrinal basis seems to us to make too much account of facts, and too little of principles. What was the end which we proposed to ourselves in France? It was, to seek the union of all the children of God. What object was proposed at London? That of uniting as many Christians as possible. The 8th and 9th articles, which excluded a certain number of Christians, were demanded by other Christians, who would only adhere to the Alliance on that condition. That was a fact. On this point we reasoned thus—facts vary and pass away; principles are permanent. Facts cannot change principles, but principles may produce new facts. The Evangelical Alliance was the proclamation of this great truth,—that men may be Christians, though they hold very different opinions on points which do not affect salvation. Its real strength was to be found in the faithfulness, the clearness, the decisive boldness with which it held up this great principle. All inconsistency in this matter diminishes the strength of the lever which it applies to the conscience. M. Monod has well described, in his excellent appeal, our response to this. "We have submitted to this dogmatical basis, whether because we have thought that others perhaps saw farther than we could; whether because, if we could not have that which appeared to us better, we were of opinion that we should retain that which is good." But the evangelical Christians of France have not been convinced by our reasons. They could not appreciate the facts which had presented themselves across the Channel, but they could appreciate the deviation from principle which had taken place. It mattered little to them, that the brethren excluded by the 8th and 9th articles were excluded by other reasons, or that they were few in number. It sufficed that one had been excluded, or that we had contributed to that exclusion in any way, for the principle of the Alliance to be violated; and for the

Alliance itself, which ought to have been a perpetual protestation against a narrow spirit, to sanction that which it ought to have overthrown. It mattered little to them, that the absence of these articles would have alienated many more Christians from the Alliance than their presence did. All true principles are contested at first, they gain ground a little later, and at last they are realised in facts.

The sentiment which we express here has been partaken even by those of us who have adhered to the London basis. We reluctantly signed it, and in a spirit of concession, that we might not, as M. Monod said again, "sacrifice a possible good to a better which was not possible." It was not, assuredly, because there were many brethren in France who could not for themselves sign the 8th and 9th articles of the basis. The society of Friends and Universalism have very few adherents among us. It was by considerations which did not interest us personally, that these articles excited our repugnance; and for the greater number, it was not merely repugnance of mind, but resistance of conscience.

Our second obstacle belongs to another feature of the French character. It is too light and fickle to make much account of organisations, regulations, and constitutions. In France, political constitutions are soon left behind, forgotten, or overthrown. The *letter* of them is but little obligatory; respect for the law is unknown. The French Protestants have long ceased to be what they were in the time of Calvin; then their church was a model of organisation, now the contrary tendency prevails; they have a repulsion for everything which reminds them ever so little of that church of Rome, whose outward organisation is so wonderful. For this reason the Plymouth Brethren, who excite so little attention in England, make immense progress in France. This tendency has shown itself naturally with great force, as it respects the Evangelical Alliance. "Love," they have said, "cannot be organised. You wish to imprison it in forms, you will only check it in its flight."

Must we draw back before these protestations? We do not think so. We cannot, doubtless, dream of giving to our section the rather complicated organisation which our brethren in Great Britain have given themselves; for this, it would be necessary that we should first have the practical and positive mind, the seriousness and perseverance of our friends over the water. But, on the other hand, we must confess that organisation is order, and that order is

power. To repel it absolutely, would be to deprive ourselves of all the blessings flowing from "that which every joint supplieth." Only let us, before all things, seek an abundance of spiritual life, that it may form its own channels of diffusion; let us not be too anxious about forms, but labour to warm hearts. The principle will work out its own form, and wherever the want of Christian union shall have been seriously experienced, men will willingly embrace the organisation of the Evangelical Alliance, if, at least, the difficulties we have alluded to are removed.

Another feature is found in the march of the Alliance in France, which, like the last, is a fruit of the national character. With the exception of its interference in favour of the oppressed, it has generally abstained from any action in common. Our beloved brethren of Great Britain dislike everything which is not directly practical. But, in France, we think that to embrace a common line of action would produce a complication, which would be injurious to our proper work. Our end is to unite all Christians; our means consist in leaving to each of them an entire independence. The glory of the Alliance is to have a sphere of action, which is all liberty and love, and is out of the reach of all conflicts, and all shocks. It is not so in other spheres of Christian activity. In them, different sides must be taken; there must be deliberating and votes, victorious majorities and vanquished minorities. It often happens, that a member of a religious society is obliged to withdraw from it, because its proceedings do not satisfy him. Such separations would be without danger for Christian union, as long as the Alliance itself, being not circumscribed by any of these societies, but far above them, continues to be a sanctuary, so to speak, in which the holy ark of God is deposited. There, those may greet each other again, who could not work together. If, on the contrary, the Alliance itself should engage in the difficulties accompanying practical labour, and in the presence of divergent opinions occasioned by these, should be divided or broken, the evil would be without remedy—the salt would have lost its savour! Wherewith could it be salted?

Beloved brethren, we have sketched the portrait of the Evangelical Alliance in France. The aspect of our section is very different from that of its sister's. Its physiognomy is peculiar, its complexion delicate, its exterior feeble and languishing. With all this, as a section, it has certain features, which are destined to complete the harmony

of the whole. The Christian life is one, under the variety of races and climates, and the diversity of nationalities contributes to the riches and beauty of the Evangelical Alliance. Among the seven colours which compose the rainbow, ours is not the most distinguished; nevertheless, it has its being from God. The Evangelical Alliance was necessary to bring forward, and throw light on the harmony of the church universal, and to remind us that the different nations, from whose womb it has been produced, are necessary to each other, as the members of the same body.

And now, brethren of every nation, need we add, that we claim your prayers? Your attention has been fixed, for a few moments, on your brethren in France—on this little troop, left in a soil which, above all others, has been saturated with the blood of the martyrs of Jesus—on a soil, one-third part of which was planted with the glorious churches

of the Reformation—on a soil now covered with ruins. Like the companions of Zerubabel, they compare the temple, which they are endeavouring to build, to that which has been destroyed, and they weep while they praise God, so that the “noise of the shout of joy” cannot be discerned “from the noise of weeping.” Let your prayers support their feeble hands. Let us all, when we shall have returned to our different homes, devote ourselves entirely to our appointed task. May God fill us with the most ardent desire for all that is pure, for all that is true, for all that is lovely and of good report. May an intimate union with Him who loved us, even to the death, make each of us an apostle of love. May His glory be reflected from our persons, so that while he beholds us from the heaven of heavens, he may “see of the travail of his soul and be satisfied.”

#### SERIES IV.—PAPERS ON POPEY.

### ON THE STATE OF ROMANISM IN FRANCE.

BY THE REV. E. PRESSENSÉ, OF PARIS.

“THEY HAVE NOTHING LEARNED, NOTHING FORGOTTEN.”

#### INTRODUCTION.

It is evident that Romanism has just entered into a formidable contest, and with redoubled strength, against its enemies, for the recovery of lost ground. It has organised itself, as for a decisive campaign; and it must be acknowledged, that from the beginning of this enterprise it has shown remarkable vigour and skill. While, on the one hand, it has despatched bold warriors into a territory, where, for a long period, it had lost its hold, to make an aggressive war for conquest; it has, on the other, rallied all its adherents around its standards, to recover its position in those countries where its influence has been gradually declining. An exact statement of its plan of operation and success must be given; neither must we allow ourselves to be deceived by any anticipated devices of its principal agents. For ourselves, we have a thorough conviction that its momentary triumph is rather apparent than real. We do not found this opinion merely on a thorough belief that the present generation will not allow the advances of mental culture to be arrested by a return to disgraceful slavery; but we found it, especially, on those facts which demonstrate, in the very face of that outward development now so great, signs of decay and destruction. It is true, that

crowds fill its churches; but we call to mind those crowds of heathens, of whom Saint Augustine speaks in his “City of God,” who, on the invasion of Rome by barbarians, threw themselves into the chapels of the martyrs, to invoke the name of Christ, without believing in him; hoping by this means to escape from the sword of the barbarians, already half converted to the new religion; and who, the moment this danger had passed, once more insulted the worship of the true God.\* Mere numbers, then, in times of danger, are not to be depended upon. Fear never produces solid conviction; and we are persuaded, that the fear of some social convulsion has had much to do with that struggle in favour of Romanism which has appeared amongst us. Let but danger pass away, and the result of this movement will then be seen.

General remarks, however, are not enough. The state of Romanism in France, a country now most agitated by it, and where it seems chiefly to succeed, must be carefully examined. To have a distinct idea of this, we must ascertain the actual strength of Romanism—which it derives either from itself, or from the State—and also what, from these resources, has been undertaken and accomplished. Having described its external prosperity, we shall come to its moral condition,

and show that its aspect is by no means flattering. This will be yet more apparent, by contrasting its actual power with its moral weakness.

## PART I.—OF THE EXTERNAL PROSPERITY OF ROMANISM.

### CHAPTER I.

#### *Of the Resources of Romanism derived from the State.*

Romanism, as is well known, receives considerable pecuniary aid from the State. This supply, since the *concordat* made between Napoleon and Pius VII., has been regularly organised. Before the French revolution, the riches of the church were derived from tithes, and bequests of private individuals and of kings. Louis XVI., in a letter to the National Assembly, valued the tithes at from sixty to eighty millions of francs. The bishop of Autun, in the same Assembly, valued the revenue of the clergy at seventy millions beyond this, showing a capital of two thousand millions! Hence, without reckoning the surplice fees, the revenue of the clergy, from tithes and other resources, amounted to 150 millions, at a time when the entire population of the kingdom consisted but of twenty-five million souls.\* The National Assembly, after having abolished tithes and church property, decreed that provision should be made for the clergy by a regular salary from the State. An idea became prevalent, that a clergyman was but a functionary of the State. Hence, when serious difficulties arose relative to the civil constitution of the clergy, the Republic thought itself perfectly at liberty to suppress the office, or rather the emolument granted to it, under a conviction that reciprocal independence would be better both for the State and the Church. The principle of worship, without pay from the State, was distinctly recognised by the constitution of 1795. "No one shall be obliged," it is there said, "to contribute towards the expense of any worship whatever. The Republic granting a salary to no one." This new state of things lasted for eight years. The history of different churches, during that period, is most interesting; they were established and increased by the voluntary contributions of their respective partisans; furnishing also an unanswerable proof, that religion may be maintained without aid from the State. In

1802, Napoleon, then First Consul, by the *concordat* re-established the *budget* for worship; obtaining, in exchange, the protection of his Government from the Pope. "With the French armies and such respect," he exclaimed, "I shall always retain the mastery."†

We proceed by noticing the actual amount which the Roman Catholic clergy receive from the State.

The official budget for Roman Catholic worship amounts to . . . . . fr. 38,773,950

To which must be added,—

1. A proportional part of the expense of administration to the Minister for Public Worship . . . . . 302,100
2. Ecclesiastical pensions . . . . . 535,000
3. The expense of worship, and Roman Catholic instruction in the colonies . 2,500,000

Total . . . . . fr. 42,111,050

Another source of emolument, to which little attention is paid, consists of the large sums of money placed at the disposal of the church, for the celebration of its worship, in various religious edifices, the number and value of which are enormous.

In the eighty episcopal sees there are 240 diocesan edifices. The 37,113 communes of France have all churches, which for the most part are built, maintained, repaired, and enlarged at the expense of the State. If the capital employed in these vast buildings be considered, the yearly interest which it would produce, and the annual expense for their reparation and enlargement, it may easily be understood, from a calculation made with considerable care, that this second subsidy is much greater than the first. It follows, that more than a hundred millions of francs are yearly granted to the Roman Catholic church by the State.‡

Although surplice fees do not properly belong to this chapter, yet to give a complete idea of the financial resources regularly furnished throughout the country for Romanism, we here introduce them. For this, it is scarcely possible to procure data which may be quite exact. We will therefore only refer to the receipts of the churches in Paris, in reference to surplice fees. Seventeen of the churches receive from this source between 120,000 and 150,000 francs each; fifteen churches, from 60,000 to 90,000; and eight receive each 240,000. The annual receipts, therefore, of the churches of Paris, amount to 5,000,000\$ of francs.

\* An Appeal to Public Opinion for the Suppression of the *Budget* for Worship. Facts during the Discussion. 1848.

† History of the Consulate and Empire, by Thiers, vol. iii., p. 216.

‡ An Appeal to Public Opinion, pp. 115, 116.

§ An Announcement of Political and Statistic Economy for 1851, by Messrs. Joseph Garnier and Guillemin. |

From this data, the enormous resources which the Roman Catholic church derives from the whole of France may be easily computed. It must not be understood that we are here speaking of voluntary contributions received in aid of the various efforts of Romanism.

The officiating clergy paid by the State amount to 40,429, without reckoning fellows of colleges. They may be divided as follows :

Curates .....	29,353
Common Vicars.....	6,786
Rectors .....	3,350
Canons.....	681
Vicars General.....	175
Bishops .....	64
Archbishops .....	13
Cardinals .....	6
Metropolitan Archbishop.....	1

Clergy.\* ..... 40,429

Romanism certainly has no right to complain of the State. It has the lion's part in the budget; its wants are sumptuously provided for. In estimating its moral influence, the enormous subsidies furnished to it by the State, and which effectually contribute to its influence, must not be overlooked. To judge of its external or moral strength, its resources should be derived from voluntary contributions, and not from a tax, imposed alike upon the sceptic and the believer; upon the Jew and the Protestant, as well as upon the Roman Catholic; its very enemies being obliged to furnish it with the sinews of war. It is, therefore, impossible clearly to decide what it owes to itself, and what from the help it derives from without.

## CHAPTER II.

### *Of the Support which Romanism derives from the Legislation of the Country.*

It would be foreign to our purpose to consider the laws in themselves which seem to us to favour Romanism. This would be to enter the arena of politics, a course from which we entirely turn aside. It must suffice to show the advantage which Romanism obtains from certain laws which have passed during the last few years. To judge of things simply by the constitution, the Roman Catholic church has rather lost than gained ground. Liberty of conscience and worship have never, since the foundation of the Republic, been more entirely acknowledged than at present. Romanism, far from being called the religion of the State, is no longer recognised as the religion of the majority of Frenchmen. The seventh article of the constitution merely says:—"Every one may

*freely profess his religion, and receive equal protection, in religious worship, from the State."* But if equality for different kinds of worship be acknowledged in principle, it is not so in fact. Thus, for the last two years, the Roman Catholic clergy alone have taken part in all public religious ceremonies. And this is not to be wondered at, since the archbishop of Paris could solemnly take part in proclaiming the constitution; and thus unwittingly, in blessing it, did he, in effect, violate its spirit; since called to give proof of the fact, that an equality in religious worship had not in truth entered into the practice of the people. And since, no public ceremony has taken place without the presence of the Roman Catholic clergy; not an inauguration of a statue, or the opening of a railway, where they have not taken a leading part. Some may think that all this is nothing, and that it is childish to mention it. This is by no means our opinion. If one particular form of worship is alone found in such great ceremonies—in national *fêtes*—it is evident that this proceeds on the assumption of its being the worship of the nation. It is, in effect, saying to other forms of worship: "You are not regarded, you are of no consequence; France is a Roman Catholic nation." Thus are we brought back to former abrogated rights; we have a tendency towards the old theocratic state of society; and a fatal idea becomes spread, that the religion of France is Romanism—a prejudice entirely favourable to it. Should we not thus think, when a bishop, for example, is seen officiating at the inauguration of a statue erected to Nicholas Poussin, and in his discourse attacking the religion of the minority, and combating with Protestantism, as if in the name of the religion of the State?†

But Romanism has obtained more honour than that of its tacit alliance with Government. It has also received substantial advantage. Two points have always been considered by it as of the greatest importance; the first is, to hinder preaching by restrictions opposed to it. It cannot bear discussion,—controversy troubles it. It depends more upon gagging the lips of its adversaries, than any answers it can give them. The second point which it thinks important is, to have the direction of youth—to mould them to its pleasure. Well, in reference to both these points, it has obtained its wishes! And first, religious proselytism is now shackled in every possible way. Before the revolution of 1848, the right of opening a new place of worship was submitted to a court of previous autho-

\* An Appeal to Public Opinion, p. 113.

† The Discourse of the Bishop of Evreux, on Sunday, June 27th, 1851.



risation, which referred it to the good pleasure of a local administration, to give authority or not, at its pleasure. An appeal to such a court no longer exists, religious liberty being fully acknowledged as a right. But it is still very limited in its operation, and for the advantage of Romanism.

All liberty is much restrained. Religious liberty cannot be separated from liberty of any other kind. It is evident, that if the latter be restrained or suspended, the former cannot continue entire. But who has special need of religious liberty, free scope for proselytism? Is it the religious minority, or majority? Is it the church with the greatest number, or the church which outwardly is the weakest? Is it not evident, that the church with the greatest number has everything to lose in reference to proselytism, if it trusts to the doctrine of passive submission in religion? On the contrary, the weakest church, with its ardent convictions, has everything to gain, provided that an expansive movement be allowed it. Restraint, which has injured the second, has been advantageous to the first; and all the laws which have shackled proselytism and liberty also, in every sense, must be regarded as favourable to Romanism. We may therefore say, that for the last two years its interests have been well promoted. To whatever party we may belong, it must be confessed that restraint has been tried upon a large scale by our most recent legislation, and that Romanism has profited by it.

For instance, the first thing required in proselytism is the free power of planting the standard of an energetic faith upon a new soil. This supposes a right of beginning by an announcement of the faith, without the celebration of worship, properly so called. How can worship be celebrated before the faith be propounded? The first thing to be done is to propound the faith, and, for that purpose, to give an exposition of it. If the liberty of exposition be not granted, except in connexion with the celebration of worship, it must follow that we may have liberty to continue worship previously established, without having that of founding a new one: this is but saying, that proselytism shall be impossible, or at least much shackled. This, in fact, is the present state of things. Facts might be cited which would demonstrate this. The positive celebration of worship from the very beginning of a work of proselytism is required, even when it has been proved to be entirely foreign to any thing political. We have witnessed unions for preaching, conferences intended simply for religious proselytism, interdicted and destroyed by the law against clubs; because they were not characterised by religious

worship, strictly so called. The law against clubs has more than once been interpreted as against religious proselytism.

A second thing required for proselytism, is the power of attacking such religious opinions as we may wish to overturn. Without controversy, it is smitten as by death. Controversy is the first means of conquest. The only conditions should be, respect towards persons and moderation in speech. The right of controversy is now more than ever contested. Controversy is denied to be an element of worship; and those unions which oppose Romanism are compared to a club. Notwithstanding, we can but perceive the lengths to which anti-protestant controversy is permitted to go.

Religious proselytism requires a third thing, namely, the free use of that grand lever of modern times — the press. The rigid constructions which are given to the law in reference to the press, demanding respect for accredited religious worship, impose likewise great restraint upon the expression of objections against Romanism.

Books of controversy circulated throughout France have been lately condemned in the Court of Draguignon, and with closed doors, which decision has since been confirmed at Paris. The editors of such publications have even been committed to prison. The seller of books on ancient Reformed controversies is not now tolerated. Where does legal right terminate?—where does crime begin? This is precisely what every writer against Romanism importunately asks for, since he is perpetually exposed to threats of condemnation. This sword of Damocles suspended over him, greatly cripples his resources. He must suppress his energy, drawn out by his pen. Danger everywhere surrounds him. Undoubtedly, all this is favourable to Romanism. The very last law on the press has the same design, enacting that every pamphlet of more than five sheets must be stamped: this greatly augments the expense of publication, and removes from proselytism its most efficient agency—the increase of tracts at a low price.

A last resource for proselytism, is the power of circulating freely those books which treat of its faith. If the slow pace of the bookseller can alone be followed, its progress must be slow. The law upon the press, in its enactments on *colportage*, has added good order to its zeal. "All distributors," we find by article 6th of the law of July, 1849, "or *colporteurs* of books, writings, and pamphlets, must be provided with an authority, to be granted them by the prefect of police, if in the department of the Seine, and the prefects for all other departments. Such

licences must always be renewed by the same authorities by whom they were first granted." Hence, we are absolutely dependant upon the local authorities. The best books, even the Bible itself, cannot be circulated but by their good pleasure, which good pleasure is often that of the Roman Catholic clergy.

It is quite apparent, then, that Romanism is powerfully sustained, and takes full advantage of those terrors of this critical period which have dictated all these measures. One of the most distinguished representatives of the Roman Catholic party has asserted, that all this is but a crusade from Rome, made upon the interior—a crusade from Rome in favour of the old doctrine of the church, as to its Pope, which is sought to be restored amongst us, as it has been elsewhere.

As to the first point, that of restraining proselytism, Romanism has succeeded better than could well be imagined. It remains for us to inquire, whether it has been equally successful in recovering the education of the young.

Rightly to understand the later triumphs of Romanism, it is necessary to be well informed as to the organisation of public instruction in France. Before the French revolution it was almost entirely entrusted to monastic establishments. When a new state of society, emanating from the revolution, became established, and took a definite form, under the powerful hand of Napoleon, public instruction was vigorously organised by him. The new organisation, in common with all that he did, certainly bore the impress of his despotic mind. Order was better maintained than liberty. The military genius of the Emperor was more apparent than it ought to have been, in an arrangement of such delicacy. Education was monopolised by the State, and conducted immediately by himself. The university formed one hierarchical body, gradually ascending from the lowest professor to the great dictator. It was, in truth, an educational army, conducted in military order. The necessity imposed upon all teachers to receive their degree from it, brought every one within its power. Unrestrained tuition became very difficult; and, in all cases, such a course was under the care of the university officers. With such a system, it will be perceived that predominance was completely conferred upon the State, not upon the clergy. The latter even were held as with an iron hand. This organisation of the university, with certain modifications, under the restoration, and monarchy of July, 1830, continued; only that, in addition, the law of primary instruction was passed, in 1833, under the auspices of M. Guizot, doubtless his best work, and which

gave considerable impetus to popular education; and, as a consequence, to the formation of teachers. Such an organisation, it is obvious, kept the clergy greatly in check; and hence their utmost malice was levelled against it. The quarrels of the clergy with the university continued during the latter years of Louis Philippe's government. The whole of the clerical party were determined upon recovering the right of instruction, without the control of the State, and of overturning the monopoly of the university. M. de Montalembert carried this cause, with much *éclat*, to the tribune of the Chamber of Peers, whilst writers of talent advocated it through the medium of the press. The great principles of liberty were invoked, and with reason, since the monopoly of the university openly violated them. The revolution of February took place—and after the agitation of a year's revolution, what reaction are we to expect?

The Roman Catholic party is very strong in the Government through M. de Falloux; in the Legislative Assembly through M. de Montalembert. We shall presently see how he applies his great principles of liberty in the law upon public instruction, which passed last year.

This law has a twofold character. On the one hand it retains the university, making it subservient to Romanism; on the other hand it extremely favours clerical instruction,—thus doubly satisfying the Roman Catholic party. It retains the university, even increasing its frame-work, by appointing an academy in every department, yet still keeping the upper hand for itself. Four archbishops or bishops are to sit in the supreme council, as delegates for all the clergy; and what influence they may obtain there, requires but little explanation. In every academy for a department, the bishop has a seat in the council; in every school, the rector is to be the inspector. It is indeed stipulated, that ministers of other accredited denominations have the same right; but such an equality is a mere chimera, when placed in juxtaposition with the numerical strength and political importance which Romanism enjoys. The general council at Paris has the management of every university, as every council of a department governs the public instruction of that department. It follows, that since great influence almost everywhere belongs to the bishop—thanks to the interest which he possesses!—every teacher may be said to depend upon his good pleasure; and that so much the more, since the inviolability of schoolmasters and professors no longer exists. The least fault is sufficient for a citation before the academic council;

and every schoolmaster or professor, not a Roman Catholic, may be threatened with suspension, and that without an appeal. Even a schoolmaster, not at all dependant upon the Government, may one day or other find his course interrupted. On the contrary, it can easily be understood what security a schoolmaster, approved by the clergy, possesses. For the latter, however, special privileges may be obtained. The academic council has a right to give permission to schoolmasters to take girls as well as boys, provided the locality be kept distinct; and in many places, where two schools cannot be found, such a privilege is most advantageous.

The clergy, therefore, in a university so constituted, find a valuable auxiliary; and since the abuse which injured it has become a privilege to the clergy, it is regarded less unfavourably. It possessed at the same time the privilege of liberty. What formerly annoyed the clergy was the necessity of having a university degree as a qualification for teaching. That necessity is abolished; and it is sufficient for a novice to have a guarantee, which is easily obtained.

Moreover, the law acknowledges that persons charitably disposed have a right to instruct children without any licence. These charitable persons, for the most part, are the *Sisters of Charity*.

The inspection of the State over free establishments is very limited. Small seminaries and ecclesiastical schools may, for whatever is wanted, be conducted with closed doors. There is a privilege for those who possess unrestricted tuition which admits them to the highest university offices, without passing through the ordinary ordeal. The Roman Catholic party, it will be seen, take a large share in dispensing the law. It derives great advantage, also, from the liberty which it possesses of readily controlling that of others; since, by its great influence in the upper councils, it finds a thousand ways of preventing free schools from being opened which may be in opposition to it. Some quibble may always be raised for a defect in form, and when it cannot, may not that useful pretext be set up which allows an interdict upon a school, in the name of public manners? Already has the Roman Catholic party made great use of that law. We could cite facts which are scarcely credible—such as professors dismissed because they were not Roman Catholics; or because a book of philosophy has been published, which did not please our lords, the bishops. Such a schoolmaster condemned, amongst other things, for not having taken off his hat while the procession of *Corpus Christi*

was passing. Do the Protestants attempt to open a school in certain departments, a thousand difficulties have to be met, which are not always to be overcome. But all this does not prevent Roman Catholic colleges and schools from increasing out of all proportion. Besides, all those barriers which restrained the operation of religious communities are removed; the Jesuits, even, though driven from France by several laws, have returned in triumph, the Roman Catholic church again convoking its provincial councils, and thus freely combining its efforts.

Of this liberty, even, we do not complain; but we do complain of that farcical liberalism which for several years past has been played by a fraction of the Roman Catholic party; we do complain that great principles have been called in only to be violated, by being turned to its advantage; for there is nothing so hateful as the suppression of liberty by a religious party; liberty called in with insincerity, and used as a cloak to its aggrandisement. It was well that the Roman Catholic party, together with ourselves, were freed from the yoke imposed by the university; but by enjoying that freedom alone, it fastens that yoke upon others which it had before denounced. This is not right, either to us or itself; for notwithstanding a momentary success, it has assumed a most dangerous position. Its very success is but an acknowledgment of wrong; so that when hereafter it shall speak of liberty, we shall easily understand what it means. Be that as it may, it has been proved, not only that Romanism derives very great financial resources from the State, but that the State is also its devoted ally. This alliance has been most remarkably exemplified under the walls of Rome; and the increased influence of Romanism is hereby explained.

#### CHAPTER III.

##### *Of the Resources which Romanism derives from itself.*

Romanism derives considerable resources from its union with the State; but we must remark, that this is not a downy pillow. It receives this union as a frame-work favourable to its energy, but a frame-work which it fills. It neither refuses money nor support from the Government; yet does it derive considerable resources from itself. Its systematic organisation, which no one can deny, enables it to make the best possible use of its means. If we first enumerate its resources, we shall then better see how it employs them; what it achieves by means of them. We derive these particulars from the most authentic sources.

We are not now to treat of the 40,42 ecclesiastics who constitute the officiating

clergy of Romanism, but of those different communities which are formed independent of the clergy.\* The number of this army of volunteers, enlisted under the banners of Romanism, surpass anything which could be well imagined. None of the larger towns are without several monasteries, asylums, sisterhoods, or brotherhoods. In the country, likewise, important religious establishments are everywhere to be found. Such communities are like vast nurseries, spreading over the whole country colonies, more or less numerous, and which, in their turn, form smaller establishments in a great number of places. One of these colonies is to be found in almost every village, however small. Hence, France has become enveloped, as in the meshes of a net, at once numberless and closed. Carmelites, Benedictines, Trappists,

Jesuits, Augustines, Visitandines, Ursulines, Nuns of the Sacred Heart, and sisters and brothers of every denomination; all the different orders, which for ages were multiplying in France, all furnish their contingency anew, and a contingency, too, most important to Romanism. To have a distinct idea of this organisation, and of the manner in which it acts, we will give a list of the principal religious establishments, whence issue those numerous swarms that everywhere convey the doctrines and influence of the Roman Catholic church. We will afterwards give an account of all their combined resources.

In our enumeration of the principal religious establishments, we do not include monasteries; of these we shall treat hereafter. The following statement will show the power of Romanism in the different departments:—

NAME OF THE COMMUNITY.	Towns where the Parent Houses are situated.	No. of Establishments.
Sisters of St. Joseph (Refuge and Asylum) .....	Clermont .....	30 Houses
The same .....	Lyons .....	—
Sisters of Christian Schools of Mercy .....	St. Sauveur (le Vicomte) .....	{ 30 Establishments
Nuns of the Sacred Heart .....	Contance .....	34
Sisters of Providence .....	Poitiers .....	140
The same .....	Grenoble .....	105
The same .....	Langres .....	439
Sisters of Christian Doctrine .....	Nancy .....	—
Hospitaliers of our Lady of Grace .....	Aix .....	11
Daughters of Charity of St. Mary .....	Angers .....	—
Sisters of Wisdom .....	St. Laurent (sur Sèvres) .....	—
Sisters Hospitaliers .....	Beaumont .....	—
Sisters of Charity (of Montaine) .....	Bourges .....	92
Sisters of St. Paul .....	Chartres .....	12
Sisters of the Cross .....	Limoges .....	—
Sisters of Mary and Joseph .....	Dorad .....	—
Nuns of the Saviour .....	La Souterranie } Haute Vienne }	18
Sisters of the Incarnate Word .....	Agerable .....	—
Community of Christian Union .....	Fontenay le Comte (Vendée) .....	—
Daughters of Wisdom and Ursulines of Jesus .....	St. Laurent sur Sèvres (Vendée) ..	176
Sisters of the Sacred Heart .....	Chavagnes en Pailiers (Vendée) ..	41
Sisters of Jesus and Mary .....	Mormaison (Vendée) .....	39
Sisters of the Good Saviour .....	Caen .....	—
Sisters of Mercy—the Work of the Good Shepherd .....	Angers .....	{ Have Houses everywhere
Sisters of Charity of the Community of Evron .....	Evron (Mayence) .....	250
Sisters of Charity of the Community of Providence .....	Ruelli sur Loire (Mayence) .....	90
Sisters of the Community of the Infancy of Jesus and Mary .....	Metz .....	40
Sisters of St. Charles .....	Nancy .....	282
Sisters of Charity and Christian Instruction of Nevers .....	Nevers .....	240
Sisters of the Infant Jesus .....	Puy .....	15
Sisters of Providence .....	Ligni le Chaux (Yonne) .....	43
Sisters of Providence, and Sisters of Christian Doctrine .....	Nancy .....	107
Sisters of the Presentation of the Holy Virgin .....	Tours .....	94
Sisters of the Trinity (500 members) .....	Valence .....	—
Sisters of the Holy Sacrament (500 members) .....	Romans (Drome) .....	—
Sisters of the Presentation (1000 members) .....	Bourg Sandeol .....	—
Establishment of St. Maur (pour aliénés) .....	Privas .....	—
Sisters of the Holy Childhood .....		

At Pons there are:—1st. Sisters of Good Relief. 2nd. Nuns of Good Relief. 3rd. The Infirmary of Marie Thérèse. 4th. The General Institute of the Brethren of Christian Doctrine, members of which are read throughout France.

\* All our statements are from the "Almanac of the Clergy of France, for the year 1851," published Gaume, Brothers, 4, Rue Cassette, March, 1851.

If we now inquire, aided by the "Almanac of the Clergy of France," into the combined resources of the Roman Catholic church, independent of the 42,000 clergymen of which we have spoken, we shall arrive at the following result. Constant variations in estimating so many persons must naturally arise, which must prevent the result from long remaining precisely the same:—

Diocesan clerical colleges .....	83
Additional clerical college. ....	1
Metropolitan clerical college .....	1
Smaller ecclesiastical colleges .....	118
Houses for retreat.....	16
Monasteries .....	565
Boarding schools for young ladies .....	1012
Hospitals or charitable institutions .....	939

(These hospitals are not, for the most part, of Roman Catholic origin, but the care of their sick is confided to the sisters.)

Small colonies of Sisters .....	3379
Establishments of Brothers (schools)....	761
Missionary establishments in the interior..	48

Altogether, these resources are considerable. They are skilfully divided in each department. The clerical college, the (inferior) ecclesiastical college, the monasteries, and larger nunneries, are in the county towns; the latter also are to be found in all the larger towns. From these, as centres, small colonies of sisters and brothers emanate in every direction, beginning from different quarters of the towns. All these resources, let it not be forgotten, are organised by the bishop, who disposes of them at his pleasure, imposing upon them unity of operation, having them under his control, and making use of them through the agency of his numerous clergy.

#### CHAPTER IV.

##### *Of the Enterprises of Romanism.*

The numerous enterprises of Romanism may be arranged into two categories. What is undertaken in France, and for France; and what is done without, in foreign missions. Nothing can be more skilfully devised than the numerous Roman Catholic enterprises in operation amongst us. They comprise every thing in human life; they include every situation, and every age; they are applied to every kind of suffering. A mere glance of the eye over our tabular statement of the different communities will first show that the principal efforts of the church are concentrated on the education of the young. It will be perceived what a number of schools are conducted by the Sisters and Brothers of Christian Doctrine. To which must be added, a great number of nurseries and asylums for children of the earliest age. Boarding schools are also provided for young ladies of the upper classes, (such as the establishment of the *Sacred Heart* at Paris, or

rather, as the *Ladies of Instruction* at Pay,) and in every part of France. Smaller colleges and free colleges have increased, as we have seen, till they amount to 188. Certainly they ought to have increased still more. At the last meeting of the colleges in Paris, several divisions were obliged to be suppressed in the colleges of the State for want of pupils; on the contrary, in the free colleges, or where greater facilities are afforded, or life is made much more agreeable, they have increased. Let this suffice as to the education of the young. But old people also find asylums provided for them; as the infirmary of *Marie Thérèse*, at Angers. The Hospitalier Sisters, and the Sisters of Charity, fill the hospitals; there are also a great number of hospitals annexed to the Roman Catholic church itself. The sick poor thus become subjected to its influence. It has likewise instituted the Sisters of our Lady of Good Help, for the more wealthy sick, where nurses are trained, for attending persons at their own houses. Numerous institutions are likewise formed for foreigners, under the care of the sisters. The house of the Good Samaritan, at Caen, may be mentioned as an example. The sisters of St. Joseph entirely devote themselves to the care of the blind, the deaf, and the dumb. There are few prisons but what have their Sisters of Charity and Mercy. Asylums are everywhere open for repenting prostitutes. The Care of the Good Shepherd, at Angers, has establishments throughout France, specially directed to the same object. Romanism not only thinks of those already fallen, but of those also who are in danger of falling. Work, under the direction of the sisters, is provided for poor young girls, and orphan children are carefully taken care of. Even houses are open for domestic servants out of place. Such is the house of the Sisters of Mercy, at Angers. Young girls, who are houseless, are taken care of till they can find employment; such is the design of Saint Blandine, at Metz.

Thus are asylums provided for all the miseries of social life. It is no less so towards those sufferers who, from want of courage or true comfort, aspire to leave society altogether. The 561 monasteries in France offer them an asylum. Neither is this all; those who wish to retire from the world, without entering upon the life of a monk, may likewise have their desires gratified. They can go into houses of mere retreat, such as that of Fontenay le Cerute, in Vendée, open to persons from the world, who would live in retreat.

Hence it appears that Roman Catholic proselytism is almost endless in its resources. Nothing has been forgotten to contribute to

its triumph, employing likewise a zeal at once skilful and ardent. But all its efforts have not yet been mentioned. Thus far we have only spoken of the enterprises of religious communities. The active co-operation of the laity has also been enlisted. It consists chiefly of works of charity. Thus, at Metz, we meet with an institution for giving religious instruction to soldiers, and for providing the poor with fuel; another for assisting lying-in women. In most of the other towns of France similar institutions are to be found. But charitable establishments are more considerably developed at Paris than elsewhere. In this short sketch we cannot be supposed to notice everything. We will confine ourselves to one immense association established amongst young people; we refer to the Society of St. Vincent de Paul.

This society is divided into conferences, each conference consisting of from forty to fifty members. In Paris, there are fifty of these conferences, each being attached to the parishes of that great city. New conferences are daily being formed in other parts of France. The primary object of the society is to assist as great a number of poor persons as possible, giving them regular aid by visiting them. Each president of a conference is expected to visit each poor person in his section, every year. Clothing is given them, or linen is supplied on loan. The poor are, besides, assisted in any law-suit in which they may be involved. A deliberative committee, formed from all the sections, examine into any disputes which may concern the families visited, giving them advice. The society avowedly confesses that all this assistance to the poor is for the purpose of bringing them back to the Roman Catholic faith; this is the ultimate design of all these visits. But its operation is by no means confined to almsgiving; it takes the children of the poor, from their earliest days, under its patronage, attentively watching over them, and inculcating religion upon them. Apprentices also are the objects of its care. Every Sunday they meet in some place previously assigned to them. Every day they are looked after—being taken in the morning to mass; in their amusements, even, instruction is combined. Morning and evening schools have moreover been founded, where necessary; the Society of St. Vincent also busies itself in re-establishing unlawful games, so common at Paris. The effort called that of “the Holy family” forms another branch of its opera-

tions. This consists in collecting together, every fortnight, the different families which have been visited—to take them to mass, to impart to them religious and moral instruction in common. Efforts are made in every way possible to interest them by repeating hymns. Such religious meetings often assume an amusing character. The society has beside established libraries for the poor, and published almanacs, and books of devotion.

Receipts for the year 1850, in subscriptions, lottery, and donations.. 217,668*fr.* 60*c.*  
Expenses .. 175,470*fr.* 35*c.*\*

Such are the principal operations of Romanism in our country. But, before passing to foreign missions, we must speak of missions undertaken within France itself. There are, as we have observed, forty-eight missionary establishments in the interior. The work of missions for the interior is not so great as under the monarchy, or of so theatrical a character. The only mission which to our knowledge has been attempted, for some years past, is that of the Father Jesuits at the forts of Brest and Toulon. We will not find fault with their result, but simply say, that, according to custom, persons have been very quickly converted by the Father Jesuits.† Foreign Roman Catholic missions have within the last thirty years received a new development. The principal communities in France who have devoted themselves to them, are,

1. The Community of Priests for Missions, 95, Rue de Sèvres, Paris.
2. College for Foreign Missions, 128, Rue du Bac.
3. Community of Sacred Hearts and Constant Adoration (College of Picpus.)
4. Community of the Holy Ghost, and of the Sainted Heart of Mary, 3, Rue des Postes, Paris.
5. Society of Priests for Senegambia, 15, Rue de Varennes.‡

Different missions are sustained by the efforts of the Propagation Society of the Faith, established at Lyons, the 3rd of May, 1822. Its object is to aid, by its alms and prayers, the extension of the Roman Catholic religion throughout the world. To contribute towards it, two very simple things are required;|| namely, applying once for this purpose the *Pater* and *Ave* of the morning, and contributing a *sou* per week to the missions. Pius VII., Louis XII., Pius VIII., Gregory XVI., and Pius IX., approved of it, and granted indul-

\* See Report, in two parts, on the Conferences of Paris during the year 1850, to the Secretary General's Office, 6, Rue Garanciere, Paris.

† The Jesuits au Bagne, by Lewis Arbineau.

‡ Almanac of the Clergy of France, p. 649.

|| A New Glance at the Work of the Propagation of the Faith. Paris: 36, Rue Cassette.

gences to those who supported it. It has everywhere obtained the sanction of the bishops. The Roman Catholics throughout the whole of Europe take part in it. The East, America, and even India, have lent their aid.

The organisation of the society is thus conducted:—To render the collection of monies more easy, every tenth subscriber is authorised to receive them. He pays the amount into the hands of another, authorised to receive ten such amounts, or 100 subscriptions; he, in his turn, pays his subscriptions into the hands of a third person, who is authorised to receive ten subscriptions of similar amount, or 1000 subscriptions. Two councils, one at Lyons, and the other at Paris, composed of both clergy and laymen, divide the amount amongst the different missions. Communications relative to the labours of the missionaries are arranged and published at Lyons. Such information is printed six times a year. Every tenth subscriber receives a copy; the number of copies, therefore, circulated exceeds 160,000.

The receipts of the Propagation Society of the Faith amounted, in 1850, to \$,309,646f. 45c.; towards which France contributed 1,907,916f. 33c.\* The expenditure was 8,220,748f. 86c.

A word or two will suffice as to the result of this operation. In the first place, since the formation of the society, the number of missionaries has greatly increased. The Society for Foreign Missions in 1822 consisted of thirty-two members, now increased to 150. The community of St. Lazarus has raised the number of its European missionaries from 13 to 200. The Jesuits and the orders of St. Dominic and St. Francis have resumed their place in the mission. New communities have also been formed to join it; such as the Redemptorists, the Passionists, the Oblatists, the Priests of the Sacred Heart of Mary, the Marists, and the Monks of Picpus.

The episcopal subscriptions to missions have likewise increased.

Since 1822, more than seventy bishops, or new vicars-apostolic, have been made. Roman Catholic missionaries are to be found in China, Cochin-China, Japan, Tartary, Central Asia, and India. The college of Palo-Pinang serves as a kind of Institute for Missions in Asia. Missions have increased at the extremity of the Red Sea, and in the Caspian Sea; they are also sustained in Syria, Palestine, and Asia Minor; also at Beyrout and Aleppo. They have likewise been established in Africa; at Tunis, Tripoli, Alexandria, Cairo, on the ruins of Hippo, in Guinea, and at the Cape

of Good Hope. In Northern America likewise, the French colonies, the United States, and Australia. The Society for the Propagation of the Faith has gone also into the Protestant countries of Europe, as Sweden and England. The narratives of the missionaries demonstrate that great energy is being employed. Many have lost their lives in foreign lands. At other times they have been effectually aided by the civil power; the house of Picpus, for example, in the miserable affair of Tahiti, had its mission opened by the cannon's mouth. This seriously reminds us of "*compel them to come in!*"

Different means are employed to give an interest in favour of the operations of the Society for the Propagation of the Faith. Two solemn annual fêtes are celebrated on its account. It forms a subject for many discourses and sermons after mass. But the most effectual means, and that which is most recommended to excite interest, and promote subscriptions, is an appeal to the promised indulgence offered by the Pope in exchange.† This indulgence runs thus:—"The Holy Father mercifully grants, in the Lord's name, to all and to each of the faithful in Christ Jesus, of both sexes, who, for the revival and support of the most salutary work of missions, will give their names to the Association of the Propagation of the Faith, a plenary indulgence and remission of all their sins, during the solemnities of the Invention of the most holy Cross of our Lord Jesus Christ, of Saint Francis Xavier, and once a month, on whatever day they may choose, provided that, during the month, they have repeated every day the prayers of the Association; provided also that, being truly penitent, they have confessed and strengthened themselves by a participation of the holy communion, and shall devoutly visit the church, or oratory, of the said Association, if it has one, or if not, their own parish church, for the purpose of presenting their fervent prayers to God, for the prosperity of our holy mother—the Church."

The brief adds an indulgence of a hundred days, for prayers and alms, in favour of the Association, applicable to the souls in purgatory. Hence these generous offerings are made partly for purchasing heaven! The chief design of such presents is not so much an effusion of gratitude for a free and complete pardon, as the desire of paying a frightful debt. Hence, they are not so much presents, as bills of exchange, for procuring the indulgence;—this fatal

\* Annals of the Propagation, &c., May, 1851.

† A New Glance at the Operations of the Propagation of the Faith, p. 42.

doctrine of a partial expiation for sin by man blasting the design at its very roots, even when producing magnificent results. There must ever be a fear, lest the amount should be too little—a calculation for procuring heaven at pleasure, but without that love by which it should be characterised. The disinterested Christian can alone depend upon salvation by grace. Romanism, by lessening or altering this freedom, removes from its noblest efforts the Divine mark of a pure and disinterested motive. Such motive may exist, yea, doubtless, does exist, but in opposition to its own principles. This explains why those great resources which we have enumerated have not the fruitful development of a prevailing religion; all that sadness and deception, which arises in the human heart from a desire of purchasing salvation, without the possibility of success, may everywhere be traced. We have, however, no wish to throw discredit on all its efforts. In Romanism, many humble, upright souls are to be found, who love the Saviour, and whose devotedness is quite disinterested. We do not sit in judgment upon individuals, but upon the system—a system, desolating and neutralising so many energetic resources, and yielding no effectual aid to the truth.

Glancing at all the resources of Romanism, we will say that it derives more than a hundred million francs from the State; and has been upheld, for the last few years, by laws in themselves restrictive, and hereby rendering impossible, in a thousand different ways, any proselytism contrary to it. Besides that there is a regular army of 42,000 clergymen, the country is again covered by 565 monasteries, and immense religious establishments.

Hospitals or charitable institutions	....	939
Boarding schools for young ladies	.....	1012
Small colonies of Sœurs de la Charité	..	3379
Establishments of Frères de la Doctrine		761
Missionary establishments in the interior		48
Clerical colleges	.....	203

We have seen the formation of a school, in almost every hamlet, sending its militia into prisons and hospitals, establishing everywhere small colonies of Brothers and Sisters, to whom youth of both sexes have been consigned; imparting the bread of charity to the poor, and enticing them, in every way possible, into the churches. In short, their missionaries, educated in five large establishments, have landed on every shore, and supplies are sent them by millions. The receipts of the Propagation of the Faith, the greatest Catholic Missionary Society, amounted, in 1850, to 3,309,646 francs. Neither is this all. The places of worship have never been more brilliant, or better

filled; although a large proportion of the best Roman Catholic families enter them not. Never was the pageantry of its ritual more apparent. Never, in our times, have more celebrated preachers mounted its pulpits. In fact, never has it been so much encouraged to say,—“*I am the religion of France—the definitive form, from which no one must depart!*” All this by no means alters our opinion; we are no less ready to say to its partisans: “No, you have not the definitive religious form. France is, in reality, not yours; and, notwithstanding appearances, you are marked, as in the forehead, with the sign of a church which must fall. Your organisation is great: canals may be completely dug; they may be numerous, and skilfully crossed; but the water which they bring to us is not the water which our thirst requires. It may, for a moment, deceive, but it can never satisfy.” In a word, if Romanism be apparently strong, it is not so morally, or in reality; an assertion which we will endeavour to prove in the second part of this work.

## PART II.—THE MORAL DECAY OF ROMANISM IN FRANCE.

### CHAPTER I.

#### *First Sign of Decay.—Ultramontanism.*

To possess considerable resources, to have the right of speaking in millions of pulpits throughout the country, or to impose silence upon an adversary, when he assumes the offensive, are not, we have already stated, sufficient. An efficient ministry, delighting in making itself heard, is no less necessary. To reckon upon mere restriction is nothing; in the moral world, the living voice can alone triumph. “*Hoc signo vinces.*” Temples, riches, patronage, and persecution were, eighteen centuries ago, all in favour of paganism. This did not prevent its destruction, by a poor and despised religion; because the latter possessed a Divine and creative strength—a sword which overcomes all others. We have, then, a right to ask Romanism, where are its moral resources? Where is your title to domination in the present existing state of society? You tell us what you are doing, but we wish to know what you are. Can you morally take the lead in our generation? The reply to such a question is easy. Romanism has both cursed and anathematised improvement. All its dreams have been those of regret, not of hope. It has separated itself from our generation. Nay more, it has divorced itself from our nationality; and in that which is most life-giving. It has made itself an ultramontane alien. Certainly, this is not the way to recover its influence. By this it avows its act of naturalisation, and renounces its



right of citizenship. We will endeavour to demonstrate this important fact.

What is it which most distinctly characterises French society? Obviously, the equality of our rights according to law. This is the great principle permanently abiding in the national conscience and the laws, after every revolution and reaction. This is the acknowledged result of the revolution of 1789, the deep traces of which nothing can obliterate, either in our manners or institutions. Is it so? Then how can Romanism receive such a principle as equality, since, in a religious point of view, it is daily denying it,—dividing the church into priests and laymen, perpetuating the distinctions of castes at the very foot of the altar, and doing violence to the great principle of the Gospel, that all Christians are priests? Liberty of discussion is another principle, no less accredited in modern society. But what more opposed to Romanism? Every relation in life must give way to clerical domination; to acknowledge a right of discussion in one sphere is but to confess a right in another. Liberty of the press supposes liberty of religious discussion. But, in truth, Romanism, if consistent with itself, should forbid such liberty; but one kind of liberty should especially be anathematised by it—namely, liberty of conscience, the most important of all others. To acknowledge this, Romanism must renounce the past, the heavy past, so sadly bloody by persecutions without number. It should renounce itself; for what would become of infallible authority in connexion with liberty of conscience? Romanism, in truth, is in direct opposition to the very constitution of modern society. But we may, perhaps, be asked, whether it is not correct to say, that it has produced some happy results? The encyclical letter of Gregory XVI., and distinctly confirmed by Pius IX., will throw light upon this subject.

"Experience," we read in this famous production, "shows, from the earliest times, that those countries which became conspicuous by their power, have perished by one evil alone—that of immoderate liberty of opinion, freedom of speech, and a love of novelty. This leads to another fatal liberty, for which our horror cannot be too great—the liberty of the bookseller to publish whatever book he may choose. What man in his senses will assert that poison should be freely circulated, sold, or publicly transferred?"

"From the infected source of indifferentism flows that absurd and erroneous maxim, or rather madness, which would assure and

guarantee liberty of conscience to any on whatever."

We know what practical commentary is given to these maxims in the States of the Pope.

We have a right to say to Roman Catholics, either you admit the principles of the Pope, and by this means—making yourselves foreigners in the very bosom of modern society—you place yourselves not only beyond the law, but beyond history likewise; or, if you do not admit them, you protest against the Pope, when speaking "*urbi et orbi*." You cannot, in fact, enter into modern society but by renouncing Romanism. What choice has the majority of the Roman Catholic party taken? It has not hesitated to declare war against the institutions of modern society.

Taking advantage of those terrors which for the last two years a revolutionary spirit has inspired, it has directed them against the first French revolution, by insulting it, not for the abominable excesses of 1793, but in its great and glorious aspect. It is but just, however, to recollect, that even prior to the revolution of 1848, some writers had maintained such an opinion; thus M. de Falloux, in his "*History of Louis XVI.*," has thrown discredit, as much as he could, on the great movement of 1789. He had done better if he had attempted to justify the Inquisition. In a panegyric on Sextus the Fifth, we find the following memorable passage:—"Toleration is not known in ages of faith, and the sentiment which this new word represents, can only be ranked among the virtues in a doubting age. Intolerance would now be nonsense and without result; formerly it had a legitimate end, at which it often arrived. Who can now flatter himself that he can extinguish an opinion by killing him who professes it?"\* Hence it follows, that had we but that hope, it would be doing well to kill him. M. de Falloux attacks modern society in plain language. He has not, however, been imitated by those of his own party. It is with an unheard-of cynicism that attacks are made upon all those conquests for which we have paid so dearly. One of those conquests, doubtless, is a deliverance from absolutism. Such absolutism is extolled by Roman Catholic writers now much in vogue. "Sovereignty," says one of our popular writers, "is the right of commanding a people and of being obeyed. It is, therefore, necessarily distinct from the people. The sovereign does all that is necessary for the preservation and well-being of society, and has the right of doing what he pleases."† Since he only can perceive

\* History of St. Pius V., tom. i., introduction, pp. 48 and 49.

† Plato Polichinel, tom. i., pp. 112—114. This book is a tissue of mischievous pleasantry and false reasoning. But such wretched pleasantry has run through seven editions, and is becoming serious.

what is good for society, he must of course have the right of doing as he thinks proper.

Will you know what is thought by the Catholic party of religious liberty? M. Vuillot, one of the best-accredited writers of his party, editor of the *Religious Universe*, will inform us. "What I regret," he says, "I will frankly avow,—that John Huss was not sooner burnt, and that Luther was not also burnt; the reason was, that a prince, at once pious and politic, could not be found, to raise a crusade against heretics."\* The same writer, last year, in a polemical article on the Inquisition, openly defends it, in the *Religious Universe*, declaring that every Roman Catholic should adhere to the opinions of Leo X., in condemning this proposition of Luther, "*Hereticos comburere, est contra voluntatem Dei*,"† (to burn heretics is contrary to the will of the Holy Spirit.) M. Vuillot has done little more than extend the thesis maintained by Abbé Morel, canon of Angers, in a letter addressed to the *Religious Universe*. We there read, "From a partial examination of the general laws of the Inquisition it will be seen that it increased in severity, in the same proportion as Christian society became more strongly established, by the lapse of time, preaching, miracles, information, and virtue. The object of heresy, in the middle ages, was to overturn the constitutions of the State; and this is the reason why, for the first time, heresy, so terrible in its consequences, was punished in the most terrible manner." Thus, according to Abbé Morel, the Inquisition became severe in proportion to the vigorous organisation of the church, and the development of the faith. Let us listen to another Roman Catholic writer. "The Reformation," says M. Laurentie, another celebrated Catholic writer, "restrained during the vigorous reigns of Francis I. and Henry II., found greater facilities under the reigns of Francis II. and Charles IX. Such different treatment, for some time, gave encouragement to the new opinions in France, and no doubt but that they would have become established, if, in the absence of a religious authority, which did not render sufficient opposition, the civil authority, by supplying the weakness of conscience, saved the faith of our fathers by severe laws and rigorous measures, which I hesitate not in calling salutary."‡

One of the men who is actually considered a favour of Romanism, and who is even counted the successor of Joseph le Maistre, f. Donose Cortès, in a book recently published, denounces an anathema against every

liberal idea. He begins by denying, in the name of human fallibility, the right of discussing any point whatever. "The church," he says, "alone has the right of confirming or denying; out of it there is no right whatever to affirm that which it denies, or to deny that which it affirms. The day when society, forgetting its doctrinal discussions, asked the press and the tribune, journalists and assemblies, what is truth?—what is error?—on that day society entered into the region of fiction. Intolerance in doctrine, and the church, have preserved the world from chaos. This is the reason why society, freed from the church, has done nothing but lose its time in ephemeral and useless disputes." M. Donose Cortès continues by acknowledging no other form of society than that of Romanism. "Romanism," says M. Donose Cortès, "has put all human affairs into order and consistency! Roman Catholic doctrines have been the criterion of the sciences. Through them, order has been introduced into the political world. The God of Romanism, the Creator and Preserver of all things, has subjected them, in the government of his providence, and has governed them by his vicars—could the government of the church be defined, we might define it by saying, that it is an immense aristocracy, directed by an oligarchic power, in the hands of an absolute sovereign, whose duty it is to offer himself perpetually as a sacrifice for the salvation of the people." Bad people will think that the sacrifice might be more meritorious and bloody than it is. But the following is yet more agreeable:—"The Roman Catholic church only struggles for its holy liberty." That holy-liberty exacts too much.§ Doubtless, ultramontaniam is well expressed in this book. He would have none of the institutions of modern society—he utterly denounces them all.

It may be said, that these opinions are not those of all Roman Catholics. A great number amongst them attempt to reconcile a wise liberality with the Roman Catholic faith. This is not the question. The enormities which we have cited cannot be passed over without a remonstrance—and we would take occasion, in such remonstrance, to show the division which exists in the Roman Catholic church, under the veil of a deceptive unity. It is necessary to ascertain whether Romanism, considered in itself—orthodox Romanism—does not maintain these enormities? Now, it is certain, that in its tradition it does assert them—a tradition, not written in books

\* Pilgrimage of Switzerland, p. 187.

† *Religious Universe* of June 10, 1850.

‡ Justice in the Nineteenth Century, by Laurentie.

§ Essay, pp. 45, 46, 302, 303.

merely, but written in blood also, and that through all ages. The infallible bulls of the Popes, cursing liberty of conscience, can never be forgotten. The bull of Pius VI., *autorem fidei*, condemning, to employ the expression of Abbé Morel, under the severest penalty, the decision of the Council of Pistodja, in asserting that external pains and penalties ought not to be employed against heretics. It cannot be denied, that the tribunal of the Inquisition no longer exists at Rome. In the absence even of all those proofs already cited, might we not refer to a *concordat* lately made between the Pope and the Grand Duke of Florence, in which all the guarantees of civil and religious liberty are flagrantly violated? Some of the articles of this *concordat* are as follow:—(a.a.l.) The lay authorities shall employ all the means in their power for encouraging morality, worship, and religion, by preventing scandals which injure them. Article 3—The bishops shall always retain the free use of their authority, for preventing the faithful from reading all kinds of books opposed to religion and morality. (The Bible is, in fact, included in the number of such works.) There cannot exist a doubt, that ultramontane Romanism—that is, Romanism which would violently persecute, and which does so wherever it can—Romanism, which is eminently the enemy of modern society—foreign Romanism—is orthodox Romanism, papal Romanism, which is law. It wants only one feature to become thoroughly Italian amongst us—we mean Italian as practised at Naples—that is, to pretend to absurd miracles. This feature has been added to it. The Roman Catholic journals have made great noise about the Virgin having appeared to two young shepherds at *La Salette*, in the south of France.\* This is the language which she is made to utter:—"My children, my Son is angry with the transgressions of which the people are guilty in reference to his holy laws. He threatens shortly to punish, and it is I who restrain his avenging arm; but this arm is so heavy that I cannot bear its weight. You can never know the anxiety which I endure for you. Every other prayer but mine would have been unavailing."

The Virgin, it will be perceived, is here audaciously substituted for the Saviour, he being made an avenging Deity, and yielding to Mary that sublime mission of advocacy for us before God, spoken of by St. John (1 John ii. 1). The Virgin, during the rest of her address, finds nothing so urgent to recommend to the people as the celebration of festivals, going to mass, and fasting. The falsity of this miracle, from which other won-

ders have been made to flow, has been acknowledged.

Being farther removed from Rimini, the imposture there becomes more difficult of detection. France, indeed, has become more prudent and skilful—not to say so silly and off its guard—than to make the Virgin speak and expose herself, as at *La Salette*, by any discussion relating to the disease of potatoes. We have contented ourselves by giving a glance at such a picture. This party was very wise, and the silence which it imposed upon itself was a matter of great prudence. We have only referred to two of the most remarkable miracles, though we could have mentioned many others. In confirmation of this, only look at the famous miracle related by the rector of Montbeliard, namely, the cure of Frances Pelitot, by means of a pilgrimage to Einsilden. So again, the miracle of Fossembrone, which is, in all respects, but a repetition of the miracle at Rimini, and which says but little for the imaginations of the Madonnas of Italy. Thus gross superstition unites itself with that hatred for all liberty by which orthodox Romanism is characterised. The farther it advances in ultramontanism, the more estranged from its own country does it become. On the first revolution this party thought proper to emigrate to Coblenz, and hereby lost all interest with the country. Well! Ultramontanism is a kind of moral Coblenz, to which Romanism emigrates. To pass the mountains will prove as fatal to it, as did passing the Rhine to the first emigrants; for, in spite of all attacks, predictions, and fears, one thing remains, and will triumph in this country, namely, that social constitution, given it sixty years ago—those great principles of liberty and equality which have vindicated Christianity. To espouse the cause of oppression, is but espousing a lost cause, passing over to the vanquished, to a party whose total defeat may be deferred for a short time longer, but which can never recover from the blow that public opinion has inflicted. Every step towards ultramontanism is but a step towards decay. In reference to contemporary Romanism, the words *ultramontanism* and *decay* are but synonymes.

#### CHAPTER II.

##### *Second Sign of Decay — Internal Divisions of Romanism in France.*

The Roman Catholic church professes to have unity. It is most important to know whether such pretensions are well founded; and that so much the more, since, with the hope of enjoying the shade of Roman Catholic

\* See the Pilgrimage to *La Salette*, by Abbé —, first edition, pp. 47, 48.

unity, and being no longer exposed to controversy, many persons throw themselves, with passive submission, into the church.

Well, then, let it be known that this church is not so much a peaceful sanctuary as a forum, where arises one tribunal against another, and where stormy discussions resound. Let us carefully notice the divisions of the Roman Catholic church, nothing will better demonstrate its decay.

In the first place, we know to a certainty, that with many of the clergy there is a suppressed desire for mental emancipation. From the lips of some of the Paris clergy we have received the plainest intimations to that effect. What prevents a great many, already half estranged from the rites of Romanism, but firmly believing Christianity, is a fear of falling into rationalism. They think, that, once out of the church, they might cease being believers, and hence are retained. On the other hand, Protestantism, as it now exists, does not quite please them. This alienation from Romanism is not merely found amongst the educated clergy, living in large towns, but among country clergymen also, though, perhaps, in a less degree. Subordination imposes silence upon them. Murmurs are suppressed; but the time is coming when the inferior clergy of France, like the *tiers-état* of the nation, sixty years ago, will raise their voice so high that it must be heard.

But, apart from such decidence, more or less secret, there are divisions, properly so called, within the bosom of Romanism, which we must mention.

We begin with those of minor importance, before touching upon points which may be called fundamental. But even the least are important, because, though in a way more or less circuitous, they all merge into that question of questions as concerns Romanism, we mean, *the question of authority*. The first division refers to politics.

We are not here speaking of the politics of the day, shifting and capricious, and contradicting themselves, but we refer to that general opinion which is formed of the constitution of society, especially in reference to Roman Catholics, and to their opinion as to what form of government would best agree with their notions of religion. The question, under this aspect, increases in importance. It assumes the appearance of a religious revolution. Well, on this point, as on all others, two different schools exist in the bosom of Romanism — the ultramontane school, which is the most numerous, powerful, and alone orthodox; and the liberal Roman Catholic school. The former openly avows its sympathies with absolutism, and

the system of restriction. This has been already fully confirmed. The latter sympathises with the modern spirit of liberty. It does more. By a generous illusion it endeavours to prove that the traditions of the church are favourable to liberty; but which really only shows the religious bearing of Roman Catholic opinions, though, in appearance, of a merely political character. It will readily be seen, what violence must be done to history in such an attempt. The two schools, we observe further, have not calmly looked on, or peacefully dogmatised, but struggled man with man, ever anxious to decide on which side lay the sympathies of the church.

Three years ago, the liberal Roman Catholic school had, for a few months, a distinguished organ, in a journal called the *New Era*. The chief organ of the ultramontane school, the *Religious Universe*, opposed the *New Era* on every question, but especially on that of the sympathy which Romanism is pretended to have for modern society. In an historical point of view, the *Religious Universe*, it must be confessed, had greatly the advantage; but its style was so violent and perfidious, and much oftener gross than refined, that it morally did wrong. The *New Era*, traduced on all hands, and overwhelmed by a bigoted rancour, than which nothing can be worse, was reduced to silence, although the party which it represented still exists. Already, then, upon this point, does division exist in the Roman Catholic church. Greater or less affinity exists between Romanism and modern society.

Division, moreover, exists on another point, more nearly approaching the doctrinal centre of Romanism. We refer to the connexion between what is *spiritual* and *temporal*. The absolute union between the spiritual and the temporal is one of the dogmas of ultramontanism; a theocratical tendency must be held as an article of faith, sanctioned even by the Pope himself. The liberal Roman Catholic school is greatly inclined towards the independence of the spiritual and temporal. It has distinctly expressed its opinion, through the press, and at the tribune. An important book on this great subject, from the pen of M. Guérin, one of the editors of the *New Era*, appeared, about two years ago, in the daily press, which raised a warm debate between the *Espérance de Nancy* and the *Univers Religieux*. "Why are we not now what we were before the revolution of February?" we read in the former journal, under the direction of M. de Montalembert. "Our convictions on the liberty and independence of the church have not been shaken; we remain firm in the doctrine of the separation

of the Church from the State." To this the *Univers Religieux* smartly replied.\*

The same subject has again been brought to the tribune by the representatives of Romanism. "In religion," said Abbé Cazales, "there can be no possible conciliation between the Church and the State, but by a liberty mutually acknowledged and accepted,—by a separate act."† The chiefs of the Roman Catholic party have responded to this, both by their votes and speeches; for by the law of public instruction they have sanctioned a much greater union between the Roman Catholic Church and the State. But on occasion especially of the affairs of Rome, the debates have become animated, and the divisions memorable. The question was one of excitement, having reference to the temporal power of the Pope; his holiness having already declared, that the union of the spiritual and temporal power was indissoluble. M. Armand de l'Arège, a Roman Catholic, convinced of the contrary, and distinguished by generous feelings, nobly demanded at the national tribune, and in the name of the dignity of religion, an independency of the spiritual from the temporal, obviously applying the principle to the Pope. A Roman Catholic review, entitled, *La Revue des Réformés et du Progrès*, supported this thesis with even more vigour. "Is it not clear," we there read, "that God designs to restore his church to its apostolic poverty? And why should God pause before the least ecclesiastic? Precisely because we are Roman Catholics, sincerely contributing, without reluctance, but with joy, to whatever Providence may appoint; but to the Papacy, the burden of a temporal kingdom, which attaches itself to earthly things, exposing itself to ambition and intrigue by imploring the aid of foreign power, who would afford it their protection?"

The chief editor of the *Revue des Réformés et du Progrès* has been condemned by the Pope, but numerous co-labourers have not been so treated; and it remains indisputable, that on this important point, affecting the very foundation of the church, Romanism is greatly divided. Thus a difference of opinion exists among Roman Catholics, as to the connexion between Romanism and modern society, together with that which refers to what is spiritual and temporal.

The division has shown itself upon one point in a disgraceful manner, though of little importance—namely, the part which ought to be assigned to the clergy, under present circumstances. This discussion has taken place between two prelates—the arch-

bishop of Paris, and the bishop of Chartres; and that before the church. The archbishop has distinguished himself by moderation, and elevation in his sentiments. He, besides, associates as little as possible with the ultramontane party. He distinctly evinced this by strongly censuring the *Univers Religieux* for having written a flaming article in favour of the Inquisition. In a brief, published a few months ago, and designed to explain a decree of the Council of Paris, relating to the interference of the clergy in matters merely political, the archbishop said to the clergy of his diocese:—"We, as ministers of God, in the exercise of our function, should make no personal distinctions, but prove ourselves equally devoted to our fellow-men, ever ready to lay down our very lives for each of them, without any distinction of opinion or party." The archbishop, therefore, forbade the clergy of his diocese from taking part in elections, or other political assemblies. "We belong," added he, "to all parties—to moralise all—to save all."

Such principles, we may be sure, would give great offence to the ultramontane party, who are daily indignantly condemning modern society, and asserting that it is the duty of Romanism to favour ancient absolutism. They cannot bear that liberty should be tolerated. Hence they could not repress their indignation. The bishop of Chartres, a furious ultramontanist, and formerly a cavalry officer, discussing, as in military style, levelled a brief against his superior, whom he was bound to respect. The bishop of Chartres did not hesitate to denounce the opinions of his superior in the following terms:—"If such sentiments had been adopted by the human race at their origin, society would long ere this have perished. The learned prelate weakens alike both the Church and the State, by preventing, on the one hand, well-intentioned journalists from defending the Church by their writings; and on the other, by forbidding the clergy from defending the State, or the interests of the people, by their discourses. The prelate to whom we refer, (and whom we hope again to meet in connexion with a better cause,) possesses active and sincere piety, and unbounded faith. But all these qualifications have carried him away, while a desire of doing good urges and defeats him; a spirit of falsehood being mixed with celestial truth, and gross error with what he declares."

Undoubtedly, it was disgraceful to witness two bishops in discussion. The archbishop of Paris referred his adversary's letter to the next provincial council; but the court of

\* *Univers Religieux*, March 18th, 1851.

† See the *Semour*, tom. xix., No. 7.

Rome contrived to make some arrangement between the two prelates. The bishop of Chartres suppressed the offensive passages in his brief; and the archbishop his letter to the Council of Paris. But neither of them retracted their respective opinions, which demonstrated, by such an imprudent exposure, what divisions are concealed under the semblance of Roman Catholic union.

We have spoken of the views adopted by the ultramontane party, in reference to the constitution of society, and of its hatred to liberty. But there is one kind of liberty against which its antipathy is specially directed; we mean, liberty of conscience. We have already noticed that certain impassioned discussions had attempted to decide between Roman Catholics. The letter of Abbé Maret, of Angers, was a reply to M. Lacordaire, who had expressed himself strongly against the Inquisition. "Give me," he exclaimed, "a body of clergymen, each possessing an annual income of ten thousand livres, place them at the disposal of the Inquisition, and in less than fifty years they shall be brought to nothing." On this account, Abbé Maret published the lamentations we should employ for heretics; when the *Univers Religieux* mixed with it its tender mercies towards error. But it seems that the diocese of Angers is not reduced to the necessity of sustentation from the writings of Abbé Maret. Abbé Berrier, the vicar-general of Angers, published a pamphlet, entitled, "*L'État et les Cultes*," which is an indirect refutation of the fiery ultramontane publisher. "Submission to the faith," he says, "must be based on a free inquiry, applied to revealed truth—all religion must be freely received. A manifest opposition must exist between the notion of religion and that of coercion." Such opinions as these could not pass unpunished. The *Univers Religieux* applied its ferula: "If we rightly understand the vicar-general," exclaims the zealous journal, "he means to say, that if persons living in a Roman Catholic country should have a fancy no longer to submit to the authority of the church, that they may claim protection from the Government in such a philosophical enterprise. If such be the fact, the Roman Catholic church has ceased being the bride of Jesus Christ, from the time of Constantine. Ever since there have been princes in Roman Catholic countries, from whom the popes have invariably solicited the assistance of temporal power against heretics." The writings of M. Berrier have been put into

the Index, as they deserved; but his general submission shows that he did not think himself obliged to reject his principles. A discussion on the same subject took place at Paris, in a lecture of M. Ozanam, a distinguished professor at the Sorbonne, and formerly editor of the *Era Nouvelle*. In the opening lecture of his course, in 1850, "No, no," he exclaimed, "I do not believe that there ever will be a power which can suppress a single thought, however false or detestable it may be." "There are some persons," said M. Ozanam, in another lecture which we heard, "who, to characterise a religion of materialism, have no other hope than in material strength; there are persons, I say, who have no belief in their God, until a purple mantle be thrown over their shoulders." Such language deserved to be seriously rebuked, and this has been done in the *Ami de la Religion*, by M. St. Albin, who, towards the close of an article, thus writes:—"What unhappy times are ours, in which the authority of the faith is weakened." He is quite right, if he means an authority which imposes unity, for of this we have already shown its utter weakness.

But the following is yet more serious. Hitherto, we have noticed divisions which affect only the circumference, so to speak, of Roman Catholic doctrine. We will now show that they affect its doctrine to its very centre. Let us first speak of those divisions which make no noise, and lead to no discussion. If there be one essential dogma in Romanism it is tradition. Well! while M. Henri Klee,\* a professor of theology, asserts, in the most positive manner, that Roman Catholic tradition is unchangeable,—M. Newman,† another theologian, in his principal work, just translated, maintains, on the other hand, that Christian doctrine has gradually developed, and has successively added various dogmas. Here, then, is a distinct *Yes* and *No* pronounced! Where lies the truth? Here a fact is both asserted and denied. M. de St. Albin may well complain of the weakness of the authority of faith.

There are doctrinal divisions, we have said, which produce angry discussions. Such is the division which exists between Abbé Maret, a learned professor of theology of the faculty at Paris, and the ultramontane theology, as explained by M. Bonnetti, in the "*Annals of Christian Theology*." This, in truth, is a regular discussion, having lasted for several years, and often with violence on the part of the ultramontanists, ever fruitful in disputes and accusations against heresy. It is true,

\* Manual of the History of Dogma, translated from the German by Mobin, 1849.

† History of the Development of Christian Doctrine by Newman, translated by Jules Gordon.

that it had but an indirect reference to the capital doctrine of Romanism—the dogma of authority. Abbé Maret undoubtedly acknowledges this dogma, though he put it on a footing which strangely led him astray. External authority can only be solidly founded on man's complete forgiveness, intellectual and moral, in matters of religion; so that truth must, as it were, be infused into him by tradition. When any capability of perceiving truth by himself be allowed, or any inward and natural harmony between his spiritual nature and truth, the necessity of external authority is by so much lessened.

Well! Abbé Maret fully admits this divine principle—the religious capacity of the human soul. In a theological Manual we meet with the following words:—"Human reason is an emanation of that eternal and intelligible light, which is God himself; a participation of the Eternal Mind; a direct and immediate union of the understanding with Deity."—*Le Correspondant*, tom xi., pp. 61, 68.

This view of things Abbé Maret has illustrated, at great length, in an important and remarkable work—his *Theodicée Chrétienne*. Starting from the principle, that the mind of Deity is the source of human intellect, and that whatever is most valuable in the human soul, all its ideas of truth, goodness, and beauty, are but emanations of Deity from it,\* Abbé Maret acknowledges the competency of reason "to seek, discover, and demonstrate aright, the harmony of mysteries, with the nature of God and that of man."† This, in his judgment, is the office of theological philosophy. Besides the necessity of believing, he asserts that of *seeing, knowing, and giving an account*. Authority and faith, in his estimation, are of no worth, only so far as they prepare man for reason.‡ It requires no proof that such principles are not calculated to develop passive submission; and that even when, in the meaning of M. Maret, the authority of the church be admitted, it inspires no serious disquietude to orthodox theology. This may be all very well; but scarcely a number of the *Annales de la Philosophie Chrétienne* appears, without an attack being made upon Abbé Maret. He has even been denounced, in so many words, as a heretic. "A belief," we read in the Manual, "that truth is but a ray of Deity sent to the earth, would destroy a rule, at once firm, positive, true, and historical, of a Divine external tradition, and substitute for it, an interior Divine revelation."§ Hence, on that capital doctrine of authority, or at

least, on that of the competency of reason, a great division exists in the very bosom of Romanism. And we may further remark, that this opinion of M. Maret is not an isolated opinion, but is applicable to all other notions of the liberal Roman Catholic school; for in liberty, as in despotism, everything is linked together. The contention between the two schools having first appeared in its estimate of modern society, proceeds to the question upon the Church and the State—further, upon that of liberty of conscience. The bishops even are divided, and at length contention has become concentrated and revivied on the fundamental point of Romanism, reaching, as by so many concentric circles, the very heart of the Roman Catholic faith. And if, after this, we should be invited to receive an unproved pretension, we will reply by renewing the challenge given by us to Romanism two years ago.¶ We defy it to call a General Council, which shall endeavour to give the result as to the opinions of true members of the Roman Catholic church in our own day. It dares not; for the result of the first discussion would be interminable division, not unity.

Unity might be obtained, but it would cost too dear a price—the absolute sacrifice of all moral liberty. It does not exist. We may pay dearly, and receive nothing in return. The Roman Catholic church affixes on the front of their churches that it possesses unity. We enter, but nothing is to be found but the ancient *Babel*. This convinces us of its decay; for once more, without unity, it is not reasonable to expect that the human family will be tempted to receive a yoke—an uncompensated slavery.

#### CHAPTER III.

*Third Sign of Decay—The low State of Roman Catholic Learning—Theology—Instruction—Polemics—Controversy.*

We do not pretend to give a complete statement of Roman Catholic literature. Our plan, to do this, must be greatly enlarged. We will, for the most part, confine ourselves to the last few years; and select, from each kind, what appears to us most characteristic. In the first place, we will speak of Roman Catholic theology, which, generally speaking, exhibits a fearful lowness throughout France. It is infinitely better, both in Germany and England. Kohler and Klee are distinguished theologians, in every respect—full of learning and thought. In Germany, doubtless, ultramontane Romanism is less successful than in

\* *Theodicée*, pp. 111, 116.

† *Ibid.* p. 18.

‡ *Ibid.* p. 22.

§ *Annals of Christian Philosophy*, tom. ix., February, 1849, page 24.

¶ *Conferences on Christianity in its application to Social Questions*. Seventh Conference.

France. The natural result of ultramontanism is the destruction of learning. The authority of the church being so strictly applied, makes all reasoning on Romanism useless, not to say hurtful. An appeal to reason, employed even with a Roman Catholic meaning, would be to call in the aid of a suspected servant, who might turn the vigour of his arm against his master. It is better, then, to thread a paternoster bead, than employ reasoning. To give proof of Romanism, would be but cherishing the notion that a right exists of requiring proof; and of not subscribing to doctrines but after discussion. Hence, the only arguments employed by ultramontanism are miracles, which it skilfully increases. The blood of St. Januarius, exhibited at Naples to the eyes of the multitude, is a proof such as is wanted. It would give a hundred such books as "*Pascal's Thoughts*," for a single prodigy of this kind. It is, then, but too true, that no impulse is given to theology. Those who in France attempt to avail themselves of the advantages of science, are precisely those placed on the list of suspected by ultramontanism. We have already spoken of Abbé Maret. He is unquestionably the most distinguished Roman Catholic theologian in France. His essay on "*Pantheism*,"\* and his "*Theodicée Chrétienne*,"† have placed him in the first rank. Instead of reproaching his opponents, he seriously discusses with them, knowing his cause, and in a firm and clear style. It is apparent that he is really acquainted with the principal systems of contemporary philosophy, not through the caricature of the schools. But all his merit has only brought upon him the severe attacks of the ultramontane party, though we cannot give preference to his theological knowledge over theirs. While speaking in praise of writers, we would mention the "*Études Philosophiques sur le Christianisme*," by Augustus Nicolas,‡ *juge de pair*, a serious and matured work; great in elevation of thought, and language; void of that scent of the vestry, with which Roman Catholic writings become so easily infected. Its plan is extensive: the author endeavours to establish the truth of Christianity, by proceeding from the circumference to the centre. He first proves immateriality; then direct revelation, of which he gives both internal and external proofs, by a close chain of reasoning. That part of his work which relates to the preparation for

Christianity in the pagan world, is most remarkable. The most feeble part is the diatribe against the infidelity of our times. Difficulties are not always pointed out. In the estimation of M. Nicolas, the Christian is generally stronger than the Roman Catholic. His arguments for the general truth of Christianity are much more solid than those for Romanism. In their turn, he greatly enfeebles both; for after having established the harmony of Christianity with our moral and intellectual wants, it becomes difficult for him to explain the necessity of an external authority. From two things we must select one: either Christianity really responds to our wants, then why impose it; or, if it do not respond, then an external authority; all this is plain. Yet must two-thirds of M. Nicolas's book be torn out; for in the chapter on the church he assumes, that, contrary to other religions, the Roman Catholic religion acts both from within and without. "Being entirely detached from the circumstances and interest of time and place, in reference to it, there is but one kingdom, and that not of this world. It compels not, but preaches. In warfare, no blood is shed but its own; no arms used but persuasion and example!"§ This is carrying partiality a little too far; blinded affection making it so complete. We refer M. Nicolas to the *Univers Religieux*, and to Abbé Maret; or what is better, to the Pope, to learn what Romanism thinks of that abomination—liberty of conscience. We perceive, in these historical illusions, the effect of a too ardent desire which it possesses; but this desire will enable us to distinguish M. Nicolas from ultramontane Romanism. He has adopted an unusual course by fiercely condemning his church in reference to the past.

His works on history are much more numerous than those on doctrines. The former are liable to the least risk. Thus, an immense history of the Roman Catholic church has been published, within the last few years, by M. Rohrbacher,|| in twenty-nine volumes. But M. Rohrbacher is not a Frenchman, but a Belgian. French Roman Catholic theology has borrowed much from foreigners—even from heretics. Thus, the celebrated "*History of the Popes*," by Ranke, translated by M. de St. Cheron, and who, by several editions, was enabled to make the professor at Berlin say the reverse of what he had said. He

\* Essay on Pantheism, by Abbé Maret, 3rd edition, at Mequignon, 1849.

† Theodicée Chrétienne, by the same, 2nd edition, at J. Levaux's, 1850.

‡ Philosophical Studies on Christianity, by Augustus Nicolas, 3rd edition, in four vols. Paris: Augtalon, Editor.

§ Philosophical Studies on Christianity, tom. iii., p. 291.

|| A General History of the Roman Catholic Church, by Rohrbacher. At Gaumes, Brothers.



was forced to publish an errata, which is but an outrageous accusation against himself.

We may also cite some works on archæology, showing great learning; they are, for the most part, inserted in the *Annales de la Philosophie Chrétienne*, with the design of enriching the tradition of the church. Artistic archæology is likewise cultivated with much care.

With the same design, Abbé Migne has founded an immense biblical establishment at Montrouge. Cheap editions of the Christian fathers, and the principal Roman Catholic authors, are printed. These certainly are amongst the best books published by the church; but this must, by no means, be attributed to its present learning. The greater part of the reprints belong to the church universal. Romanism is singularly feeble in Commentaries. This is well understood.

The Bible does not attract its attention; it forbids the people freely reading it. It is the talent of the parable wrapped up in a napkin, and buried in the earth. The tradition of the church is its covering. The very grammatical exposition of the Scriptures is not without dangers. The Council of Trent forbids that a single error should be found in the Vulgate. Poor grammarians, what is to be done! At all hazards, be grammatical! Opposite to the formidable attacks which rationalism has directed against the authenticity of the New Testament, Roman Catholic theology continues in the calmness of ignorance. Listen, on this subject, not to a prejudiced schismatic, but to a most orthodox Abbé, writing, in an influential Roman Catholic journal, an article upon a translation of a work of Professor Tholuck, and we shall gather from his words what kind of teaching prevails in our colleges. "It is sad and terrible," says he, "to think that studies so well calculated for glorifying the Saviour should be almost laid aside in our colleges, and generally despised by the clergy of France. We can readily understand, that a priest may allege very good reasons why he is not well versed in the sciences; but will he dare to dispense with sacred science? Is there one amongst us, who does not read daily some pages of Holy Writ; but can this study be made without a competent acquaintance with Commentaries? But where can the clergy find this knowledge? At least, let us take care not to drive the very word, 'exposition,' from a course on the Holy Scriptures which we used to have in our colleges. A sorrowful consequence, from the situation in which the church of France has been reduced, by no longer having its doctors! It has a clergy,

who admirably, and often heroically, fulfil their sacred ministry, who preach, catechise and confess; but it has not a clergy, who can defend and teach."

These severe remarks are in perfect unison with what we have said relative to Roman Catholic theology. To add anything to these statements would, we fear, be but weakening them. We will merely add, to complete our information on the colleges, that the greater part of those who have distinguished themselves in Romanism as it now exists, did not come from them, but commenced after having received a lay-education.

We pass from theologians to preachers. Roman Catholic preaching is still popular. That will not prevent our saying, that it is miserably defective. One very strong proof may be given, that it has completely fallen under the influence of the worst literature of the day. All that harshness of style which is so apparent in our pamphleteers, is found also in this. However, M. de Ravignan, the celebrated Jesuit preacher, falls not into these eccentricities of language. His reasoning is close, his style sober and nervous, which however hides not its fundamental dryness; besides, his star is on the decline. M. Abbot Cour, the present bishop of Troyes, has a shade of Gallicism in his catholicity. His eloquence was more graceful and pleasing than that of M. de Ravignan, and more within the limits of good taste. The Abbot de Guerre, rector of La Madeleine, besides not being an ultramontanist, was formerly accustomed to military life, and retains something of the secular in his discourse, which gives to it its charm. The great mass of preachers do not follow this good example. Step accidentally into one of our churches, you will often hear a discourse disfigured by the fanciful flowers of rhetoric; feeble when there should be unction; violent instead of energetic; loose and pointless in composition, delivered with an excess of action, and in a monotonous tone,—well, if it does not sink into dulness or legendary fable. How often does the preacher avoid flatness only by bad taste!

For this he has, as precedents, some of the most celebrated orators of the Catholic pulpit. M. the Abbot Combalot is an example of this kind of eccentricity. His discourses abound with a profusion of imagery unequalled by the wildest romance. In representing the brevity of our existence, he would say, for instance, "Your life is on the pedestal of a minute." Unhappily, the greatest living preacher in the Catholic church, M. Abbot Lacordaire, falls into this error. M. Lacordaire made his first appearance under M. de Lamennais, in the journal

*L'Avenir*. In that composition he has kept out what is liberal and generous. We feel that he belongs to his own times, and that his constant effort is to show that Catholicism may harmonise with the course of modern society. Hence his numberless concessions. The first attempts of M. Lacordaire, as a preacher, were very brilliant. He began by conferences in the chapel of the College Stanislas; but the crowd of hearers was so great that a petition, signed by 12,000 young persons, was presented to the archbishop for his appointment to preach at Notre Dame. There his eloquent voice is, every year, heard before an immense auditory. We know that he has revived the order of the Dominicans, and that it is in the white robe of the ancient inquisitors that he pleads the cause of a renewed Catholicism. His talents are undeniable. In a lively imagination, warmth of feeling, and genius, he has all the principal qualities of an orator, but he is deficient in sound taste and judgment. Bold in his efforts, he uses every means within his reach to produce effect. Too frequently he employs flattery, and that of the grossest description; witness his first sermon at Notre Dame, in which he declares that he saw in Paris almost a new Zion. He falls, too, into great inconsistencies; at one time he praises democracy, at another he exalts the holy league. His reasoning is unsatisfactory. He lays axioms on air, and rears his scaffolding on unproved positions. His arguments are inconclusive, and no one has more skill in raising the dust to conceal his own weakness. Till of late years, the theme of his conferences was the authority of the church; now he has entered in an exposition of the doctrine itself. Nothing can more fully manifest the doctrinal anarchy of the Catholic church than the incredible, dogmatical, illogical, and ceaseless heterodoxy set forth in the face of ecclesiastical authority. We give a specimen in an analysis of the fifth conference delivered this winter at Paris by M. Lacordaire.

The following is M. Lacordaire's plan. It was faithfully reported in the *Weekly Messenger*, as we can certify by comparing our recollections with the report given in that journal. *The Voice of Truth* has also given a succinct analysis of the discourse in perfect conformity with ours.

M. Lacordaire proposes to prove the prevalence of good over evil, of the salvation of the human race. He begins by laying down two axioms. 1st. There is a co-relation between the *idea of good* and the *idea of life*, the *idea of evil* and

the *idea of death*. Now, the human race lives always—then good prevails over evil. 2nd. There is a co-relation between the idea of good and the idea of labour, but the greater portion of the human race labour—then good prevails over evil. Jesus Christ has said, there are few chosen, but this was a saying suited only to his days, for there are many chosen of the human race who are in a state of salvation. 1st. Children who die in great numbers at the age of innocency. 2nd. Women: God has given two gifts to woman—the gift of faith and the gift of love. Every woman, without exception, in descending into the tomb, hears with her right ear—"I hail you, full of grace; the Lord is with you!" and with her left ear, "Her sins that are many are forgiven her, for she hath loved much." And how many are there of this sex who are saved, and will be saved? The half of the human race. 3rdly. The poor, in one mass. 4thly. Almost all the rich. Then, in imitation of the celebrated peroration of Massillon's sermon on the small number of the saved, but in a sense inverse, the orator exclaims—"Straw of despair, separate yourself from God's wheat! O devil! where are thy chosen ones, and what remains for thy portion?" It is true he declares one in a hundred thousand may be lost; but, according to his reckoning, even that appears difficult. It is thus M. Lacordaire speaks to the conscience. Is it possible, better to lull us to sleep, or to flatter our inclinations and spiritual sloth?

Preaching should rather rouse the consciences of the hearers than lull them into a false security. So the apostles thought, and such also were the views of former Catholic preachers; but it is not the opinion of the eminent theologian, M. Lacordaire, which, as *The Voice of Truth* says, the Catholics love, and there is no ecclesiastical authority to condemn him. Have we not reason to speak of anarchy?

Perhaps it may be thought that ample amends for this modern style of preaching is made by that of M. Abbot of Angers, who also has published Conferences.\* That he is a man firm amidst the overthrow of principle, and who cedes nothing to modern society, we have already seen in his views of the Inquisition. All is duly proportioned; he holds the authority of the church in the fullest sense, and all his reasoning attempts to prove, by certain reflections against philosophy, the necessity of this authority. Then all is said. It is sufficient to shut our mouth to quote the canon of a council, or a papal

\* Conferences of Notre Dame Angers, by Abbot Jules Morel, published at Paris, 1849, by Adrien Clerc.

bull. Another preacher, M. Abbé Morel, will not be accused with softening down the angles of Catholic doctrine. He receives, without inquiry, the past concerning the church—the money gained by indulgences as well as the blood shed by the Inquisition. If objections are made, he answers, St. Peter was the first inquisitor in the death of Ananias and Saphira, as well as the first Pope enriched by indulgences. “Never,” says M. Morel, “had any one a fund of riches equal to that of which he had the disposal.”\* It is true that all these fine ideas are set forth in an affected and declamatory style worthy of themselves:—just chastisement of such a mode of thinking.

By means of the doctrinal anarchy, which we have pointed out, much excellent evangelical truth passes unauthorised, at least unknown, by the ultramontanists. We doubt not that there are to be found, amongst the entire mass, serious, enlightened preachers. We have already observed that the preaching of M. Bautin, of Paris, deserves commendation. The same may be said of that of his disciple, M. Bonchose, the present bishop of Carcassonne. Another preacher, M. Gabriel, has made a great impression in the Parisian pulpits. His eloquence is entirely different from that of M. Lacordaire. It is uncultivated, artless, but full of warmth and piety. We feel that his soul enters into his discourses. The person of the Saviour occupies the most prominent place. These exceptions, however, cannot hinder us from the conclusion, that there is a manifest decay in the preaching as well as the theology of the Catholic church.

We approach a soil where ultramontane Catholicism has come down to these latter days, and it is one of polemics and controversy. It carries on a war in the tribune, in books, and in the daily press. Everywhere its polemics bear the same character—that of inconceivable violence. We would say that it seeks after the greatest possible equivalent for persecution,—indeed, we would rather meet the poisoned assagai or arrow of the savage than some of their attacks. Polemic violence is the indication of great moral weakness. The defender of a good cause is calm and patient, because his theme is eternal as truth. At the national tribune two persons are placed as the representatives of ancient Catholicism; both are distinguished for their eloquence and violence. Under terms the most elegant and polite, M. Falloux well understands how to direct an insult; whilst M. Montalembert knows equally well how to fan the flame. Sad spectacle, of men professing Christianity dis-

tinguishing themselves by a total absence of charity in their discussions! For this, the highest talents form no excuse, but only aggravate the evil, by giving to it greater eminency. In the press, freed from parliamentary restraint, the violence is still more prominent. There is, in particular, one journal, more read than any other of the Catholic papers, entitled *L'Univers Religieux*, forming the most magnificent depository of abuse to be found. Vulgar in spirit and style, the writer will call an adversary a *mad ox*, and qualify his criticisms with disgusting expressions, abusing his opponent in every possible way, passing from cynical mockery to brutal invective, intermixing the whole with unfounded accusations. We must seek in the revolutionary past for a sheet written with this ink. We cannot understand why such a journal has not twenty times disappeared under the indignation of sincere Catholics. But when we think that it receives the patronage of a bishop, the scandal is aggravated.

The principal editor of the *Univers Religieux*, M. Louis Veuillot, not satisfied with pouring out in the columns of his own journal the gall of his perpetual indignation, has, among other things, written a large book, which he entitles, “*Les Libres-penseurs*,” or “*Free-thinkers*.” It is here that his inconceivable and, happily, inimitable venom flows out without constraint. He treats as adversaries all who refuse to kiss the yoke of ultramontanism, and gives a series of their portraits, which are only low caricatures. He lashes them, and tramples them in the dust. M. Veuillot takes a strange pleasure in representing the vices of society by everything that he can imagine the most hideous. He doubtless condemns them, but he is full in their description, and in his pages he paints evil so to the life, and in terms so gross, that we are overcome with disgust. Indeed, it is difficult to give a specimen of his style; we may, however, quote the beginning of his book, and we shall see the spirit and tone with which he commences. “I am convinced of one thing, by reading the memoirs, histories, correspondence, and quarrels of celebrated writers, that, out of fifty men professing to be authors, fifteen, at least, are perfect fools, and thirty-four more or less crack-brained, without pretence to originality, enthusiasm, loftiness, or melancholy. What I have had an opportunity of observing concerning the living, does not alter my opinion of the dead; several rank even below fools—amongst idiots and madmen. And the little reading girl in these days will be judged the most abject that ever existed for having so

much loved their writings. The poet is a wanton sparrow, committing a hundred indecencies and follies, solely that he may be seen.\* He continues in this style for more than four hundred pages. On the frontispiece to this book we find the cross of Jesus Christ mocked,—that cross which is dishonoured by such impudent language,—a greater sin than any contained in the book itself. Another publication, of the same cast, is a pamphlet entitled “Plato Polichinelle” (*Punch Plato*),† from the pen of a priest, and widely circulated. The writer attempts to be witty and forcible, but is trifling and vulgar. There are passages in this pamphlet unfit for quotation. It is entirely directed against modern society. It is there we find the marvellous idea of replacing our legislative assemblies by a college of monks. The equality of political and civil rights is qualified by horror of the superiority of others. The division of property is set forth as robbery on a large scale. The following is a specimen of the author’s amenity towards heretics. “Do you love good wine, good cheer, the neat dining-hall, and all the tavern excesses comprised under the name of sensuality? Read the ‘Table Sermons’ of the evangelist Luther. Should you imprudently have broken your most serious engagements, or should you have taken oaths, whether of a religious character, or as a subject, or of any other description, which weigh upon your conscience, Luther has violated them all, with an *éclat* which you can never give to your perjury. He delighted more in the table than in the confessional.” Mark the opinion of the pamphleteering priest on the Bible:—“Give to every man the Bible, as the sole rule of his faith and practice, and what else would it be but to deify every folly and consecrate every crime?”

We might adduce many other specimens of this kind of controversy, from “Dialogues in Protestantism,” by M. d’Exanvillez, where he most disgusting accusations of immorality are urged against our Reformers; but we will finish by noticing a work, approved by a bishop, and distributed amongst the children of his diocese. It is entitled “A Catechism for the Faithful.” The following is the list of subjects:—

“Question 1. What must we think of a religion that began in licentiousness?”

“2. What must we think of a religion which has been propagated and established by plunder and violence?”

“3. What must we think of a religion which still maintains itself by violence?”

“4. What must we think of a religion which is supported by lying and calumny?”

“5. What must we think of a religion which allows every one to believe and act as he chooses?”

Must we not, however, acknowledge that there is still something more sad than to be thus attacked—which is this, viz., to be defended by similar objectionable methods.

A species of writing considerably cultivated at present amongst Catholics, is religious romance. In this we again find M. Veuillot. He has published several short pieces in the last three years. The last piece, entitled, “A Samaritan Woman,” has been reviewed in both the old and new continents, and is not without merit, if M. Veuillot only did not understand so well how to paint evil! We make the same reflections on “The Slave Vindex.” He makes himself the confessor of the age, and in his eagerness to discover evil, dreams of infamies of which no one ever thought. In his “The Morrow of the Victory,” a kind of drama, where the social irruption which he dreads is painted in the darkest colours, he represents the labouring classes and the citizen in the most odious light, in opposition to the nobleman and priest. If it is thus we hope to reconcile the different classes of a nation, alas! romance and religious drama are sorry means for this purpose.

Popular literature is important, and ought to interest us. What food, then, does Catholicism offer to the people? And here we must acknowledge it offers much. Instructive and amusing libraries have been multiplied of late years. We find writings on popular controversies, as the “Dialogues on Protestantism,” by M. d’Exanvillez, to which we need not refer again. There are also “The Lives of Saints,” full of miracles, destined to supersede, in the popular imagination, the enchanters of the middle age. The life of “St. Rosa, of Lima,” is a specimen of this kind. The author informs us that, whilst still a child, she sought to imitate Catherine of Siena, that seraphic lover of the Saviour; also, by what series of miracles she cured a tumour on her head; how, in place of the tumour, she placed a needle by way of mortification; how fire from heaven proceeded out of the gloves that they wished to compel her to wear in opposition to the will of God; how she disfigured herself, not to inspire love; and how all this procured for her the gift of prophecy, and the power to dispose of angels at her pleasure,—so that she employed her guardian

\* See *Les Libres-penseurs*, pp. 1, 2.

† See *Plato Polichinelle* or *Wisdom turned to Folly*. Lyons: Pelangant. Vol. i., pp. 120; vol. ii., 176; pl. iv., 3, 44.

angel to do her commissions for her. We need not wonder at finding such tales from the pen of an ordinary writer, when we recollect the history of "Saint Elizabeth, of Hungary," by M. Montalembert. There are recorded the same fabulous wonders, in the same puerile style of writing. Perhaps the illustrious orator wished by this to expiate beforehand the tartness of his eloquence.

Besides these edifying histories of saints, male and female, we find in the popular literature small religious romances. These all resemble each other in their improbability. They treat of melo-dramic devotees without thought or style, which convey no lively or distinct idea of reality—they are beings moving in an imaginary world, and who, to escape from very weariness, have sometimes been obliged to take the veil. Religion consists always in vain practices. Among these romances we shall cite, *Eli the Organist*, by M. d'Exanvillers; *Eliza, or the Consequences of a Love Marriage*, by the same author; and the *Two Labourers*, by Miss Le Brun.

Children's books are also numerous; but, judging from those we have seen, of no better character. "The History of a Guardian Angel" is, in our judgment, a bad book. The author, instead of directing children to Christ, fills their heads with superstitious ideas about guardian angels, which, in a certain sense, supersede the providence of God. Instead of cherishing in their heart sentiments of love towards all mankind, an attempt is made to foster dangerous prejudices against everything bearing on the French revolution. They are told of the atrocious war between whites and blues in Vendée, the former being represented as saints. If we wished to perpetuate former hatreds, and sow the seeds of civil war in future, this could not be done more effectually.

In short, there are, in these libraries for the people, works intended to convey instruction by means of example—as, *The Seven Sins and the Seven Virtues*, by M. Abbot Perrin, a book full of absurd legends, and professing to teach us our duty from the lives of saints. In these works, the worship of the Virgin is preached up with incredible earnestness. Never was the worship of a creature so strongly urged. *The Rose-tree of May, or the Garland of Mary*, by Alph. Constant, is a kind of book of prayers for the month of Mary. It contains, for each day, a meditation, a prayer, and some legend to her honour. These legends are mere fairy tales. At one time it is said, that two little children at each *Ave Maria* feel a white rose flourish on

their lips; at another, a lily unexpectedly springs up from the sand to prove the purity of Mary. On another occasion, a Madonna (an image of Mary), is seen to shed tears before the whole congregation. The philosopher, adds the author, does not believe this. That is possible; but what follows the true Christian will hardly believe, under any circumstances. "Heaven is opened, and the angels are crying, 'There is no more faith on the earth.'" Then God is covered with darkness; but, in the midst of this night, Mary shines like the moon when the sun is set. A great cry is heard in heaven. God withdraws his hand, the earth falls; but Mary, darting from her seat, stretches forth her arms, and a second time saves the world."

Nor will true Christians have less difficulty in comprehending the amorous effusions for Mary found in *M. Couvelaire's* work, entitled, *Glory and Love to Mary!* There are passages in that book which might lead us to ask if the author was not composing a hymn to Venus, or a mere love-song. "Mary! how sweet is this name! My charmed ear delights in the sound, my eager lips take pleasure in pronouncing it! My heart . . . it faints at thy name, O Mary! Sweet is the honeycomb to the solitary traveller; sweeter still is thy name, O Mary!"

Thus we see that Catholic literature changes, according to the poet's phrase, "from grave to gay," yea, from bitter to sweet, from vehemence to insipidity; it is in these extremes that it generally moves.

In these love effusions the author seems to forget himself, and falls into blasphemy. He boldly applies to her passages of the Bible which belong only to God, or to our Lord Jesus Christ—"Mary so loved the world, that she gave her only begotten Son:" "Who shall separate me from the love of my mother? Neither persecution, nor reproach, nor temptation, nor any creature whatever."† Evidently alluding to the close of the eighth chapter of Romans. Is not this profane and sacrilegious?

We have said enough, we think, to justify the title of this chapter—The poverty of Roman Catholic Literature. It is poor in its theology and in its preaching. It is feeble in controversy; superstitious—nay, grossly idolatrous—in its examples of the lives of saints. If there is anything worthy of remark in it, it is certainly this—a tendency to anti-ultramontanism and defective orthodoxy. Its general character is, that it never presents Christianity in its reality and substance, in the person of Christ himself, but dwells only on external

observances, and submission to the priest. The authorised faith abides continually on the threshold only of religious truth, but does not enter in. As everything turns on submission to authority, to establish this is the end of all their effort and labour. Nothing further is aimed at. The truth which authority ought to sanction is not a subject of consideration. The ramparts, which appear raised to defend the city, hinder persons from entering into it; and, in the absence of healthy aliment to their faith, men rush into all the puerilities and evils which we have denounced to the good sense and consciences of Christians.

#### CHAPTER IV.

##### *The Part taken by Catholicism in the Crisis of these late Years.*

It is in critical times only that we can judge of the character of religious belief. Only then can we ascertain its strength. If vigorous and lively, it will show itself and spread. Days of peril are pre-eminently seasons for the trial of the strength of faith. If we would form a just opinion on the actual power of Catholicism, we have only to inquire into the part it has taken during the last three years in France. Its most remarkable feature has been its clever ingenuity. Its politics have been skilful, but such as it is painful to witness in a religious party, possessing a simple and commanding faith. Every one recollects the promptness with which the Catholic party hailed the new Republic. Not a tree of liberty was planted, but a priest was present to bless it. If this enthusiasm was sincere, it has, however, been but temporary, and will doubtless perish in the fire of its own kindling. It is strange, however, that a feeling so strong should be so remarkably prudent. It continued during the time of the people's power, but is, whilst there was something to fear; but once in safety, the Catholic party soon became cold and indifferent, repelling with indignation those who had the frankness to persevere in their admiration of former principles. We have seen how the system of force, applied to the country, was favoured. Now, all the official organs curse what they formerly blessed. Well! This complete shifting about is not the less a lamentable symptom, for its being skilful. The treasure is preserved, but moral influence is lost. The actuaries are kept, but the true fire of the altar—a firm and courageous faith—is extinguished. The Catholic party had a right to abstain from political action; and this would have best established its dignity. It might so, if it thought proper, espouse a cause,

provided it was with calmness and moderation, and especially if adhered to with fidelity. But to caress a party when in power, then to insult it when fallen, is to show neither generosity nor courage, but only to manifest a greater regard to circumstances than to principles. The Catholic party take to themselves great praise from the singular devotedness of the archbishop of Paris, who died in June, 1848, a victim to his efforts to appease civil discords. This fact is, indeed, admirable; but it is an exception, and not a type of the conduct of the party—at least, of that conduct which professes that the best means to reconcile two camps is quietly to pass from the one to the other.

What fruitful word has Catholicism uttered for these last three years? Or, which of its sayings have entered our heart and conscience? We have seen how it has contended with its adversaries, and by what methods it has sought to bring them back to the truth. With what chastisements and scourging of rude speech has it not treated whatever is good in the efforts of the present period? There is not one of these efforts that it has not trampled upon and condemned. We speak of ultramontane Catholicism, that is, orthodox Catholicism. We must see how it sneers at every desire of progress. Take the Social question, which, in spite of all the evil solutions offered, exists, and will finish by rising up before us in all its formidable loftiness. Not satisfied with combating Socialism, (the doing of which is legitimate,) it denies the possibility of amelioration in social institutions. It recalls to our remembrance the curse hanging over humanity, and uses it as a convenient rampart against every idea of amelioration; and, even when in better temper, speaks of a revival of the Capuchins and Mendicant Friars. This is its amusing solution. When generous men united to encourage sentiments of peace, to which so noble an homage was lately paid by the English Parliament, the ultramontane party treated with sarcasm this scheme as an utopian one. Faithful to the traditions of Joseph de Maistre, it declares that the blood of the human race has not yet sufficiently atoned for its sin. But there is one point against which all its fury is roused—that is, the punishment of death. Different opinions may be held on that subject, but no serious person will deny that it is one of extreme importance and deep interest.

The ultramontane party lavishes insults on those who are in favour of punishment by death. Lately, the *Univers Religieux* said that the first man who showed repugnance at the shedding of blood was Cain, who refused to offer unto God a bloody sacrifice as Abel

did.\* There is not a single plan of reformation that has not been thus abused, not a single good effort that has not been anathematised. Such is the position Catholicism has taken in the present crisis.

The part Catholicism has taken in this crisis, is justly set forth in an authorised work now printed—I mean, the *Letters and Discourses* of M. Donose Cortès. This is the general idea of the work, which it is important that we should analyse, as nothing will give us a more just view of the way in which Catholicism appreciates the great crisis we now consider. According to M. Donose Cortès, the social dissolution must go on increasing. Evil must triumph over good, as is always the case where full play is allowed to human power, and there is no direct and terrible intervention of the displeasure of heaven. We must look for some terrible outbreak, and it is then that the wrath of God will manifest itself, restoring everything to order. If anything now should give us confidence, it is physical force, allowing some salutary dictatorship to be established. Thus the best hopes of M. Donose Cortès are in the bayonet, and we may say that God which he invokes is the emperor of Russia, before the God of armies. Thus the last resource of a great religious party is physical force—here is its hope and resource. Is it possible more openly to abdicate moral principle, or more clearly profess scepticism? What! you who call yourselves the representatives of a true religion, profess that society has been in a state of disorganisation for eighteen centuries, and you expect its salvation, not from religion, but by a terrible exercise of power! Ah! you must certainly feel your faith shake, under the blast which now bears upon us, or you much mistake human nature! In either case, you acknowledge your impotency, and as it is in a crisis that we can best judge of the resources of a religious party, you bear in yourselves your irrevocable condemnation.

What shall we say more of books? There is in ultramontane philosophy a sinister teaching that we should not forget. We speak not politically, but religiously. Ultramontane philosophy teaches that spiritual power cannot save us; but that we require also saviours by physical force. What need it say more? Is it not this that we have seen on the crumbling walls of Rome? The spiritual power of Catholicism, in its highest personification, must force itself on a people, who ought to

be pre-eminently Catholic, by cannon balls. This speaks everything. We say to ultramontanists, "See here your strength! It is only borrowed. If you glory in your triumph, we glory in it also. But it leads to the tomb, from whence there is no resurrection by a similar victory. Strangers must mount guard over you, that you be not driven away! See the extent of your moral power." Nothing on earth could better sum up our views of contemporary Catholicism. The two parts of our work are confirmed by this fact. Physical prosperity and moral decay find here their best proof. The second increasing in proportion as the first is developed.

#### CONCLUSION.

Our conclusion will be short. Catholicism is weak, especially in its principles. What must be done in opposing it? Strengthen the principles of the Reformation; carry them out in all their consequences, and send back to Catholicism the lumber it may have left us. Catholicism relies on external force; we shall conquer it only by abandoning this, and relying on truth alone. Catholicism keeps its adherents in formalities of thought and of life. The best answer to this is always to turn to the substantial realities of Christianity; to the truth of Christ; to immediate contact with the Gospel. Catholicism relies on human tradition; this is a warning to us not to receive the authority of any tradition of this sort. The great principles of Protestantism, taken, not in their restrictions, but fully carried out in their direct and obvious development, is, in my opinion, the whole secret of victory. Controversy, in detail, will do little, compared with what I propose. To say all in one word—The Reformation, half carried out, will be half conquered; the Reformation, fully carried out, will, of itself, be decidedly victorious.

Never was the soil better prepared for the seed of truth. Were we permitted to enter on another subject, it would be easy to show the extensive weariness that prevails in France with Catholicism, and the reception given to the preaching of the Gospel. But this subject is the province of another. I have said enough to show the little moral influence Catholicism can exercise amongst us. A vast and promising field is open to evangelical Christians. May God give them courage to enter into it, for the fields are white unto the harvest!

\* *Letters and Discourses* by Donose Cortès, published by the Electoral Committee of Religious Liberty, 1850.

## SERIES VI.—PAPERS ON CHRISTIAN STATISTICS.

A FEW WORDS ON THE CHURCH OF THE WALDENSES IN THE  
PIEDMONTESE VALLEYS.

BY THE REV. J. R. REVEL.

If the humble church, which I have the happiness to represent, dare make its feeble voice heard in the midst of you, dearly beloved brethren, I must first of all implore your indulgence for it.

That church was born, it lived, it suffered, and its ruins still remain amongst the rocks whence flow those waters which fertilise a large and beautiful part of Italy; and yet it is but yesterday that Italy rejected it. Not many years ago, a great Prince—one who will always hold a high place in noble and generous Italian minds—allowed it to be proclaimed, in his name, that the church of the Waldenses was a thorn in the heart of his dominions. This same monarch took care, it is true, to give a very interesting commentary on these words, in the preamble of the edict of the 17th February, 1848, for the emancipation of the Waldenses, when he declared that the good conduct and the virtues of this portion of his subjects rendered them worthy of such a favour.

This unnatural position, which has lasted several centuries, has obliged the church in the Piedmontese valleys to contract very precious relationships, and to adopt both the French language and appearance. Although it speaks French, yet it is as the *Italian* Evangelical church that it comes before you to-day, to tell you of its existence, of what it is, and what it wishes to do.

I feel the necessity to be brief, and shall therefore not abuse your time and your patience; allow me, however, to make one more preliminary observation.

The Evangelical Piedmontese church has not officially enrolled herself as a member of the Evangelical Alliance, but she felt herself to be such; and she is happy to proclaim in this assembly, that you have considered her as naturally and by right an integral part of that beautiful association which has been formed for the advancement of the kingdom of our Saviour.

Perhaps you thought that you could not refuse a place to the elder sister of the Evangelical churches. You certainly remembered and rejoiced in the fact that she still holds in full force the confession of faith of 1665, not only in form but in spirit; since, when the synod met on the 26th, 27th, and 28th of this last May, that assembly declared, in its 45th article, that “considering the attacks recently directed against the Divine authority of the Holy Scriptures,

and wishing to show to all the aversion of the church of the Waldenses to such doctrines, as being subversive of true faith and true piety, and to declare her firm intention to remain, on this point as well as on every other, firm in the faith of the prophets, the apostles, and her own martyrs, she puts forward, in a special and solemn manner, the 2nd, 3rd, and 4th paragraphs of the confession of faith of her church.”

For myself, I feel the necessity of insisting at this time on another title which she has to be a natural member of the Evangelical Alliance; this title is, that, three hundred years ago, she was the promoter of a similar union.

I would beg you to carry your thoughts three hundred years back, and what do you see? A holy Evangelical Alliance; at its head you may see crowned heads, eminent statesmen, and great doctors of the church. Who have been the cause of it? Some small companies of shepherds in the Hautes Alpes, and in the retired valleys of Piedmont. These peaceable flocks only demanded of the country, and of those who governed it, the privilege of being able to feed in the green pastures and near the still waters of the pure Word of God. The wild beasts threw themselves upon them, tore, dispersed, and wished to annihilate them. Their plaintive cries are heard, and an Evangelical Alliance is formed; its centre is here in London, and it displays most extraordinary activity; it calms the fury of their enemies, saves the remnant of Israel in the Alps, and heals the wounds of the daughter of Zion with the sweet and refreshing balm of charity; so that, towards 1697, between 7,000 and 8,000 Waldenses were able to gather together in the three valleys of Lucerne, Perouse, and St. Martin, between the torrents of Pélis and of Cluson, which were assigned to them as impassable barriers.

From a statistical statement, made shortly before the emancipation of 1848, it appears that 21,378 Vaudois and 4,462 Roman Catholics lived within these limits. It was also remarked, at that period, that 1080 Vaudois had been obliged to expatriate themselves for a time, and go to get a livelihood in France and in Switzerland for themselves and their families. Since the edict of February, 1848, that expatriation has much diminished, and many Vaudois, who lived in foreign countries, have returned to their native land, to the



great profit of industry, commerce, and agriculture, and especially, I trust, to the advancement of the kingdom of God. All this may prove, some one may say, that there are still some Vaudois in those valleys, but not that there is a true and faithful body of Christians. This is, however, what the Christian wishes to know, nor will you accept as a sufficient proof the fact that I have the honour of addressing you at this moment in its name, and sent by that church. As, according to the Word of God, one may know a tree by its fruit, it appears to me that every church, animated by the Spirit of Christ, may produce the following:—1st, the work of edification; 2nd, of relieving the sick and needy; 3rdly, of instruction; 4thly, of evangelisation or extension. You will allow me to tell you a few words upon those four points.

1st. As to our flocks, we may say that they have a great respect for the Word of God, for its ministers, and for the Sabbath. The actual number of ministers is twenty-nine; three of these are more than eighty, and are no longer able to exercise their functions; six are employed in the college of La Tour as professors; sixteen are at the head of our flock; four are employed as evangelists. A very strong proof that this is a body of ministers faithful to the truths of the Gospel of Christ is this:—Last year, four young candidates presented themselves for consecration; one of them, after close and severe examination, was rejected, because he was not sufficiently sound upon the nature of our adorable Saviour, upon the truth and authority of the Scriptures, and upon the Sacrament.

2nd. The relief for the sick and the poor. We may say that we have three hospitals—two in the valleys and one at Gerin. We have two deaconesses from Echallens, who exert a very salutary influence upon the sick. Our funds for assisting the poor are small, but sufficient to prevent mendicancy.

3rd. Instruction. We have, in all our valleys, 164 primary schools; 137 are only opened for three or five months, during the winter; fifteen regular parish schools, which last ten months; six girls' schools, and two infant schools. Then, the college:—before the year 1831, we had but one master in it who taught Latin and Greek; now we have eight professors and eighty-four scholars, distributed in nine classes. The salary of three of the professors is not certain; hitherto, Christian friends have come to our help. The royal inspector of schools has generally given a very favourable report of the manner of teaching in the college, and in the schools in general. For the last two years, Government has granted 2,500 francs for our public instruction.

4th. Evangelisation. Since 1848, an evangelical service has been allowed in Turin. In 1849, the brethren of that town desired to unite themselves to the Vaudois, and to be recognised as the sixteenth Waldensian parish. In 1849, four of our ecclesiastics went to Florence to perfect themselves in the Italian language; one of them began to preach in Italian, in the Prussian chapel, at the request of some Protestants of that town, who are better acquainted with the Italian than the French language. In less than a year after their return to the valleys, we received a deputation from Florence, asking us to send back one preacher of the Word of God; one was sent, and it was soon settled with the Swiss consistory that a regular Italian service should take place once a fortnight in their chapel. That preaching was much appreciated; the chapel was often crowded to excess. By-and-by, one teacher of the Word of God was not thought sufficient,—a second was sent. Very soon after that, an order came that the Italian service was to cease altogether; and a few days later, one of those teachers who had been invited by some friends to come and explain to them the Word of God, was seized by the police, thrown into prison, and then conducted to the frontier by gendarmes, like a malefactor. The other preacher also had notice to leave within three days; the only offence was, that his colleague was lodging with him.

We have now established a regular service in Italian at Turin; it is very much blessed, and we hope soon to have a little congregation of Italian Christians, and for that we shall wait a temple. We have obtained leave of Government to have one; the ground has been bought by two generous friends; and if the Lord approves the work, He will raise up many such friends, that the work may be carried on.

The town of Pignerol, which unites, as it were, the two valleys of St. Martin and Lucerne, had long felt the want of having a regular service; last year, permission was given to have one, although there are not many Protestants in that town; the place of worship is generally very full.

Let me conclude by saying, that at our last synod, in the month of May, after having stated the facts which I have just named, the assembly rose up spontaneously to give thanks to the Lord for all the mercies he had vouchsafed to their church during so many centuries, and particularly during the last years; to render heartfelt thanks to Him for having preserved and multiplied to them so many friends in England, Scotland, Ireland, Holland, Germany, Switzerland, France, and America, and also in Italy.

# ON MISSIONARY LABOURS UNDERTAKEN IN FRANCE TO SPREAD THE GOSPEL AMONG THE HEATHEN.

BY THE REV. J. H. GRANDPIERRE, D. D.,

MINISTER OF THE REFORMED CHURCH, PARIS.

The agents of the Wesleyan Methodist Missionary Society make collections amongst the members of their flock in France, in order to help the Wesleyan Missionary Society, which has its centre in London. They hold a public meeting every spring at Paris, in which they give an account of the operations of that Society. But as this is an English Society, it does not belong to us to speak of it here.

We have also grounds for thinking that the Moravian brethren, who have some agents in France, do the same for the Missionary Society of the United Brethren, whose centre is at Herrnhout, in Saxony. This Society being German, we need not give an account of it in these pages.

There exists but one French Society, which up to this time has prepared and sent out evangelical missionaries to the heathen, and that is the "Société des Missions Évangéliques chez les peuples non Chrétiens établie à Paris."

This Society has all the character of the Evangelical Alliance, for it is not the work of the Reformed churches, nor of the churches of the Augsburg confession, nor of the dissenting churches; it is the work of all these churches together, for they all take part in it. The directing committee is composed of members belonging to these three denominations, and the funds of the Society are collected indiscriminately from Christians of all creeds. We have not, therefore, in France, a Missionary Society of the Established church, or Missionary Societies of such and such dissenting churches. We have but one Evangelical Missionary Society, which all Christians love, and in which all co-operate by their prayers or by their gifts.

The "Société des Missions Évangéliques" was founded at Paris, 4th of November, 1822. During three years, it contented itself with publishing missionary pamphlets, in order to make known a work which had till then been unknown to French Protestants, and to collect funds, which were sent to different foreign missionary societies, and amongst the rest to the Basle Missionary Society. But it soon felt the necessity of endeavouring, in a more direct and efficacious way, to spread the kingdom of God amongst the heathen. Three years after its foundation, that is, in

the autumn of the year 1825, it opened a Missionary College at Paris, called the "Maison des Missions," for the purpose of preparing pious young men for the ministry of the Gospel in idolatrous lands.

This institution existed until March, 1848, when financial embarrassments following upon the last revolution obliged the committee to discontinue it.

During the twenty-two years and a half which this establishment lasted, eighty-two persons were admitted to it, and remained there for a longer or shorter period. Of these eighty-two persons, twelve were foreign missionaries, who labour at this day in different parts of the world, as China, Greece, Palestine, India, North America, the Mauritius, and the Indian Archipelago—amongst these may be especially mentioned, the Rev. Dr. Gutzlaff and Bishop Gobat; twenty-three left, in order to evangelise the Bechuanas in the south of Africa; one is employed among the negroes in the West Indies, and one among the Arabs in Algeria; fourteen are pastors or ministers of the Gospel in France; six are teachers; the others have either entered upon other careers, or are dead; amongst these last, is a doctor of medicine, as much distinguished for his piety as for his learning.

The committee hope soon to be able to re-open an establishment which has been of such imminent service, and on which the blessing of God has so visibly rested. Excepting the missionary who has been recently sent to the French West India Islands, the "Société des Missions Évangéliques de Paris" maintains missionaries only in the south of Africa, amongst the negroes of the Cape, and especially amongst the Bechuanas in the north-east of Caffreland.

It counts now eighteen missionaries in that country, almost all of them married; making altogether from sixty-five to seventy persons, including wives and children. These labourers are distributed among thirteen stations, of which these are the names:—Wellington,—at some leagues distance from Cape-town; it is the only station within the limits of the colony; all the others are situated on the shores of the River Calidon and of the Orange River, in the country of the Bassontos, at two hundred miles from the Cape; one of these stations is even

three hundred miles off, near Kurumun:—Bethulie, Carmel, Beersheba, Morija, Thaba Bossiou, Berea, Hebron, Hermon, Cana, Mekuatling, Bethesda, and Molito.

The French missionaries who preach the Gospel in the country of the Bassontos are, for the most part, able and earnest men. Their character and their work have been appreciated by men belonging to different churches, and holding different positions in society. Amongst them we will enumerate the Rev. Dr. Philip; Mr. Backhouse and Mr. Walker, Quaker travellers; Mr. Steedman, a merchant; the Rev. Mr. Moffat, the Rev. J. J. Freeman, and the present colonial governor, Sir Harry Smith, who, having visited them at their stations, have borne testimony to their excellence.

The Bechuana population, collected together at the stations and in their neighbourhood, is about 25,000 souls; the whole country contains more than 40,000.

At each station there is a church, several schools for children and for adults, and a manse.

The missionaries, after having gone through a special course of study of the Sechuana (or Sessonto) language, have translated and printed several portions of the Scriptures, by means of a printing press belonging to the mission; amongst others, the four Gospels, the Acts of the Apostles, and the Psalms; also catechisms, collections of hymns, and a great number of reading-books and religious tracts. One of them has written a remarkable work on the Sechuana language, and another has written an account of a journey of discovery amongst the tribes to the north-east of the colony of the Cape of Good Hope.

The French missionaries calculate that since the beginning of the mission they have been the means of the conversion of a thousand persons, who have either died in the faith, or who are to this day setting a good example by their Christian life.

At almost every station, between four and five hundred persons assemble for public worship. On feast days, and when neophytes are admitted into the church by baptism, the chapels are not large enough to contain the crowd; and, at one station,

more than a thousand auditors have often met together in the open air, to listen to the message of good tidings of salvation by Jesus Christ. In one year, more than five hundred Bechuanas demanded the sacrament of baptism. Amongst the number of converted natives, there are men and women of deep piety, of elevated character, and of an exemplary life. Even those who have hitherto felt only the external influence of Christianity have, little by little, adopted the habits of civilised life. They have abandoned the dirty skins of animals which they used to wear, the grease and yellow ochre with which they used to besmear themselves, and dress like Europeans. Instead of their huts, they build clean houses, with a garden surrounded by an enclosure. The chief of the country, who was but a savage before the arrival of the missionaries, is now a civilised man, and has made treaties with the English Colonial Government.

Twenty years ago, cannibalism reigned in several parts of the country occupied by the French missionaries; now, no traces of it are to be seen, excepting the bones of the victims, which may still be found in the caverns where they were strangled, roasted, and devoured.

The mean annual receipts of the "Société des Missions Évangéliques de Paris" are about 100,000 francs (£4,000). The maintenance of the African mission costs about 75,000 francs (£3,000). Its funds are principally obtained from the evangelical churches of France. In 1848, that is to say, at the time of its financial crisis, it was obliged to have recourse for help to English and American Christians, and they generously came to its assistance. It received especially, at this time, large sums from the Cape of Good Hope, from Calcutta, and from Bombay. But this was an exceptional case, being the only one which has occurred since the commencement of the Society.

If the Conference of the Evangelical Alliance wishes to have details of the work of which we have spoken, they may be given *visd voce*. We have abstained from enlarging a report, which is not the only one which is to be read.

#### SERIES VII.—PAPERS ON RELIGIOUS LIBERTY.

#### ON RELIGIOUS LIBERTY IN SWEDEN.

BY THE REV. F. O. NILSSON.

The Lutheran confession, with Episcopal church government, is the established religion of Sweden. All Swedish subjects, except Jews, are obliged to be members of the

State-church. No dissent is tolerated, upon penalty of the loss of property, and banishment for life from the country. By a law which, although obsolete, is not repealed,

parents are subject to a heavy fine, if they neglect to have their infants baptised. At the age of fifteen or sixteen, every person must go through a course of catechising, previous to his confirmation. Then, after a man has been confirmed, he must, according to law, receive the sacrament, at least once in twelve months, or else he will lose his privileges as a citizen. For instance:—No person is allowed to hold any office, either great or small, who does not go to schrist, and the Lord's table, at least once in twelve months. No one can appear as evidence in a court of law, in any case, without this. If a person be ever so trustworthy, if his opponent can only bring evidence that he has not, within twelve months, been to schrist, his testimony will be refused.

The same law exists in regard to marriage. Those who wish to unite in the matrimonial bond must prove that they regularly and with reverence receive the means of salvation (by which expression is meant the sacrament). This law goes so far as to exclude persons from carrying on business, or being masters in any handicraft trade, who do not conform to it.

The pastors are obliged, each one in his parish, to see that this law is conformed to. In this manner the Lutheran clergy are able to keep every Swede in connexion with the State-church. If a person moves from one parish to another, he may be rich or poor, high or low, he cannot be received into another parish, or shielded by the protection of the law, if he does not bring a certificate from the pastor of the parish from which he comes, or if in that certificate the pastor does not testify that he is a regular and devout communicant.

Thus every man born within the borders of Sweden is nationally, without his own consent or knowledge, made a member of the Lutheran church; but after he comes to years of discretion he is forced to continue in that church, no matter what his convictions are, or else to leave the country. The clergy being empowered to act as a police, there is no chance for dissent from the State-church, even in a single instance.

There is also a law, forbidding any number of persons to assemble together for reading the Word of God, and offering prayer together, or in any other way edifying one another from the Word of God, or exhorting sinners to repentance. No assemblies for religious service are allowed, except those ordained by the law, conducted by the lawful ministers of the Establishment, in the consecrated houses for Divine worship, and in the proper seasons. By the same law, every head of a family is commanded to instruct his children

in the catechism, and to exhort his household to fear God, but such things must not be extended beyond his family circle. If any assembly be convened together, for the purpose of edifying one another from the Word of God, the man who conducts the meeting, and the one who opens his house for that purpose, are both subject, for the first offence, to a fine of about five pounds; and for each of those who assembled at such a meeting, about one pound. The second offence, the fine is doubled; and if they are not able to pay the fine, they will be imprisoned on bread and water for twenty-eight days. For the third offence, they are to be banished from the kingdom. I know a case in the north of Sweden—where there has been, and still continues to be, a great religious movement, and where conventicles are rather frequent—of a man who was prosecuted for illegal preaching, and breaking the Sabbath, because he had on a Sunday visited a friend, read a chapter from the Bible, and said the Lord's prayer; but assemblies for drinking, and where almost all sorts of wickedness is carried on, will not be troubled by the law or the police. Once, as I was holding a religious meeting on a Sabbath evening, in a village where, at the same time, there was a far larger assembly for drinking and frolic, the minister of the parish, with the churchwardens, came and broke up our prayer meeting; but the other meeting they did not trouble, though they had to pass by the house where the frolic was carried on, in coming to the house where I was.

A similar case happened last winter. I was then assembled with about a dozen persons on a Sabbath afternoon, when first the pastor of the parish came, and in an angry tone required us to dismiss our meeting; but as we did not comply, he sent for the police officer, who, together with some of the neighbours, in a violent manner forced us to separate, threatening to prosecute us. Not a great distance from the police officer's (Linsman's) dwelling, there had that very night been a meeting of a contrary description, where some of the people had been so zealous in serving their master that bloodshed had taken place.

It is but just to say, that though pastors and police officers may not dare to countenance private religious assemblies, they are not always very strict in preventing them. Some ministers will even be found who hold such meetings themselves, and are glad when any religious awakening is perceived, and gladly take the lead in it. Some of our most influential clergymen have also exerted themselves at the late diet, as well as at that previous, to get the conventicle law abolished,

and to get more religious liberty. In different parts of the land are such assemblies held, and in most places undisturbed.

I am acquainted with a man who has been in the habit of travelling as a Bible colporteur, and has also preached wherever he could get the people together. Many times have his meetings been broken up by ministers of the Establishment and the police officers. Twice has he been prosecuted for holding religious meetings; the first time before the County Court, though the judge would have nothing to do with the case and so it dropped. The second time, however, a complaint was lodged against him to the chief justice-chancellor, but this was stopped through the influence of the agent for the British and Foreign Bible Society at Stockholm, who kindly interposed on his behalf, and prevailed with the chancellor-justice to let the matter drop. Twice he was put into prison by the subordinate police authorities, who, in Sweden, have great power, and who can do almost what they please; no one dare or can bring complaints against them. The first time he was imprisoned, he was taken in the act of preaching to a small assembly of Christians, perhaps a hundred persons, assembled in a private house, near a town called Borahs, in West Gothia. He was brought into the town, and first ushered into an assembly of drinking gentlemen,—lawyers, justices of the peace, sheriff's officers, merchants, clergymen, and others,—where he was made the butt of their foolish sarcasm, malicious jesting, and angry scolding, for about a couple of hours before he was put into the prison. He remained there eight days, until one of his Christian friends had been to Gothenburgh and reported the case, when his Christian friends at Gothenburg prevailed with the district governor to interpose with the magistrate at Borahs to give him his liberty.

The second time he was imprisoned, he was taken after he had closed the service on a Sabbath evening, and by the sheriff's officer's clerk and about fifty half-drunken men, who, with terrible oaths and blasphemy, and even with blows, brought him to

the sheriff's officer, who ordered him to be cast into a dungeon, where not only the walls but the floor and ceiling were of stone, and where the wind came in all round the door, the cold being twenty-one degrees below the freezing point, the night he was there. After a good deal of trouble, anxiety, and labour by his Christian friends and his wife, he was finally released; but not until after he had been transported about thirty-six English miles in a stormy, cold January night (perhaps because ashamed to transport him in the daytime) to a still severer gaol, and there cast into a room where several criminals were before him.

But this law has also caused a number of infants, within the last two or three years, to be taken from the parents, torn from their mothers' arms by parish constables and sheriff's officers, and brought to the parish churches for christening, against the consciences and wishes of their parents. In two instances have the cows been taken from the parents, their only property, and sold from them to defray the expenses for the pastor's and the officers' unasked service. Besides, there are now at this moment a pious man and a pious woman who desire to be united in matrimony, and who for that purpose applied to the pastor where the woman resides (in Sweden, marriage is altogether an act of the church) to be wedded. When the pastor saw the man's certificate from his own parish minister, he refused to marry him. Why? because he was a Baptist, and the woman also. The case was brought before the bishop and consistory at Skara, and a short time ago an answer from that venerable tribunal came, which says, that if the persons had ever so good morals, the fact that they had left the Lutheran church communion was enough to cause the bishop and chapter to refuse the marriage celebration. In consequence also of these laws, a man has recently been banished for life, taken away from his friends and relations, and, as a minister of the Gospel, from his flock! Notwithstanding, he has done all he could, and also his friends, both in and out of the country, in a legal manner, to prevent it.

## INTERVENTION OF THE EVANGELICAL ALLIANCE ON BEHALF OF PERSECUTED BRETHREN.

BY THE REV. A. MONOD.

At the annual meeting of the Evangelical Alliance which was held at Paris on the 23rd of April, 1850, the following proposition was recommended to the attention of the Committee of Paris:—"That the Evangelical Alliance should, as far as lies in its power, un-

dertake the defence of any brother, throughout the whole world, who may be persecuted for the Saviour's cause."

The Committee of Paris have subsequently examined this proposition, and unanimously approved it. Having, in consequence, com-

municated on the subject with the Committee of London, the Committee also decided that it should be submitted, in their name, to the Conference, having assigned to me the honour of defending the same.

Let me first precisely define the purport of the proposition. According to the words of the proposition, the Alliance would interfere only in favour of *brethren*—and brethren *persecuted*.

*Of Brethren.*—Every man who suffers for his sincere belief, whether true or false, be he Protestant, Papist, Jew, Mahometan, or even Pagan, has a right to our commiseration and sympathy; but the Evangelical Alliance, as an Evangelical Alliance, is not called to take up any but those who have one common faith with it, and who suffer for that faith.

*Of Persecuted Brethren.*—Personal or local sufferings, which our brethren have to endure for the faith, demand, in all cases, our warmest Christian sympathy, but do not require the interference of the Alliance; a public evil only requiring a public remedy. Nor is even labour endured, and difficulty met with in preaching the Gospel, sufficient to call for the interposition of the Alliance; its work being, not so much to emancipate, as to assist, and beginning only in case of real persecution.

Let it then be understood that we do not invite the Alliance to defend the general principle of religious liberty; since this could hardly be done without, in some cases, meddling with questions of government and legislation; or, in other cases, raising subjects of controversy between true disciples of Jesus Christ. We only wish the Alliance, in the name of brotherly love, to come to the assistance of those brethren who are avowedly and really suffering for the faith, both theirs and ours.

The case of Count Guicciardini and his six companions may serve as an illustration, who, for being found together, studying the Gospel of St. John, were condemned to imprisonment or banishment. Every case, indeed, may not be so plain as this; but should any be presented to the notice of the Alliance of a doubtful character, they may be examined, as in God's presence; and herein, as in everything else, theory be perfected by practice.

The proposition thus explained, let us shortly show the advantages to be expected from the course proposed. Two advantages will result from it: one having reference to the people of God at large; and another, to the Evangelical Alliance itself.

The first of these needs only to be mentioned, for approval. The obligation of coming to the aid of persecuted brethren

will be precious to a Christian's heart at any time, but it is especially so in the present day, from new difficulties which threaten the faithful disciples of Jesus Christ, in different parts of the continent of Europe. This solemn obligation was met in other ways, at other times. It was met, at that period of time which followed the establishment of Christianity, by the Christian churches, which then formed a natural Evangelical Alliance; and at that period which followed the Reformation, by those Governments which embraced the cause of the Gospel. But now, when these two helps are generally wanting to persecuted Christians, it has become necessary, for their defence, that a new-concerted and permanent intervention should be established, which is not to be found in any religious association now existing; and the want of which, the isolated exertions of private charity but very imperfectly supply.

Again, to advert to the case of Count Guicciardini and his friends,—if amongst them those are to be found who have no other resources than what is derived from their professions, discontinued by banishment, is it not most desirable that some provision be ready for their assistance, without such brethren being left for relief to individual benevolence, at once less certain, accessible, and honourable? I must dwell somewhat longer on the advantage the Evangelical Alliance itself would derive from acting in accordance with the proposition now in my hands.

From the very origin of the Evangelical Alliance a problem has arisen, which it seems impossible to solve; but which must be solved, if the Alliance is to continue and prosper. The problem is that of *one common co-operation*.

The Evangelical Alliance, say some, must have *common action*. If it confines itself to the mere declaration of Christian union, where is the necessity of a permanent and organised existence? For the publication of a principle, nothing more is required but to meet once, in order to prepare and issue a common declaration. If meetings are periodically to be held, merely to renew that declaration, a languid uniformity will inevitably ensue, which will make the Evangelical Alliance more prejudicial than profitable to the sacred cause which it avows. Some kind of common action, which will embody the principles of the Evangelical Alliance in things visible, is absolutely required to give it an existence, *sui generis*, a real influence and a usefulness perceptible to every one.

But others say—that the Evangelical Alliance cannot undertake any common ac-

tion,—that unity which exists between all true Christians, and which it is the object of the Evangelical Alliance to recognise and confess, is purely spiritual, and cannot be promoted by brethren belonging to different or opposite ecclesiastical parties, except on condition of scrupulously confining itself to the superior sphere of things invisible. The moment that any common action be attempted, we shall place ourselves in a position where divergent and contrary notions will arise to divide; so that what we have done in favour of union, will prove less to its promotion than its injury. The Alliance can only become permanent by confining itself to those reunions which shall have for their sole object to recognise, proclaim, and encourage Christian union.

These two opinions are exemplified to my personal recollection in two men, very different from each other, but both of them eminent for intelligence, piety, and ecclesiastical rank. A few days after the formation of the Alliance, I met Doctor ——. He said to me, "The Evangelical Alliance cannot subsist but by some common co-operation. To meet periodically, simply for a fraternal shake of the hand, is ridiculous and impracticable. Organise some energetic common co-operation, or your Alliance will perish." A few days afterwards, I met the Bishop of ——. He said to me in his turn, "An Evangelical Alliance, with any common co-operation, is an impossibility. I am ready to acknowledge as my brother every man who acknowledges Jesus Christ as his Saviour. I could even acknowledge him for my brother, though he should refuse to acknowledge me as his; nay, should he regard me as a child of the devil. But other conditions would be necessary, before I could unite myself with him in any common enterprise. How, for instance, could I, who believe that I ought to uphold and serve the Established Church, act permanently with a brother who thinks that he ought to attack and destroy it? Suppress every common action, or your Alliance will perish."

Who can deny but that there is truth in the remark of the learned Doctor —, and also, in that of the pious Bishop —? If it be so, the inevitable consequence is, that the Evangelical Alliance must fall, unless a solution be found to that problem, which would seem insoluble: how can satisfaction be given to both these gentlemen?

But one solution is possible,—namely, some *common action*, of such a kind as, on the one hand, will be really useful and may be strongly organised, and, on the other hand, will belong to an order of things where

secondary discrepancies of true Christians do not reach.

The common action which we are proposing to the Conference, seems to us to combine this twofold character. To interfere in favour of brethren persecuted for the faith, will be doing a work of indisputable usefulness, which will require the most prompt and best combined efforts; but, at the same time, a work in which all true Christians can concur, because such an interference is so natural and necessary a consequence of fraternal love, that it is nothing beyond that love made visible.

Referring once more to the case already cited,—towards a subscription in aid of one of those banished from Florence, what Christian would refuse to contribute according to his means, whether Episcopalian, Lutheran, or Calvinist—whether Churchman or Dissenter, Baptist or Pædobaptist, Presbyterian or Congregationalist? Is it not evident, that two names might be found united amongst the list of subscribers, which had never before appeared side by side, for any other common co-operation whatever?

In such a case, it is not enough simply to say, that common action would be possible; it would be most cordially assented to. A common action, such as this, has something in it so excellent, so indisputable, in these days, when almost everything is disputed, that it would confer much honour upon the Evangelical Alliance, in public opinion, for having adopted it.

Perhaps many, after having given the Alliance their names in support of so benevolent an object, would feel themselves induced to give them for the sake of the Alliance itself.

Indeed, the thought just developed was suggested to the Committee of Paris by a fact already accomplished,—the interposition of the English Evangelical Alliance in favour of Doctor Achilli; an interposition without which, according to all probability, he would still be in the prisons of Rome.

The idea, then, of thus applying the power of the Alliance did not originate with one individual or Committee, it was put in our way by the providence of God, which to follow simply in all things is the surest method to discern the way we should take.

For these reasons, we respectfully submit to the consideration of the Conference, in the name of the Committee of the Alliance of Paris, and with the consent of the Committee of London, the above-mentioned proposition,—“That the Evangelical Alliance should, as far as lies in its power, undertake the defence of any brother, throughout the whole world, who may be persecuted for the Saviour's cause.”

## ON THE EXTENT TO WHICH RELIGIOUS LIBERTY IS ENJOYED BY PROTESTANTS OR DENIED TO THEM IN FOREIGN COUNTRIES.

BY THE REV. ANDREW THOMSON, D.D., OF EDINBURGH.

The subject on which I have been requested to present this meeting with a few statements, is obviously one of such vast extent, that I must confine myself to a selection of cases; and this selection will, for the most part, be regulated by a regard to those instances of Protestant disability that are within the reach of British influence, or of British diplomacy, to relax or entirely to relieve.

I begin, then, with the condition of British Protestants in foreign countries, which will open up the way, by a natural progress, to the wider subject of Protestant restriction in those countries in which Popery is in the ascendant, and Governments regulate their policy according to the dictates of Rome. A variety of questions at once suggest themselves to an intelligent mind, the moment that such a subject as this is mooted:—What has been the line of policy usually adopted by our Government on the subject of religious liberty abroad? Especially, has it manfully and vigorously sought to secure for its own subjects,—whom a regard for health, or commercial enterprise, or scientific pursuit, or even curiosity, had drawn for a time into Papal countries,—unrestrained and open liberty of worship? What is the actual state of things in some of those countries in which British subjects most abound, and on which British influence can be brought the most directly and effectively to bear? And what are the demands that ought to be made, and the practical measures that ought to be adopted, in order to bring matters right wherever they are wrong; to secure a complete reciprocity of religious liberty, even that the British Protestant, wherever he is to be found, shall enjoy the same amount of toleration as the Spanish or Italian Papist has cheerfully yielded to him in Protestant Britain? I shall endeavour to give a brief reply to these queries.

In regard to the policy of our Government on the subject of religious liberty abroad, and especially for the protection of its own subjects in the rights of worship, its general complexion and spirit have, till very lately, been of a most unworthy description. There have been an indifference and an inaction on this great matter, which foreign Governments have not been slow to interpret according to their own wishes, and which, again and again, have had all the practically disastrous effects of the most active hostility.

Again and again, as successive statesmen have themselves boasted, they have had the “creating” of constitutions and the dictating of treaties, and they have let slip the golden opportunity of inserting clauses for the protection of conscience.

In the treaty which was formed some years since, at the conclusion of our war with China, when the Emperor was ready to consent to almost any conditions that would send our war-ships from his rivers, no conditions were ever named by those who acted for our Government at that important crisis; and we strangely owe it to the intercession of the King of the French for liberty of worship to the French Roman Catholics in China, that British Protestantism is there recognised and protected, the Emperor having of his own accord determined to concede liberty of worship to those Christians, who, as he expressed it, “did not worship crosses,” as well as to those who did. The same ill-judged pusillanimity was shown in re-modelling the constitution of Sicily, so lately as the year 1848. That revision and reconstruction took place under the eye of our Government, and they had for their guidance the old constitution of 1812, which was also framed under British sanction and influence, and contained an article expressly in favour of liberty of worship. Such an article, therefore, had not for the first time to be introduced, it had merely to be retained; and its retention would have been of incalculable moment, not only for the cause of religious freedom, and, through this, of religion in Sicily itself, but in Austria and Italy, and other countries open to Sicilian influence. But before the eyes of British statesmen, and if not with their active concurrence, at least without their remonstrance, this precious provision was allowed to drop, and conscience left unprotected by the constitution or by the law!

The manner in which our Governments have acted, when British subjects in Papal countries have, by their zeal and success, awakened the jealousy and interference of the ecclesiastical and civil authorities, has been equally unworthy of a great country, which boasts itself as standing in the vanguard of liberty, and which owes nearly all its greatness to its Protestantism. I can only refer, in this rapid survey, to two cases which painfully but truly illustrate the spirit that has long been dominant in our foreign diplomacy. In 1839, while Mr. Graydon,



an accredited agent of the British and Foreign Bible Society, was endeavouring to circulate copies of the Word of God in Spain, he was arrested, brought to trial, and judgment passed against him. It is but justice to add, that the judge and jury became so ashamed of their decision, that they obtained a new trial, and Mr. Graydon was acquitted. But, meanwhile, correspondence was busy between the two Governments. The Spanish Minister for Foreign Affairs wrote to our Minister, complaining of Mr. Graydon's intolerable conduct in circulating the Bible, and insisting that he should be warned, in common with all other British subjects, to abstain from such conduct in future, and from in any way disturbing or "intermeddling with" the religion of Spain. And how did our British Minister receive this communication? Was it by refusing to comply with a demand so preposterous as to prevent a British subject from circulating the Word of God? Was it by reminding Count Orfila and his fellow-ministers of the full liberty which Spanish Catholics and all others enjoyed in Britain? Was it by reminding him how contrary all restraints upon liberty of conscience were to justice, to reason, to religion itself, and to the spirit of the age; and that the sooner such laws were repealed or allowed to fall into desuetude the better? No. This was, indeed, the tone that would have best seemed a British Minister. But not one word of defence was uttered in behalf of the offending Mr. Graydon. All similar efforts were for the future interdicted by a letter to our ambassador at the Spanish court, in which he was instructed to prohibit all British subjects from interfering with the religion of Spain, and to assure them, that if they did so, all British protection would be withheld from them, and they would be left to the tender mercies of Spanish tribunals and inquisitions. In addition to the "Letter to Lord Palmerston" of my friend, Dr. James Thomson, I know of no production that gives so truthful yet humbling a view of the complexion and character of British policy, in reference to religious liberty abroad, as the well-written work of the Rev. W. H. Rule, entitled, "Memoir of a Mission to Gibraltar and Spain." The author speaks "what he knows, and testifies what he has seen."

The case of Dr. Kalley, in Madeira, is both more recent and better known. His proceedings were in harmony with the law of Portugal; for his instructions were given within "his own hired house" at Funchal.

But every one knows how the approaches to his house were watched, almost day and night, by bands of police, to prevent his intercourse with inquirers—how, when success crowned his efforts in hundreds of converts, his life was threatened, and he only escaped a violent death by fleeing from Madeira in the guise of a peasant—how memorials to the Government, and especially to the Foreign Minister, beseeching him to interfere by correspondence with the Government of Portugal, and protect a British subject from wrong, and even from probable destruction, were treated with cold indifference, though the lifting of a little finger would have been enough to make Portugal at least respect its own laws—and how Dr. Kalley remains, up to this moment, uncompensated for the loss of property he sustained, through the violence of mobs and otherwise, in Madeira. Writing from Lebanon, in the spring of the present year, Dr. Kalley adverts to this fact, and mentions that "he has found perfect protection and toleration, at last, under the Turkish Sultan."

The effect of this long-continued and most unworthy policy, on the part of successive British Governments, has been most disastrous to the cause of religious liberty. When Papal Governments saw that our Government treated the right of worship for its people in foreign countries with such utter indifference, and that up to a certain point at least they might restrain and persecute with impunity, it was not likely that they would greatly bestir themselves to relax the rigour and intolerance of their laws, and that they would deny themselves for that about which we ourselves showed neither anxiety nor earnestness. Indeed, the impression is very extensively circulated in continental countries,—and it must be acknowledged that in the circumstances it is by no means an unnatural one,—that since we are so very indifferent about the right of religious worship to our people in foreign countries, we must surely be indifferent about religion itself.\* The consequence is that in more than one of those countries, to which commerce and other causes are bearing multitudes of our people every year, Protestantism is branded with ignominy and compelled to skulk in secret, and little more than the last remnant of religious freedom remains.

#### SPAIN.

To begin with Spain. What was the state of things there, previously to the in-

\* Borrow's "Bible in Spain" abounds with proofs of this statement.

famous Concordat which it has concluded with Rome within the last few months? The British Protestants in Madrid were, indeed, permitted to assemble for Protestant worship; but then the meeting must be held, not in a place known to be a church, but in some private apartment. No sign or index must be hung out, so as to allure a single Spaniard to the spot; and, as if to close up every chink and crevice from the least ray of evangelical light that might perchance reach some native mind, the worship is forbidden to be conducted in the Spanish language. All attempts at conversation, in the way of tract distribution or controversial discussion, would expose to instant imprisonment, if not to yet more stringent penalties. The gloomy intolerance of Spain pursues the British Protestant, should he die on the Spanish soil, even to his grave: In the churchyards and cemeteries of Madrid, interment is only permitted on condition that it is accompanied with those idolatrous and superstitious Romish rites to which no conscientious Protestant can submit: the consequence of which has been, that in the moment when the heart is most susceptible and tender, British Christians have been constrained at a heavy expense to bury their dead in private gardens or in open fields, with the agonising suspicion, which subsequent events have proved to be only too well-founded, that the grave was not secure from violation or ignominy.

An esteemed member of this Alliance, to whom I am indebted for many of the facts detailed in this paper, has undergone all the suffering I have here detailed.\* While resident in Madrid, he was bereaved of his beloved wife, and sternly refused the privilege of sepulture in any of the Spanish burying-grounds, except on conditions to which his well-informed and sensitive conscience refused to submit. At great expense and trouble, and with a measure of delay that was itself a bitter element in his affliction, he at length obtained a place in which he might "bury his dead" in a common field. To secure the sacred spot, if possible, against violation, he had it surrounded with rails, and left Madrid with some hope that his feelings would undergo no more laceration; but he had not long returned to this country, when he learned that Spanish superstition or avarice, or, what is more probable, both combined, had invaded the little enclosure, and converted it into a stall for mules. In another instance, a British Protestant having lost a child by death, and obtained, with equal difficulty, the right of interment, thought of inscrib-

ing on his child's tomb a little epitaph, expressive of his hopes for its eternal happiness. On its being submitted to the authorities, however, the inscription was prohibited, and he was not even allowed to commute the matter by inscribing on the tomb a simple text from the Word of God. Was it too much for a Protestant to express any hopes regarding an infant that had died out of the Papal communion? or does Popery tremble at the Word of God, even when written on an infant's grave? The new Concordat which Spain has just completed with Rome, is likely to operate with yet greater rigour. It is, perhaps, not generally known, that there are many hundreds of Englishmen employed in Spain, in mines, factories, and other public works, yet this document declares the Roman Catholic religion to be the only one tolerated in Spain, and with a fanaticism of intolerance truly mediæval, promises the aid of the civil power to put down all heresy, and to punish all suspected of a faith divergent from that of Rome.

#### PORTUGAL.

Portugal exhibits some shades of improvement upon Spain; but even in that country, though it is far more open to British influence than Spain, religious liberty does little more than breathe. The constitution of Portugal, it is true, while declaring the Roman Catholic religion to be the religion of the kingdom, permits the exercise of all other religions to foreigners, as their domestic or particular worship, in houses destined for the purpose—with this provision, that these houses must not have any external form similar to a temple. But then we must remember, if we would be kept from forming much too sanguine an estimate on this matter, that even comparatively good laws may be administered in a spirit unfriendly to liberty, and that the body which is possessed by the unclean spirit of Jesuitism is no longer its own master, but is subject to the control of the demon that possesses it. This, to a very great extent, represents the present state of Portugal. For while Dr. Gomez, partly under the shelter of that article of the constitution which we have quoted, and still more through British influence that has been exerted in his favour, continues to preach the doctrines of the Reformation, and has always gathered around him many followers, yet our gratification on this account is greatly qualified by two circumstances:—1st. That no Portuguese can become a member of a Protestant church, however strongly

\* See *Evangelical Christendom*, vol. ii., p. 117.

he may adhere to Protestant principles; nor can his child receive baptism from a Protestant pastor; nor is the British Protestant pastor permitted to celebrate marriage between Portuguese. 2nd. That Jesuitism, unable in the meantime to make the authorities the instruments of its evil designs, is taking a hint from the ancient Pharisees and seeking to excite the mob; that conspiracies have already been formed for the assassination of Dr. Gomez; and that accounts of the case of Dr. Kalley, written with a strong Jesuitical colouring, are industriously circulated, with the evident design of exciting the populace at Lisbon to similar acts of violence as in Madeira.

#### ITALY.

We have only time now, in this hurried survey, to refer to Italy. Piedmont appears to be the only territory in which religious liberty has derived advantage from the recent revolutions. When the dove of freedom was sent forth from the ark, after the billows had begun to subside, this was the only spot on which she could find a place for the sole of her foot. In all the other States there has been reaction and restriction, rather than extended privilege. And the conclusion seems unavoidable, from all that is now going on in Italy, that the Pope and the various powers that divide among themselves the sovereignty of Italy, are banded together in a dark and desperate conspiracy against the Bible and the rights of conscience. In Genoa, within the last few months, we have seen the little place of worship for foreign Protestants watched by police, in order to prevent the entrance of a single Italian; and the place on the point of being rased to the ground, on the false report that some Italians had been present at the Protestant worship. At Florence—not to speak of the exile of its own noble Guicciardini for the crime of reading and loving the Bible—the Word of God can only be circulated by stealth, and under the constant terror of the Bargello. And in Rome itself, and in the Roman States, I need scarcely say the Scriptures rank among the list of prohibited books; and British Protestantism is allowed the accommodation of a granary, scarcely within the walls, and overlooking the multiplied pollutions of a slaughter-house. But let a British minister of the Gospel attempt to proclaim that Gospel, in Rome, to Italians in their own tongue; let there be a condemnation of the errors and corruptions everywhere around him, though in the most measured words; let the tract or religious book, eschewing all controversy, and confining itself to a

simple statement of the simplest elements of revealed truth, be put in circulation; and arrest and the dungeon would be the speedy penalty. And all this at the moment when the Pope is claiming, for his spiritual subjects in England, not only liberty but privilege; when his votaries here are talking of the inalienable rights of conscience; when he is seeking to erect a cathedral in the centre of London that shall eclipse St. Paul's, and is moving all Papal Europe by the impious bribe of indulgence to supply the means, so that every stone in this building, as was once said of another ecclesiastical structure, shall represent a sin. Is this to be tamely endured? Is there to be no demand of reciprocity? Is conscience to have no rights at Rome? Or, if we should hold our peace and remain inactive in such circumstances, would not even the stones of London cry out?

All the general statements I have now made are more than borne out by the experience of an English clergyman—so lately as April of the present year—the Hon. and Rev. Samuel Waldegrave. In a valuable pamphlet, entitled “The Bible in Italy, in 1851,” he thus relates what happened to himself on the borders of the Pontifical States: “At the various Custom-houses of Italy, books and arms are the principal, I may say the only things, about which the searchers evince any zeal. I had with me, while travelling, only two books of at all a controversial character—controversial, I mean, in the opinion of Rome—one was Jewell's ‘Apology for the English Church,’ in Latin, the other was a small pocket copy of Diodati's Italian Bible. It was purchased by my wife, twelve years ago, and, besides bearing her maiden name and the date 1839 on the title-page, it exhibited in its binding manifest proofs that it had been long and frequently used. It so happened, that in returning from Naples to Rome, this Bible was put into one of our portmanteaus. On arriving at Terracina, the frontier town of the Pontifical States, that portmanteau was opened at the Custom-house. The Italian Bible was soon discovered. Immediately it was seen the searcher exclaimed, with a look of the utmost horror, ‘Una Bibbia!’ A second person added, ‘Una Bibbia Italiana;’ while a third exclaimed, ‘E Diodati!’ I was absent at the moment. On returning, I pointed out that it was only for personal use. I assured them that it would not be given away; but in vain. The principal Custom-house officer, taking it up, opened it, and, turning to the back of the title-page, exclaimed, ‘E veine dalla propaganda.’ It bore the impress of the Bible

Society, and the Bible Society he meant, when he spoke of the propaganda. The Bible was taken away. I thought that we might ourselves proceed. No such thing. For three hours and a half was I detained under arrest at Terracina, and it was only by going twice to the governor's house, and almost forcing myself into the governor's sick room, that I succeeded at last in procuring permission to go forwards. Before, however, I did proceed, my English Book of Common Prayer, with a small English treatise on a part of the Apocalypse (containing no reference to Popery), were taken from me. The Custom-house officers did not know English, but they said that the books might contain much evil. All this was done on the authority of a letter received that morning from Rome, commanding that all clandestine books should be seized, and the bearers detained. Upon my representing this to the legate of the district, he expressed his regret at what had happened; the Minister of Finance at Rome did the same; both said that a mistake had been committed. *But can the Government, under which such a mistake can happen, be said to permit their people the free use of the Bible?* I must add, that in spite of repeated promises to the contrary, neither the Bible nor either of the other books was returned to me. On my representing the case to the late Mr. Sheil, the British Minister at Florence, he (while professing his willingness to take up the matter) told me, that after a year's correspondence he would probably be able to recover my books, but certainly would obtain no apology from the Government of Rome; for, as he remarked, the Custom-house officers had the law on their side, and my case was only another proof how true the proverb, *Summum jus, summa injuria.*"

#### SUGGESTIONS.

We are very far indeed from having exhausted the stock of painful facts, illustrative of the degradation and injury to which British Protestants are exposed in all the great Papal countries, and Protestantism itself through them. I say injury, as well as degradation, and the results of this infamous policy amply bear me out; for it is a fact, that natives of Britain, sojourning in foreign places, and excluded from regular attendance on Protestant ordinances, have, in too many instances, at length abandoned all religious profession, and, giving themselves to immorality and practical infidelity,

done incalculable damage to Protestantism by their conduct. The mere denial of the rites of sepulture has tempted some British residents in Spain to give outward conformity to Rome, and to ask Romish priests to baptise their dying children, in order to save them, when dead, from maimed funeral rites.\* The question, then, is, What is to be done to overturn this state of things, and to bring matters into a state worthy ourselves and worthy of Protestantism? I shall endeavour to throw out a few suggestions.

1. There is one thing that we must not do, and I notice it all the more, because the suggestion has actually been made in one influential journal—we must not threaten to restrict the liberty of Romanists in this country, unless the restrictions upon Protestantism in Papal countries be removed. This must never even be entertained as a proposition; we cannot thus fight Popery with her own weapons. We shall not lie because Jesuitism lies; and as little shall we persecute because Popery persecutes. Liberty of conscience is, with us, a matter of principle, not of expediency or policy; we must, therefore, yield it to others, even when those others wrest it, wherever they can, from us; but, then, because we thus ungrudgingly, and on principle, yield it to others, we have the more confidence in asking it for our fellow-countrymen everywhere, and for all the world.

2. This leads me to add, that Protestant churches, in order to have their consistency and their moral influence in this movement complete, must be free from the charge of intolerance, even in its mildest forms. This is, with scarcely the semblance of an exception, the case in the two great Protestant nations, Great Britain and America, (and it is a significant fact, that in the two great countries in which a living Protestantism prevails, there is unlimited toleration; while in those countries in which Popery is dominant, the very embers of liberty are threatened with extinction). But recent occurrences prove that it is not the case in Sweden, and persecution is not the less criminal, but all the more so, when, as in that country, a Protestant church is the persecutor. It is most desirable, that by means of remonstrance or otherwise, this church should be induced to borrow no more weapons from the arsenal of Rome, and be reminded that in doing so it is belying the very first principle of Protestantism, which consists in the right of private judgment.† British and American Protes-

\* See a startling pamphlet, entitled, "The English in Spain."

† A vigorous remonstrance was unanimously voted at the next session of the Alliance.

tants, however, are not chargeable with this criminal inconsistency, and the question is, what is to be done by them?

3. Now I think we can demand nothing less for our Protestant fellow-subjects resident in countries with which we are on terms of amity or treaty, than full and unrestricted liberty; or, to express it in the language of a recent article in the *Edinburgh Review*, "Whatever the church of Rome is entitled to expect from Protestant Governments, Protestant Governments must be entitled to expect from the church of Rome." We give it to the subjects of all other Governments, and we must have it for our own subjects in return. We mean by this, liberty of assembling for worship in a place known to be set apart to Protestant service—liberty of preaching in the native tongue of the country, and of preaching to the natives of that country, if they will come—liberty to circulate the Word of God, and religious tracts, without subjecting the individual to arrest and punishment, as was the case not long since with Captain Pakenham, and the deputation to the Jews. All this may not be granted at the first, but all this must be demanded from the first, because less than this would be inconsistent at once with those rights to which even Romanists in this country have been taught to appeal, and inconsistent with what it becomes the dignity of Britons and of British Governments to accept. When Englishmen and English cabinets come to feel, as it becomes them, on this matter, they will feel that the honour of our country is bound up with safety to the person, and protection to the conscience, of every British subject, in whatever land he may sojourn; that the foreign power which violates the liberty of one Briton, tramples on the honour of all; and even as Paul found his privileges as a Roman citizen saving him from bonds, so every British citizen should feel, that to be able to say, in any quarter of the world, "I am a Briton," shall be a shield of defence around his person and his worship.

4. The state of things at this moment is highly favourable to such efforts and movements. The disabilities of British Protestants are awakening the interest of our Parliament, as was shown in some of the last debates; they are kindling the honest indignation of statesmen and British Ministers, as was shown in some of the latest speeches and letters of Lord Palmerston, and in some of the last words, at Florence, of Richard Lalor Sheil; our highest literary organs, such as the *Edinburgh Review*, apart altogether from the religious aspect of the

question, are taking up the subject, and with much talent and earnestness turning the public mind to the matter; and the reception which within the last twelve months has been given to memorials and deputations, by the present gifted Minister for Foreign Affairs, gives token of a most gratifying progress on this subject, and shows us that whatever may have been the state of his convictions in former days, his heart has at length been brought to beat soundly, and his mouth to speak in terms worthy of a British Minister. His words on a kindred subject must not be soon forgotten: "He wished to realise the time when, as the Roman, in the days of old, held himself free from indignity when he could say, '*Civis Romanus sum*,' so also a British subject, in whatever land he might be, should feel confident that the watchful eye and the strong arm of England would protect him against injustice and wrong." We would, then, respectfully suggest, that British and American Christians combine their energies, and act on their respective Governments, with the view of securing full liberty of worship for the Englishman and the American, wherever he may plant his foot. We would suggest that members of Parliament be requested by their constituents to express their judgment on this subject, and that it receive a prominence worthy of its immense importance, in all that is preliminary and preparatory to the polling-booth. We would suggest, that such Societies as the Protestant Alliance in England, and the Scottish Reformation Society in Scotland, keep their eye turned to this matter, be ready to take up every well-authenticated case of oppression, to expose it and obtain relief; and that by all the appliances of the newspaper, the magazine, the review, the platform, and even the pulpit, public opinion be enlarged, quickened, and intensified on a subject that appeals to all that is generous in our sympathies, just in our principles, holy in our affections, and hopeful in our aspirations for the future interests of Christendom and of the world.

Our strong conviction is, that we shall best promote the cause of general religious liberty by taking measures in behalf of our own fellow-countrymen, and that native Protestants will benefit in proportion as the liberties and rights of foreign Protestants are recognised. The near sight of liberty by a people is a dangerous thing for intolerance. The little leaven will leaven the whole lump. At the same time, we are far from thinking that we may not do much directly on behalf of the native Protestants of Papal countries. The case of Dr. Achilli

shows us what prudence, promptitude, and untiring energy are able to accomplish; and even the noble Guicciardini was not the worse for the kind words spoken in his favour by our Minister at Florence. The facts that have been elicited by the conversations that have taken place on this subject during the last few days, surely call upon us to leave no legitimate measures untried that may save the very embers of religious liberty from extinction. One brother made the announcement, that within the last few weeks nine brethren, who had met without the gates of Florence for the reading of the Scriptures and prayer, had been arrested and cast into prison. Not long before, a Waldensian pastor, who had been invited to preside over a Christian assembly in the same city, was, in violation of a solemn treaty, seized, bound to a common beggar, and led ignominiously from prison to prison, to the frontier of Tuscany. Another witness testifies, that wherever the power of the Roman church is dominant in Italy, the reading of the Scriptures is a crime punished by imprisonment—that in many places the mere possession of the Scriptures is held as sufficient proof of crime—that men are compelled by physical force to join in ceremonies of which they disapprove—that students at the Universities, who refuse, for example, to attend on the celebration of the mass, are excluded from all hope of worldly advancement—that inquisition is made for the Bible as if it contained the seeds of the plague; or were the poison, and not the principle of life. The man who can calmly regard such facts, and have no indignant wish to break the bonds of such a scheme of tyranny, is not a Protestant, and is scarcely entitled, in the present age, even to the designation of a man.

## FRANCE.

Though we have intentionally and necessarily restricted ourselves almost entirely to the liberty of British Protestants in foreign countries, yet there is one country to which, both on account of its own greatness and the relative influence which it always, sooner or later, exerts upon other nations of the Continent, we should for a moment refer—we mean France—and the religious liberty possessed by its native Protestant churches. That country appears to me to exemplify an observation made in an earlier part of his paper, on the difference between comparatively good laws and the spirit in which they are administered. The law of France at the present moment, while declaring the Roman Catholic religion to be that of the State, extends protection, and even endow-

ment, wherever there is a willingness to receive it, to Protestant churches. This would seem to afford a shield ample enough for the protection of Protestant worship and efforts at evangelisation; but it has not been so. In provincial districts, colporteurs are often impeded in their efforts, their circulation of religious books confounded with attempts to circulate socialism, and, as has just happened in the case of M. Roussel's tracts, controversial tracts, directed against the errors or the evils of Popery, expose the booksellers that have the courage to offer them for sale, to what would soon, if repeated, prove ruinous fines. This is not liberty; and with 40,000 priests well organised and needed for their influence by the Government, that liberty is more likely than otherwise to become increasingly precarious. Perhaps France, however, is the country on which, above all others on the Continent, the public opinion of Great Britain is destined to act with mightiest influence; and there should be a wise and prudent use of this, in such forms as shall prove how much the Protestants of Britain identify themselves with the Protestants of France; while it has been suggested that occasional pecuniary aid in resisting irritating prosecutions would at once cheer the hearts and strengthen the hands of those brethren whom the schemes of the priesthood may drag into court.

Nor are even the most stupid and despotic Governments, whatever they may feign to the contrary, insensible to the public opinion of America and England. It is truly said, that when a man of influence speaks in our Houses of Parliament, he has for his audience, the next morning, the whole British nation. This is true; but it may be added, that when he refers to foreign matters, he has for his audience, in less than a week, a large portion of Europe. And all the intercourse that is now going on at so astonishing and unprecedented a degree between us and the various nations of the Continent, is bringing mind into closer contact with mind, and making the influence of whatever is true and just in the opinions and institutions of any country all the greater. The electric wires are now being laid that are to bear thought on invisible wings into nooks and corners where, till now, it had never penetrated. Let the case of Guicciardini prove to us how eager Popery is for victims; but let her relaxed grasp of her victim also teach us that she is afraid in these times always to fulfil the purposes of her heart, and, while willing as ever to wound, is afraid to strike. The extension of religion, and of all those inestimable blessings which

religion bears with it, stands closely connected with the extension of liberty. For "How shall they believe in Him of whom they have not heard, and how shall they hear without a preacher?" and how shall they preach if they are expelled from the land, or never allowed to plant their foot upon its shores? We cannot help thinking that one of the great practical ends for which, in the providence of God, the Evangelical Alliance has been called into being, has been to stand upon her lofty watch-tower, with vigilant eye and loving heart, mark the sufferings and the struggles of churches throughout the world, and give timely notice, wise counsel, and well-directed impulse to the stronger Protestant communities here and in America, that they may aid the struggles, and soothe the sufferings, and foster into strength the weakness of those who are scattered as little flocks among so many of the Papal kingdoms. Scarcely could there be a more glorious destiny for any institution: The know-

ledge that there was such a Society, rallying around it no inconsiderable portion of the educated and sanctified mind of America and England, would help at once to sustain our suffering brethren, and to appal their adversaries. There seems to us a preparation, on the part of this Alliance, more and more to assume this position. And I trust that our Alliance is equal to her mission, and that there never will come a time when, looking upon desolated and scattered Protestant churches that have been made to suffer through our supineness, we shall have cause to mourn, conscience-stricken, like Joseph's brethren—"We are verily guilty concerning our brother, in that we beheld the anguish of his soul and did not regard him,"—but to the extremities of Europe, and to the ends of the earth, wherever there is a suffering church, our voice of sympathy shall be heard, our soothing hand felt, as that of a good Samaritan, and those words verified—"If one member suffer, all the members suffer with it."

## European Intelligence.

### SWEDEN.

My dear Sir,—Although the Swedish Diet has closed, after a session of about eighteen months, without any attempt to modify the intolerant laws which have been applied in the case of Brother Nilsson and others, yet many movements are going forward in the land, all tending to greater religious liberty. For the present, the effort to organise an "Inner Mission," has failed, the King refusing to sanction an institution, the very existence of which implied a reproach upon the church and clergy, as not fulfilling their appointed functions; but without the formality of a public association, many of my pious friends there are going to and fro in the land, and, by God's blessing, promoting spiritual religion to an extent previously unknown in the history of the country. One, especially, proceeds in a singular, yet most efficient manner. I may call him

#### AN EVANGELISING TROUBADOUR.

He is a young man who has received a liberal education, has naturally a superior talent for music, and with a magnificent voice, extensive knowledge of the science, and great proficiency in guitar accompaniment, he sallies forth with his instrument, soon gathers around him a crowd of the music-loving Swedes, and after singing a few spiritual songs, in a manner which subdues and melts his audience, he lays aside his guitar, takes out his Bible, and proclaims salvation through faith in the Crucified. Great numbers have been awakened to concern for their eternal interests by this means; and though many adversaries have arisen, and numerous official complaints have been made to the authorities of the disturbance occasioned by this evangelising trouba-

dour, he is as yet in freedom; and had he sufficient means to enable him to devote his whole time to this work, great and good results would follow, all over the country. My appeal to Dr. Baird, on behalf of this home missionary, has procured help from New York, and possibly some in England might feel disposed to aid him in his work and labour of love.

#### CLERICAL CONFERENCES.

Very lately a new movement has commenced in Sweden, which, if extensively carried out, must have important results. The clergy of a given district have met together freely to discuss ecclesiastical questions; and from the report of one of these meetings, now before me, I am led to expect much good from their being held. I give you a literal translation of an article in the *Pietist* for September, published at Stockholm, on this subject.

"Two clerical conferences have taken place this summer, one in the beginning of July, for Sweden North, held in Gefle; the other, at the end of the same month, for Sweden South, held in Helsingborg. Every manifestation which gives evidence of the awakening of a warmer Christian spirit within the church, is unquestionably an occasion for joy. The newly commenced gatherings of clergymen, and also of laymen, for the purpose of considering various ecclesiastical questions, belong undoubtedly to such cheering manifestations. If the questions discussed at such meetings have increasingly reference to the awakening of a healthier life in the church, they will certainly bear more and more fruit. We have not at present full infor-

nation regarding the meeting in Gefle, but the following account of that at Helsingborg may be given.

"About thirty clergymen and a large number of laymen assembled, on the 22nd July, in the Public Hall. The meeting was opened by prayer, offered by the rural dean, who was President.

"Rector Ahnfelt read a paper on the subject of the relation in which the clergy stood to politics; after which, Rector Hammar declared, that the chief object of their meeting was to create a deeper interest, among both clergy and laity, on behalf of religious subjects, and proposed for discussion the following thesis:—

"No persecuting church can be a Christian church; for in the same degree as it is persecuting, it ceases to be Christian." After a long and earnest discussion, in which laymen as well as clergymen took part, the proposition was adopted, modified thus:—

"Every church which persecutes for difference of opinion, is in this respect not a Christian church."

"During the above discussion, one incumbent threw out a remark as to the necessity of restrictive laws in regard to the rapidly-spreading Pietism. This remark produced a most unpleasant sensation. In consideration of the importance of the subject, the discussion on Pietism was reserved for the afternoon, and the question of the 'Inner Mission' taken up instead.

"All seemed to acknowledge the necessity of some spiritual operations beyond the merely clerical, and considered that if the clergyman is to fulfil the obligations of his office, he must have assistants (deacons) from among the members of the church; the only difficulty was, as to the manner in which this assistance should be called into operation.

"The meeting in the afternoon was larger than in the morning, and the discussions were continued.

"Rector Hammar proposed, as the subject for consideration, this question:—'What is it which in our days is called Pietism;† how ought it to be regarded, and how treated by the pastor?'

"Rector Gustassen considered Pietism to be nothing else than true Christianity; but as those who are without, cannot understand spiritual things, they number as Pietists not only true Christians, but also all hypocrites, and such as are on the way to become Christians, who during their period of progress may fall into many errors; the consequence, in most cases, of

a want of loving and faithful treatment. These are by the worldly all cast into the same lumber-chest, and entitled Pietists.

"A layman remarked, that many a one who had bitterly condemned Pietism, had been constrained to make exceptions on behalf of those Pietists with whom he had become more intimately acquainted. The discussion continued long, without anything really serious being advanced against Pietism, and ultimately all agreed in the following conclusions:—

"1. All are in our days called Pietists who, in respect of religion, manifest greater seriousness than the majority around.

"2. Among those called Pietists are to be found true and serious Christians, also new beginners in religion, who have many infirmities and faults; and finally, false brethren, who have the form of godliness, but deny its power; and that from a commingling of these diverse classes arises, in a great measure, the general prejudice against Pietists.

"3. That, consequently, Pietism ought by every thoughtful person to be treated with all love and forbearance.

"In the forenoon, a question was started as to the propriety of holding annual clerical conferences on ecclesiastical subjects; and when a member observed, that as laymen also were invited, it would be well to adopt some general name for their gatherings, it was decided that these conferences should be called 'Church meetings,' and that one should be held next year in Helsingborg, in July, the programme of which should be arranged and published some time previously to that fixed for holding the meeting. For this purpose, a committee was elected; after which, the meeting closed with praise and prayer."

"Such church meetings," says the editor of the *Pietist*, "are, without doubt, good signs of the times; and may also become the means of much benefit. Prejudices may be removed, unconverted clergymen learn what they need, and be brought to Christ, zeal be formed in the converted, &c. &c. Let us pray for the church! We live in an important time, a time of commotion and strife in the spiritual world. Luther says: 'Let us pray—in the church, with the church, for the church! Three things sustain the church—faithfully teach, diligently pray, suffer with submission.'"

I am, &c.

GEORGE SCOTT.

#### ACKNOWLEDGMENTS OF THE REV. F. O. NILSSON.

To Rev. Dr. Steane.

Honoured and Reverend Sir,—I cannot leave England without taking a sort of farewell, though in my own humble manner, of the Evangelical Alliance, which has shown such great Christian sympathy towards me. If, Sir, you think it proper, please to let these lines find a

place in the columns of *Evangelical Christendom*. But when I desire, with all my heart, to show my gratitude to the Alliance, its highly-honoured president and members, I feel that I owe a special debt of gratitude to yourself, its honoured secretary. Permit me to say, Sir, that

\* We have learned with great satisfaction, from one of our foreign correspondents, that a journal is about to be commenced in Sweden, under the editorship of the Rev. Dr. Bergman, expressly to advocate the principles of religious liberty. — Eds.

† The Swedish word is *Läsariet*, literally, *reading*; but Pietism conveys to an English Christian, acquainted with Germany, the exact idea, which is the same as is understood here by Methodism, using that word without reference to any organised denomination.



you have, through your real Christian behaviour towards me, gained a place in my affections which I cannot describe.

It is the prayer of my heart, that the Evangelical Alliance may prosper in regard to the ends it has in view. O, may the time soon come when all the people of God shall be one fold, under one Shepherd, the Lord Jesus Christ; a spiritual temple, built on the foundation of the apostles and prophets, where Christ is the chief and only corner stone. This will undoubtedly take place. The time will come when all the people of God will submit to be taught of God; that is, as I understand it, they will abandon the rules and creeds of men, and agree to be governed only by the Bible—the rule of Christ. Then, and not till then, will Christians actually be one. May we all receive grace, each one in his sphere of action, to hasten this happy time. I should, indeed, be very happy if you would be pleased to put into your journal my acknowledgment of gratitude to British Christians in general, for the very Christian reception I have met with, not only among Baptists, but also among other denominations.

I should like, at the same time, if you think proper, that the British public, through your periodical, should be made acquainted with the humane and friendly treatment which I met with in Sweden, from my judges and the several authorities, who, though they were obliged to act according to the plain letter of the law, did so not only with reluctance but with feelings of regret and sympathy towards me. I trust I shall ever pray for my enemies; how much more will I remember to pray for those who appeared to be my friends, even whilst condemning me. I trust that the sympathy of British Christians towards Sweden will increase, and that prayers for that country will be offered up to God by all Christians, that liberty to worship God according to every man's conscience may soon be given to Sweden.

I beg your pardon for being obliged to write in such a hasty manner, as my English, besides, is none of the best. I shall, lastly, desire to be remembered by you at the throne of grace.

Yours, in Christ Jesus,

F. O. NILSSON.

## HUNGARY.

### PROTESTANT MINISTERS' WIDOWS' FUND.

We have received a remittance from British India of £11 6s. 1d. for the widows of the Protestant ministers in Hungary, transmitted to us by the Rev. J. S. SCOTT, secretary to the Agra Branch of the Evangelical Alliance, and we cannot refrain giving an extract from his letter, since it is so honourable to the piety and charity of our friends in that remote part of the world, and at the same time affords so striking an illustration of the usefulness of our journal. Mr. SCOTT writes as follows:—

The collection of this money owes its origin to an article in *Evangelical Christendom*, at page 20 of the January number for 1851, and is one of the many instances in which that periodical has done good in this country, by diffusing intelligence among us of the state of our brethren in other parts of the world, and directing our sympathy towards those of them who are in distress. The following is an extract from the letter which accompanied the money [£8 16s.] sent from Jubbelpore:—"I have much pleasure in enclosing a draft on Calcutta for ninety-two rupees, collected by me for the poor "Hungarian Widows' Fund," particularised at page 20 of *Evangelical Christendom* for January, 1851. Please forward the money when convenient, and may God bless and prosper the cause of the poor widows, who, I doubt not, have a far better

provision than banks, and bonds, and bills can give them; but still, our heavenly Father works by means, and here are some means, and may His blessing attend them. I shall try to get some more money for them, and remit to you when collected."

May I beg that you will take measures for forwarding this money to Hungary, and will you tell the managers of the fund that the prospects of their widows have excited the sympathy and prayers of Christians in a heathen land so far off as India; and that our prayer is, that the money we send may not only do some little good by assisting in advancing their plans, but that it may also afford to them an additional proof that all God's people are bound together by a cord which reaches round the world.

## Home and Miscellaneous Intelligence.

### EVANGELICAL ALLIANCE—BRITISH ORGANISATION.

#### FIFTH ANNUAL CONFERENCE.

The Fifth Annual Conference of the British Organisation, pursuant to arrangements for taking advantage of the Great Exhibition to secure the presence and co-operation of Christians of various countries, was opened in Freemasons' Hall, London, on Wednesday morning, August 20th, 1851, at ten o'clock, and continued its sittings till the afternoon of Wednesday, 23rd.

The Conference was attended by upwards of 2000 persons, of whom between two and three hundred were from the Continent of Europe, the United States, and other distant parts of the world—the remainder coming from Great Britain and Ireland.

The proceedings of each day were commenced with devotional exercises, presided over by Rev. Dr. Buchanan, of Glasgow, who delivered

the "Annual Address," and by Rev. J. A. James, Rev. Geo. Scott, Rev. Dr. Drew, Rev. Dr. Cox, Rev. Dr. Wardlaw, Rev. Dr. Robson, Rev. T. R. Brooke, Rev. Dr. McCrie, Rev. J. Johnstone, Rev. P. La Trobe, Rev. R. H. Herschell, and Rev. James Cohen, who severally addressed the Conference.

Addresses were also delivered in connexion with the devotional exercises by Rev. E. H. Bickersteth, who read and enforced the "Practical Resolutions," Hon. and Rev. B. W. Noel, Rev. W. Thomson, Rev. Dr. Winslow, Rev. J. Stoughton, Rev. Joseph Hay, Rev. M. Fisch, Rev. Dr. Hamilton, Rev. C. J. Glyn, Rev. W. L. Thornton, and Rev. Dr. Innes. A parting address was delivered by Rev. James Stratten.

The following brethren offered prayer:—Rev. Dr. Steane, Rev. Dr. Urwick, Rev. T. R. Brooke, Rev. J. Johnstone, Rev. Dr. Bates, Rev. H. W. Plumptre, Rev. David Pitcairn, Rev. T. R. Birks, Rev. Dr. Brown, of Aghadowey—making special reference, as requested, to the cases of Rev. F. Monod, Rev. C. G. Young, and Rev. D. M'Affee, unexpectedly prevented from attending the Conference by personal affliction or severe bereavement—Rev. W. Anderson, Rev. Charles Jackson, Rev. J. Milne, Rev. A. Gordon, Rev. J. France, Rev. Dr. Burder, Rev. W. Arthur, Rev. C. N. Wightman, Rev. J. Gailey, Rev. J. M'Roberts, Rev. M. Barde, Rev. S. A. Walker, Rev. Isaac Nelson, Rev. J. Alexander, Rev. J. R. M'Kenzie, Rev. W. Ford, Rev. Professor Baup, Rev. P. McOwan, Rev. J. Reading, Rev. J. W. Borland, Rev. R. Redpath, Rev. N. Shepherd, Rev. R. Newstead, Rev. M. Bost, Rev. J. Currie, Rev. H. Sneyd, Rev. J. Fisher, Rev. Dr. Clunie, Rev. J. Cairns, Rev. Dr. Innes, Rev. T. Stratten, Rev. P. Sibree, Rev. W. Lothian, Hon. and Rev. B. W. Noel, Rev. J. C. Brown, Rev. A. S. Thelwall, Rev. T. Corne, Rev. J. D. Miller, Rev. C. Scholes, Rev. E. Morley, Rev. J. W. Langdale, Rev. J. Hands, Rev. W. Shirley—referring especially, in compliance with the request of the Earl of Gainsborough, to the secession of Lord Camden to the Romish church—Rev. J. C. Leppington, Rev. R. H. Herschell, Rev. A. Edersheim, Rev. J. Cohen, Rev. A. Herschell, Rev. A. Monod, Rev. F. C. Ewald, Rev. J. H. Hinton, and Rev. Dr. A. Thomson.

#### OFFICERS AND COMMITTEES.

The following officers and committees were appointed for conducting the business of the Conference, viz.,

i. Sir Culling E. Eardley, Bart. was requested to preside over the deliberations of the Conference; and during the seasons of his unavoidable absence, the chair was occupied successively by J. M. Strachan, Esq.; John Henderson, Esq.; John Cropper, Esq.; H. J. Robertson, Esq.; R. Paul, Esq.; Thos. Farmer, Esq.; Robert Kettle, Esq.; W. B. Gurney, Esq.; A. I. Ellis, Esq.; T. H. Graham, Esq.; R. A. [Fie, Esq.; H. Wright, Esq.; Thos. Ward, Esq.; Capt. Trotter; G. J. Morris, Esq.; W. Hankey, Esq.; Dr. Cappadose, and Isaac Da Costa, Esq.

ii. Secretaries to the Conference—Rev. Dr. Steane, Rev. Dr. Bates, Rev. T. R. Birks, Rev. J. P. Dobson.

iii. An Admission and Hospitality Committee, to furnish with tickets all persons entitled to attend the Conference, and to superintend all arrangements connected with their comfortable accommodation; also, during the period of the Conference, to admit to membership.—G. J. Morris, Esq., and John Finch, Esq., Secretaries.

iv. A Committee for public meetings, to prepare the topics, and appoint the chairmen and speakers at the public meetings, and to make arrangements for the visitation of the provinces by foreign and other brethren, immediately after the Conference, for the purpose of promoting the interests of the Alliance, and such other objects as might be agreed upon. Rev. J. Jordan, and Rev. Dr. Cox, Secretaries.

v. A Committee to provide for the supply of such pulpits as might be placed at their disposal on the two Lord's days included in the period of the Conference, from amongst the ministers, British and Foreign, attending the Conference.—Rev. Dr. Hamilton, and Wilbraham Taylor, Esq., Secretaries.

vi. A Finance Committee, to receive subscriptions and to authorise payments.—A. G. Ellis, Esq., Secretary.

vii. A Literary Committee, consisting of Rev. Dr. Wardlaw, Professor Martin, Professor Pilet, Professor Baup, Rev. T. R. Birks, Dr. Cappadose, Rev. C. M. Birrell, Rev. Mr. Kuntze, Rev. E. Panchaud, Rev. A. Edersheim, and Rev. Dr. Steane, to confer with the writers of the several papers about to be read to the Conference, and render them any assistance they might require in reference to the translation of their documents, and their preparation of them for the press.—Rev. T. R. Birks, and Rev. A. Edersheim, Secretaries.

#### NOTICES OF MOTIONS.

*Resolved*, That members of the Conference be requested to give notice to the Council, as far as possible, of all motions intended to be introduced by them, that the order may be conveniently arranged in which they shall be submitted to the Conference.

#### ANNUAL REPORT.

The Report of the British Organisation having been read by the official secretary, and a statement of accounts presented by Thomas Farmer, Esq.:—

*Resolved*, That the Report now read, together with the treasurer's statement of accounts, be received and adopted, and printed for circulation under the direction of the Council.

#### EXECUTIVE COUNCIL APPOINTED AND TO ADMIT MEMBERS.

The following gentlemen were appointed to constitute the Executive Council for the year 1851-2;—the vacancies created by the official appointments to be supplied by Rev. Dr. Blackwood, J. Finch, Esq., R. Dell, Esq., Rear-Adm. Harcourt, W. D. Owen, Esq., W. Taylor, Esq., and G. J. Morris, Esq. *Southern Division*—Sir C. E. Eardley, Bart., R. C. L. Bevan, Esq., T. Farmer, Esq., Rev. T. R.

Birks, Rev. Dr. Bunting, Rev. Dr. Steane, Rev. Dr. King, Rev. J. P. Dobson, Rev. Dr. Leifchild, Rev. Dr. J. Hamilton, Rev. Dr. F. A. Cox, Rev. W. M. Bunting, Rev. W. Chalmers, Hon. and Rev. B. W. Noel, Rev. R. Redpath, Rev. R. Eckett, Rev. R. H. Herschell, Rev. Dr. Hoby, Rev. J. Jordan, Rev. P. La Trobe, T. R. Wheatley, Esq., Geo. Hitchcock, Esq., J. Bignold, Esq., and Rev. C. J. Glyn. *South Western Division*—Rev. T. R. Brooke, A. Stanley, Esq., The Earl of Cavan, Rev. J. Glanville, H. Holland, Esq., Rev. Geo. Scott, Fred. Wills, Esq., T. Sercombe, Esq. *Midland Division*—Rev. J. A. James, Rev. H. W. Plumptre, Thomas Brocas, Esq., Rev. J. R. McKenzie, F. P. Goe, Esq., H. Wright, Esq., Thos. Ward, Esq. *Northern Division*—T. H. Graham, Esq., R. Walters, Esq., Rev. J. McLean, Rev. T. Scales, Rev. T. Stratton, Rev. D. C. Browning. *North Western Division*—Rev. Dr. Raffles, Rev. G. Osborn, Rev. F. Tucker, John Cropper, Esq., Rev. W. W. Ewbank, Rev. J. Currie, Rev. J. Kelley, R. A. McFie, Esq. *Scottish Division*—John Henderson, Esq., Rev. Dr. Bates, Rev. J. W. Borland, Rev. N. McLeod, D.D., A. G. Ellis, Esq., J. D. Boyce, Esq., Rev. Dr. Candlish, Rev. D. T. K. Drummond, Professor W. Martin. *Irish Division*—Rev. Dr. Drew, Rev. Dr. Urwick, Rev. D. McAfee, N. B. Duncan, Esq., M.D., Rev. J. Elliott, Rev. W. B. Kirkpatrick, W. B. Price, Esq., Rev. J. Johnstone.

*Resolved*, That the Council and its Committee be empowered to admit members to the Organisation.

#### PLACE OF NEXT CONFERENCE.

*Resolved*, That it appears desirable to this meeting that the next Annual Conference should be held in Dublin, during, if possible, the month of August, 1852.

#### PROGRESS OF THE ALLIANCE.

Rev. Dr. King read a paper on the history and progress of the Evangelical Alliance, being a continuation of the narrative read by him at the formation of the Alliance. A conversation ensued on the subject of *Christian Union*, in which Robert Paul, Esq., Rev. W. Lothian, Rev. J. Jordan, Alex. Burnett, Esq., D. Oldham, Esq., Rev. T. R. Brooke, A. Stanley, Esq., R. A. McFie, Esq., Rev. A. Gordon, Rev. A. S. Thelwall, and T. J. Dunn, Esq., took part.

Rev. Geo. Fisch communicated the substance of a report he had prepared, on the state of the Alliance in France. Rev. Dr. Professor Ebrard spoke of the cause of union in Germany; and Rev. E. Panchaud on the same subject, in connexion with Belgium. Rev. Dr. Baird read a statement on the position of the Alliance cause in the United States, whereupon a conversation arose, in which the Rev. W. Arthur, Hon. and Rev. B. W. Noel, Rev. J. A. James, Rev. Dr. Wilson (of Cincinnati), Rev. J. Nelson, and Dr. Baird himself, took part.

*Resolved*, That the American brethren present in the Conference be requested to meet the Council for mutual communication on the state of the Alliance in the United States, and the causes which have impeded its progress in that

country—that the Council be specially convened for the purpose, and make a special report upon it.

The following is the report of the Council, unanimously received and adopted by the Conference:—

“The Council report that they have had much friendly conference with the American brethren, in which frank and courteous explanations have been mutually given, which have shown how important it is for Christians residing on opposite shores of the Atlantic to have a clear understanding of each other's position, and to assist each other in discouraging national jealousies, and in promoting the interests of humanity and religion; that the American brethren have made no request that the British Organisation should not still adhere to its constitution as originally settled; and that the Council are also satisfied that no alteration should be made in it. At the same time, the Council recommend that in the intercourse between Christians of the two countries, all uncharitable actions and expressions be avoided; and they desire to encourage their brethren from the United States to renew their efforts to revive the organisation of the Evangelical Alliance existing there, in accordance with the resolution of the Conference of 1846, in the confidence that, by the Divine blessing, the difficulties which have hitherto obstructed their progress will, in answer to prayer, and under the influence of their united wisdom and charity, gradually give way until they are altogether removed.”

Rev. Professor Baup read a report on the state of the Alliance in French Switzerland, containing a proposition for modifying the Basis of the Alliance.

*Resolved*, That the important subject of a possible alteration in the Basis of the Alliance, brought before the attention of the Conference by our Swiss brethren, be referred to the consideration of the Council.

David Oldham, Esq., moved, Rev. W. Lothian seconded—

That the Conference recommend to the Council the immediate reconsideration of the Basis of the Alliance, with a view to such alteration and modification as will allow of the admission to membership of persons belonging to the Society of Friends and others who hold the Head, and that they report thereon, either to the present or to the next General Conference.

Motion subsequently withdrawn.

#### INFIDELITY.

Professor William Martin read a paper, which he had prepared at the request of the Council, on the present aspects and prospects of *Infidelity in our own country*. A conversation arose on the subject of the paper thus presented, in which Rev. Geo. Scott, Rev. Dr. Baird, Rev. W. Arthur, Rev. Dr. McCosh, and others, took part.

Rev. A. Edersheim read a translation of a paper which had been prepared by M. Napoleon Rousset on *Infidelity in France*; also, a translation of a paper on *Infidelity in French Switzerland*, prepared by Rev. L. Burnier.

Rev. Dr. F. W. Krummacher read a paper on

*Infidelity in Germany*, on which occasion the Conference was also addressed by Professor Tholuck and Mr. Bethmann Hollweg.

## ITALY.

On taking the chair at the *sixth* session of the Conference, Sir C. E. Eardley introduced the Rev. M. Revel, moderator of the synod of the Vaudois church, and Signor Saffi, one of the triumvirs of the Roman Republic in 1849, for the purpose of refuting, by facts within their own personal knowledge, the statements recently made by Dr. Cullen, Roman Catholic archbishop in Ireland, that wherever Romanism prevailed there liberty was enjoyed, and that where Protestantism obtained slavery followed. After which, the Conference was addressed by Dr. Achilli, first, in regard to his own position and the course intended to be taken respecting it; and then, in reference to the present state of *Italy*. L. H. J. Tonna, Esq., Rev. Dr. A. Thomson, Hon. and Rev. B. W. Noel, Rev. W. Arthur, and others, briefly addressed the Conference on the same topic.

*Resolved*, That the further consideration of the whole subject of Italy be referred to a *private* conference.

Rev. M. Revel again addressed the Conference on the present circumstances and prospects of the *Vaudois church*.

## SYRIA AND TURKEY.

Rev. Dr. Bacon (of the United States), having recently visited the stations of the American Missionary Society in *Syria and Turkey*, communicated a variety of interesting particulars in reference to the scenes through which he had passed.

Habib Risk Allah also read a short paper to the Conference in reference to *Syria*.

## POPERY.

The Rev. Principal Cunningham, D.D., read a paper, which, at the request of the Council, he had prepared, on the subject of *Popery as affecting our own country*, whereby a conversation was originated, in which Rev. S. A. Walker, W. Dickinson, Esq., Rev. W. Lothian, Rev. Dr. Brown, Rev. J. Blackburn, Rev. Dr. Edgar, Rev. T. R. Brooke, and Rev. J. Cohen, took part; and which resulted in the adoption of the following *resolutions*, moved by Rev. Dr. Begg, seconded by Rev. J. Johnstone, and supported by Rev. A. S. Thelwall, viz. :—

i. That, in the judgment of this Conference, it is incumbent upon Protestant evangelical churches of the United Kingdom, of every name, earnestly to fix their attention on the efforts which are made in all parts of the country to turn away the people from the true faith of the Gospel, to the antichristian and fatal errors of Popery, and to stir themselves up to importunate and united prayer, and also to the adoption of vigorous and combined measures to counteract them; that, if it please God, the revived zeal of the Romish priesthood may be effectually thwarted, and the ancient Protestant doctrine, so dear to our forefathers, and so precious to ourselves, be preserved in its entirety, and preached with augmented power in all parts of the land.

ii. That this Conference is strongly impressed with the conviction that their countrymen who adhere to the Romish faith should become more than ever, in a spiritual point of view, objects of Christian compassion, misled, as they believe them to be, to the imminent peril of their souls' salvation, by their priests, and by the superstitious doctrines and worship of Popery; and that all judicious, evangelical means should be employed, to a far greater extent and in a more direct manner than they hitherto have been, to bring them under the influence of the Gospel, in order to their regeneration and salvation; and they would earnestly lay it upon the hearts and consciences of all present to unite with their fellow-Christians of all Protestant churches in efforts originated by this motive, and directed to this end.

iii. That the Conference looks with sentiments of the liveliest satisfaction upon the labours of their Protestant brethren in many parts of Ireland, especially in the south and west, and gives thanks to the God of truth and grace for the manifest and abundant tokens of his blessing with which they have been attended; and that it commends those labours to the prayers, the sympathies, and the cordial support of all the members of the Organisation, rejoicing in the hope that they are but the commencement of such a series of Protestant efforts to make known the way of life in that country as may, under the Divine benediction, issue in the final overthrow of Popery, and the consequent triumph of the glorious Gospel of the Son of God.

iv. That this Conference seizes the present occasion to place on record its deliberate opinion that all support given to Popery by the Legislature and the Government is contrary to the principles inculcated in the Word of God, and inimical to the true interests of the nation; and expresses the conviction that such support, especially as it exists in the form of pecuniary endowments, should be withdrawn, whether granted to it at home, or in foreign parts of the British empire, and that henceforth it should receive no countenance or encouragement from the rulers of the land.

v. That the Council be instructed to give their renewed and unwearied attention to the subject of Popery, and to the efforts and operations of the Romanists in the United Kingdom, so that they may be prepared, as occasions arise, to adopt measures themselves, and to advise the different committees of the Organisation on the measures which it may be proper for them to adopt, in the course of the great conflict in which this Protestant country is engaged with Popery, always bearing in mind that the weapons with which our warfare is carried on are not carnal, but mighty through God, and that for this very reason they must ultimately succeed in the discomfiture and everlasting overthrow of every antichristian power, while the kingdom of the Lamb of God shall be established upon their ruins, and extend its pure and peaceful reign over all the earth.

Rev. Jean Monod presented an abstract of a paper on *Popery in France*, by Rev. Edmond de Pressensé.

Rev. E. Panchaud read a paper on *Popery in Belgium*.

Rev. R. Redpath read portions of a paper on *Popery in the Swiss Cantons*, prepared by Professor Vullmin.

Rev. Professor Ebrard read a paper on *Popery in Germany*.

#### THE SABBATH.

Rev. J. Jordan read a paper on *Sabbath Desecration*, whereupon a conversation arose, in which Rev. Dr. A. Thomson, Captain Young, Rev. J. Edwards, T. H. Graham, Esq., Rev. J. Alexander, Rev. J. Johnstone, H. Wright, Esq., Rev. W. Anderson, and Rev. — Henry, took part.

*Resolved*, —i. That the Conference having before it the subject of Sabbath desecration, and bearing in mind a previous resolution come to by the Conference at Edinburgh, in 1847, expressing, with one heart and voice, their strong sense of the duty devolving upon all Christian people to set their faces against the desecration of the Lord's day, believing, as they do, that the observance of that day is of Divine institution and of permanent obligation; and further, remembering a resolution to the same effect passed at the Conference at London, in 1848: hereby declares its full concurrence in, and confirmation of the aforesaid resolutions, and would earnestly express its conviction that,—in consequence of the desecration of that holy day of rest, which still abounds so fearfully throughout the land, by licensed trading in spirits and other intoxicating liquors, by railway traffic, as well in regular stated trains as in excursion trains, and by the Government traffic in letters,—it is bound to recognise the duty of making renewed efforts in defence of this Divine institution, and for promoting its maintenance, and extending its blessings to all classes and orders alike, and would encourage, in every practicable manner within its power, as well the exertions of all the members and friends of the Alliance, as of all others who are ready and willing to labour in the same holy cause.

ii. That the Council be instructed to renew the consideration of the best means of appropriating Mr. Farmer's contribution for promoting the better observance of the Lord's day,—corresponding with the North-western Division on the subject, and relieving them of the duty formerly confided to them in relation to it, if that may be done conformably with their views.

Rev. T. R. Birks read to the Conference a translation of a paper by Rev. Dr. Grandpierre, on the *State of the Sabbath in France*, leading to a conversation in which Dr. Grandpierre himself, Rev. Dr. Cox, Rev. Dr. Cook, Alex. Burnett, Esq., Capt. Young, Rev. T. R. Brooke, Rev. J. Jordan, Albert Winsor, Esq., Rev. J. Currie, and R. A. M'Fie, Esq., took part.

Mr. Paul Cook read a short paper on *Sabbath Schools in France*, and Rev. Theodore Plitt some portions of a paper he had prepared on the *State of the Sabbath question in Germany*.

#### RELIGIOUS LIBERTY.

The Rev. Dr. A. Thomson read a paper on *Religious Liberty*, and more particularly the *circumstances of British subjects abroad in relation to it*.

Rev. J. H. Hinton read a paper on *Religious Liberty in Germany*, which had been drawn up by Rev. Mr. Lehmann, of Berlin; also a memorial prepared by the Rev. F. O. Nilsson on the *State of Religious Liberty in Sweden*.

The Conference was addressed on the subject of these papers by Rev. W. H. Rule, Rev. Mr. Oncken, Dr. Rauch, and Rev. J. Cairns.

*Resolved*, —i. That this Conference entertain no desire that the religious freedom which the Romanists of this country now possess should be diminished or withdrawn, however exclusive or arrogant the claims of their church to universal jurisdiction; and they, therefore, all the more deplore as a grievous wrong the condition of those inhabitants of Rome, and other countries in which the Romish faith prevails, from whom the like freedom is almost entirely withheld, especially the right to read and to circulate the Holy Scriptures, and openly to preach or hear the Gospel of salvation; and they empower the Council to take all such measures, either directly or by co-operation with other parties, especially the Protestant Alliance, as shall be adapted to awaken the mind of Europe to the greatness of the evil, and to secure its diminution or entire removal.

ii. That while the Conference condemn the many forms of injustice to which multitudes in Rome, Tuscany, Spain, and other papal countries are now exposed, on the ground of religion, they would express their equal condemnation, mingled with still deeper feelings of shame and sorrow, for all acts of persecution, some of which have been gross and direct, committed by Protestants themselves; they especially offer their deep and affectionate sympathy to their brother, the Rev. F. O. Nilsson, who is under sentence of banishment from Sweden, his native land, for his conscientious dissent from its National church, and to all others in the north of Europe who may be suffering for conscience sake; they would earnestly invoke all the children of God in those churches or States which may have been guilty of such wrong, by their love to Christ, and allegiance to His commands, as well as by their instincts of justice and humanity, to use their best efforts for the removal of such evils, so dishonourable to the Protestant cause, and so productive of scandal before the world, that they be not partakers of other men's sins; and they desire the Council to convey these expressions of their feelings to the foreign brethren in those churches or States, and if they deem it wise, to the rulers also, in whatever way they shall judge best adapted for the furtherance of justice, truth, love, and unity among the true followers of the Lamb.

Rev. A. Monod laid on the table a paper containing a recommendation from the Committee in Paris, to the effect that it be a *permanent object of the Alliance to interfere on behalf of persecuted brethren*.

#### CHRISTIAN STATISTICS.

Information on the *General Religious Statistics* of various countries was communicated to the Conference by different brethren invited to furnish it, viz.:—

Rev. J. A. Bost gave some particulars, selected

from a long and comprehensive report which he had prepared on the state and prospects of the church of Christ in *France*.

Rev. Professor Baup read a paper on the state and prospects of evangelical religion in *Switzerland*.

M. Meyrueis spoke on the same topic in connexion with *Italy*.

Rev. Dr. Wichern addressed the Conference in reference to the state of religion in *Germany*, dwelling especially on the operations of the *Inner Mission*.

Rev. Mr. Koebner also read a short paper in reference to *Germany*; and Isaac Da Costa, Esq., a short paper on the state of religion in *Holland*.

Rev. P. La Trobe presented some statements in reference to *Bohemia*.

Rev. W. Monod addressed the Conference in reference to *Algeria*.

Rev. Dr. Baird read a paper on the religious statistics of the *United States*.

In connexion with *our own country*, a paper was read by Rev. T. R. Birks, on *Christianity as externally professed, and in its spiritual influence*; by Rev. W. H. Rule, on *Schools and Home Missions*; by Rev. Joseph Angus, on *Foreign Missions*; and by Rev. Dr. Urwick, on *Evangelical Religion in Ireland*.

#### FINANCE.

The Finance Committee appointed by the Conference having presented their report,

*Resolved*, That the Conference has listened with interest to the report of the Finance Committee, and approving of the various suggestions contained in it, recommend the same to the early attention of the Council, being persuaded that the objects of the Alliance would be greatly promoted by an augmentation of its funds.

#### PREACHING AND PROVINCIAL VISITATION.

A report having been made by the Rev. Dr. Cox on arrangements for *preaching and provincial visitation*,

*Resolved*, That the Conference learning with much pleasure that several of the brethren from the continent of Europe are about to visit different parts of the country to attend Alliance meetings, in accordance with arrangements which have been made for that purpose, affectionately commend them to the friendship and hospitality of their fellow Christians, and will feel happy if they may be allowed, as opportunities may offer, to solicit the exercise of Christian liberality in aid of the work of evangelisation in the places from which they come.

The proceedings of the Conference were brought to a close by the unanimous adoption of the following

#### MISCELLANEOUS RESOLUTIONS.

##### THE PRESS.

i. That this Conference attaches great importance to the influence of the press, and earnestly desires that it should be still more extensively employed in the cause of Christian union; they will therefore greatly rejoice if periodicals can be originated in different places, such as Amsterdam, for Holland; Turin, for Italy; and

Leipsic, for Germany; in connexion with those already conducted in London and France; and if that till recently published in New York can be revived; and they suggest to brethren of literary habits, and able to collect intelligence, to communicate their names to the Rev. Dr. Steane, the chief editor of *Evangelical Christendom*; Rev. M. Braud, editor of *Le Bulletin du Monde Chrétien*, *L'Eco d'Alliance Evangelique*; the Rev. Mr. Kuntze, of Berlin; the Rev. M. Revel, of Turin; and Mr. Van de Velde, of Wageningen, Holland.

ii. That the suggestion having been made to the Evangelical Alliance to prepare an Evangelical Almanac, indicating the religious services in places visited by ships from different parts of the world; and the Conference considering that such a publication would be highly useful, and in accordance with the spirit of the Alliance, but that it does not come within the sphere of its duties, must content themselves with expressing their hope that some bookseller, either in England or France, will undertake its preparation, and publish it in his own name and on his own responsibility.

#### RELIGIOUS REVIVAL ON THE CONTINENT.

iii. That amidst the numerous reasons for humiliation and godly sorrow, which present themselves to the mind of the Christian when contemplating the state of evangelical religion on the continent of Europe, the Conference have heard with thankfulness and lively satisfaction of many indications of a revival of the work of God; they rejoice in the abundant manifestations of the Divine blessing, which have attended the preaching of the Gospel and the distribution of the Scriptures, by means of evangelical societies existing in countries speaking the French language; they look with prayerful hope to the operations of the Inner Mission of Germany, embracing so many modes of philanthropic and Christian usefulness, and combining both in its administration and in the sphere of its efforts, ministers and members of the Lutheran, the Reformed, and the United Confessions; they acknowledge also the Lord's hand in the success which has been granted to other communities of fellow Christians, unconnected with either of those churches, holding the great doctrines of Protestantism, and labouring to make known the common salvation,—and, in the catholic love for the cultivation and promotion of which the Evangelical Alliance was especially formed, they offer to all their companions in the kingdom and patience of Jesus Christ, their brotherly sympathy and encouragement, and commend them all to “God, who is able to make all grace abound towards them, that they, always having all-sufficiency in all things, may abound to every good work.”

iv. That in compliance with an invitation communicated by M. Von Bethmann Hollweg, President of the German Church Union, it appears highly desirable to this Conference that a deputation from the British Organisation should attend its approaching Annual Meeting at Elberfeld, and that such deputation should consist of Sir C. E. Eardley, the Rev. P. La Trobe, the Rev. R. Redpath, the Rev. J. Cairns, and the

Honorary Secretaries, the Rev. T. R. Birks, and the Rev. Dr. Steane.

v. That among the circumstances which have given a special interest to the present meetings, the Conference gratefully advert to the providence which has brought to their Assembly their Christian brother, greatly beloved for the truth's sake, the Moderator of the Evangelical churches in the valleys of Piedmont, the natural descendants and successors in the faith of the ancient church of the Waldenses; with holy thankfulness and joy, the Conference have heard from his lips that after so many centuries of oppression the Lord has again graciously remembered and visited his afflicted people, disposing the hearts of their rulers to grant them religious liberty, and blessing their newly acquired privileges to the revival of godliness and Christian zeal in the churches; to those churches, with their pastors, the Conference offer their affectionate congratulations and salutations in the Lord, and they supplicate for them, with many prayers, that they may still earnestly contend for the faith which was once delivered to the saints, and in defence of which their martyred forefathers laid down their lives; and that while they maintain their testimony to the precious truths of the everlasting Gospel, they may so improve the present opportunity that the word of the Lord may sound out from them, not only through their native valleys, but also into Italy, and into all the regions round, till, "in every place their faith to Godward is spread abroad."

Rev. M. Revel acknowledged the resolution.

vi. That the Conference desire to record their affectionate sympathy with those Christian brethren residing in countries and places where they cannot enjoy the advantage of pastoral oversight and the regular exercise of the Christian ministry, and to commend them to the special grace of the chief Shepherd, who is able to supply all their wants out of his infinite goodness; and would encourage them not to forsake the assembling of themselves together for Christian edification, but by the social reading of the Word of God and prayer, and other devotional exercises, in dependence upon the promised grace of the Eternal Comforter, to promote each other's faith and steadfastness in the Gospel of our Lord Jesus Christ.

vii. That this Conference would earnestly commend to their Christian brethren throughout the kingdom to exert their united influence, with a view to assisting brethren on the continent of Europe, who are striving to make known the pure Gospel to their Roman Catholic fellow-countrymen, and that with this view it empowers the brethren undernamed to consider how this measure may be most effectually carried into effect. J. Finch, Esq., Herbert Mayo, Esq., G. J. Morris, Esq., H. Roberts, Esq., Rev. Dr. Steane, Wilbraham Taylor, Esq., Capt. Valiant, T. R. Wheatley, Esq., Rev. T. R. Brooke.

#### CONFERENCE OF MISSIONARY SOCIETIES.

viii. That it be referred to the Council to consider whether they could initiate a conference of the leading members and friends of the various missionary societies in London, in the ensuing spring.

#### APPROVAL OF THIS CONFERENCE AND RECOMMENDATIONS FOR THE FUTURE.

ix. That this Assembly, gathered together, at the invitation of the British Organisation of the Evangelical Alliance, from many lands, and composed of ministers and members of various Christian churches, desire by this resolution to place on record their devout gratitude to Almighty God, by whose providential government the course of public events has been so ordered, as both to afford them an opportunity of assembling, and to render it at once their duty and privilege to embrace it; and at the same time to offer their acknowledgments to the Council of the British Organisation for seizing on the present conjuncture of circumstances to bring together such a gathering of fellow Christians; and they express their earnest hope and fervent prayer, that so large a blessing from the Lord may follow their deliberations, and rest upon the conclusions to which they have been drawn, that the causes of mutual separation among the people of God may be thereby diminished, and the blessed period hastened, when, though distant localities may still intervene between them, there will no longer be alienation or discord, but, the prayer of the Saviour answered, his followers shall present to the world the aspect of one united church of the living God.

Rev. Professor Baup, in seconding the above resolution, expressed a hope that the following acknowledgment might be recorded in the minutes of the Conference:—

"Les membres des diverses sections de la Branche Française qui ont eu le privilège d'assister aux Conférences de l'Organisation Britannique, pendant les semaines bénies qui viennent de s'écouler, éprouvent le besoin d'exprimer à tous les membres de l'Alliance Evangélique dans la Grande Bretagne, et particulièrement au Conseil de l'Organisation Britannique, leur profonde reconnaissance pour l'hospitalité fraternelle qu'ils ont reçue, et pour les sentiments d'affection chrétienne avec lesquels ils ont été accueillis. Ils reconnaissent avec action de grâces envers Dieu que l'Alliance Evangélique a déjà porté des fruits excellents à la gloire du Seigneur et sont de plus en plus convaincus que, parmi les nombreuses associations qui seront formées pendant la première partie de ce siècle dans la Grande Bretagne pour l'avancement du règne de Dieu, elle est une de celles dans lesquelles l'influence doit être considérée comme la plus propre à hâter sur le Continent Européen le triomphe de notre commun Chef et Sauveur sur les faux systèmes enfantés par la superstition et par l'incrédulité. Ils implorent en conséquence avec ardeur les plus précieuses grâces de Dieu sur ceux qui en ont conçu l'idée et qui en ont dirigé avec tant de zèle et d'amour fraternel le développement progressif."

x. That the experience acquired at the present Conference, of the manifold benefits which result from not confining the meetings of the British Organisation to its members, but opening them to the admission of other Christian brethren, properly accredited, induces the Conference respectfully to recommend to other Organisations to act upon the same principle, in the meetings which they may hereafter convene.

xi. That, in the judgment of this Conference, the ecumenical character of the Evangelical Alliance ought, if possible, to be maintained, and that general meetings ought to be held once in every seven years; and also that it recommends that the various Organisations of the Alliance take into consideration the propriety of holding another ecumenical meeting in 1853, and that they correspond with each other in relation to this point, as well as to the most suitable place for such a convocation.

This resolution was referred to the Council.

#### ACKNOWLEDGMENT OF SERVICES RENDERED.

xii. That the Conference have listened, at their successive meetings, with a lively sense of gratitude to the brethren by whom they have been prepared, to the various papers and documents which have been laid before them, exhibiting the great ability of their authors, and containing an amount of information on the state and prospects of a large portion of Christendom, such as there is reason to believe has never before been brought together; not assuming any measure of responsibility for the correctness of the facts which have been stated, or the sentiments which have been expressed in these valuable communications, but leaving it to rest where it properly and safely may, on the writers themselves, the Conference are grateful for the arrangement which has been made for their official publication in the pages of *Evangelical Christendom*, and commend them in this permanent form to the attention of all persons who take an interest in the religious welfare of mankind; they express their hope, also, that they will be published, not only in England, but in France and Germany, and other countries of the Continent, as well as in the United States of America; and respectfully suggest to their brethren from those parts of the world to take measures for this purpose, in the conviction that they are greatly calculated, under the Divine blessing, to counteract the writings of infidelity and Popery, and to encourage the efforts of the friends of evangelical truth.

xiii. That the best thanks of the Conference be presented to Sir Culling E. Eardley, Bart., for the deep interest which he continues to manifest in the holy cause they have been assembled to promote, and for the kindness and courtesy with which he has presided over their deliberative meetings; and that he be assured of their affectionate concern for the complete and permanent re-establishment of his health, and their earnest prayer and hope that the invaluable services rendered by him to the Evangelical Alliance may be prolonged to a very distant day.

xiv. That the cordial thanks of the Conference be due and are hereby presented to the Chairmen who have presided over the devotional exercises, as well as to those brethren who have delivered addresses in connexion with them, to the Chairmen of the public meetings, and the Vice-presidents of the deliberative meetings.

xv. That the Conference are sensible of the important services rendered, in the course of their proceedings, by the Secretaries and Committees, and hereby request them to accept their sincere and affectionate thanks, referring with social gratitude to the pre-eminent services of

the Rev. Dr. Steane, on whom the conducting of their business has mainly devolved.

xvi. That our hearty thanks are due to the Council of the Alliance, and to different Christian families, for the hospitalities which have been so kindly shown to brethren visiting the Conference.

#### SYMPATHY WITH BRETHREN IN AFFLICTION.

xvii. That the Conference desire to express respectful and affectionate sympathy with such of their brethren as have in the providence of God been visited with severe and unexpected bereavements, bearing especially in mind their esteemed treasurer, R. C. L. Bevan, Esq., Rev. C. G. Young, and Rev. D. McAfee, and would earnestly implore on their behalf the continued support and consolations of Divine grace, so that in proportion to the weight of the trials resting upon them, may be their experience of the sufficiency of the provision made by Infinite Mercy for the day of darkness and sorrow.

#### GRATITUDE TO GOD.

xviii. That the Conference express devout gratitude to God for the protection afforded in travelling to so many of His servants from foreign lands, and from various parts of Great Britain and Ireland, and for all the interchanges of brotherly love which have been enjoyed; and now commend one another to the continued exercise of the same merciful care, praying especially that the brethren about to return to distant parts of the world, may be restored to their homes and spheres of ordinary life and labour in safety and comfort, and in "the fulness of the blessing of the Gospel of Christ."

xix. That the Conference in separating desire to record their deep and adoring sense of the Divine goodness and mercy as manifested during their sittings, enabling them to conduct their business to such happy and encouraging results, and repeatedly filling their breasts with holy joy; and they earnestly desire that Divine grace may still rest upon them, to secure their exemplifying, in the several spheres they have been called to occupy, the spirit of kindness and love, which has reigned in all their assemblies.

The Rev. T. R. Birks pronounced the benediction, and the Conference was declared to be dissolved.

#### PUBLIC MEETINGS.

Several meetings, partaking more or less of a public and general character, were held in connexion with the Conference, as,

I. A meeting for the mutual introduction of brethren, presided over by the Rev. Dr. Leifchild, when Rev. M. Fisch introduced the brethren from France; Rev. Professor Baup, the brethren from Switzerland; Rev. M. Panchaud, the brethren from Belgium; Rev. Mr. Kuntze, the brethren from Germany; Rev. A. S. Thellwall, those from Holland; Rev. Dr. Baird, those from America; Dr. Marriott, one from German Switzerland; and Rev. Mr. Oncken, one from Sweden.

II. A general conversazione, presided over by John Henderson, Esq., when Rev. J. Smith, Rev. J. Sellar, Rev. J. A. James, Rev. T. Curme, Rev. J. G. Oncken, Rev. Dr. Urwick, Isaac Da Costa, Esq., Habib Risk Allah, and others, took part.



III. A public meeting in the Large Room, Exeter Hall, when the Hon. A. Kinnaird presided, and, prayer having been offered by Rev. Hamilton McGill, addresses were delivered by the Hon. and Rev. B. W. Noel, Rev. Mr. Kuntze, Rev. Dr. Grandpierre, Rev. Professor Baup, Rev. T. R. Birke, Dr. Cappadose, Dr. Steane, and Rev. F. O. Nilsson—Rev. Dr. Steane pronouncing the benediction.

IV. A second public meeting at Exeter Hall, when Sir Harry Verney, Bart., presided, and prayer having been offered by Rev. E. Mannering, addresses were delivered by Rev. J. Edmond, Rev. G. Fisch, Rev. A. King, Rev. Drs. Krummacher and Wichern, Prof. Petavel, and Rev. Dr. Wilson, and the Rev. Lord W. Russell pronounced the benediction.

V. A series of public breakfasts, viz.:—Two to the French and Swiss brethren, at which the Hon. A. Kinnaird and Captain Trotter respectively presided; one to the German brethren, at which Albert Winsor, Esq., presided; one to the brethren from Belgium, Holland, &c., at which T. H. Graham, Esq., presided; and one to the members and friends generally, at which Geo. Hitchcock, Esq., presided, succeeded by Thomas Farmer, Esq.

#### THE JEWS.

Arrangements were made by which one entire day was taken from the other proceedings of the Conference, and given wholly into the management of the brethren converted from the house of Israel. The meetings on this day were largely attended, many converts were present, and an earnest and warm concern was manifested in the evangelisation of the Jews. The Council were happy in thus showing their hearty sympathy with the efforts made for the spiritual welfare of the seed of Abraham, and their love to those of them who had embraced the faith of the Gospel; but beyond this they take none of the credit and divide none of the responsibility for the sentiments expressed and the resolutions adopted on this interesting day. A full account of the proceedings is about to be published by a Committee appointed for the purpose. We subjoin the following brief account of what took place.

Communications were made in regard to the condition and prospects of the *Jews*, by Rev. F. C. Ewald, on their *present state in the Holy Land*; by Rev. M. Schwartz, on their *present state in Holland*; by Isaac Da Costa, Esq.,

on the *history of God's providential dealings with them*; and by Dr. Cappadose, on their *destiny in relation to the church of Christ*.

*Resolved*,—i. That this Conference welcomes with joy those of the house of Israel here assembled, who believe in Jesus Christ as their Messiah, and receives them as brethren in Christ, and fellow-heirs of the same body. It looks upon this remnant according to the election of grace, as a token that God has not cast off His people, whom He foreknew:—that thankfulness be expressed to the God of Abraham for the great work wrought among them in these latter days, and that prayers be offered that He would hasten the time when all Israel shall be saved, according as it is written, that the bringing in of them may be as life from the dead to the world.

ii. That this Conference, deeply interested in the cause of Israel, would seek more strongly to impress the claims of the Jewish nation on the sympathies of all true Christians; and would express its earnest hope and prayer that, in obedience to our Saviour's command "to preach repentance and remission of sins to all nations, beginning at Jerusalem," every true believer in the Lord will use his utmost endeavour to further the more general preaching of the Gospel among the people of Israel; and its anxious desire that ministers of all branches of the church of Christ may co-operate in this great effort.

iii. That the members of this Conference, feeling deeply impressed with the importance of Christian union among all the followers of the Lord, conceive it particularly desirable that the union of the Spirit be manifested by those who, from various societies, labour as missionaries among the Jews; thus removing the stumbling-block which causes them to think that Christians have many different religions. They also believe that this would tend to strengthen the hands of the missionaries themselves, and enable them to communicate with each other, concerning the progress the truth is making amongst the house of Israel.

iv. That this Conference regards with great joy the unity of the Spirit manifested by the Jewish brethren here assembled, who are joined together in the Lord Jesus, brought to the knowledge of the truth, in different countries, and become members of various branches of the visible church, and will hail any effort which may be made to establish a permanent union among believing Jews in all countries.

### Brief Notices of Books.

*The Law of Moses: its Character and Design.* By DAVID DUNCAN, Minister of the Gospel, Howgate. Edinburgh: Oliphant.

This is the production of a minister of the United Presbyterian Church in Scotland. He is evidently a man of sound theological judgment, and of unostentatious yet solid and extensive learning. The importance of his theme cannot be disputed, and he has thought it out, giving to the world matured and valuable results. We believe the scene of Mr. Duncan's pastorate is remote and rural, and there is something truly gratifying to us in thinking of the plaided peasantry of Scotland being fed by such strong meat, and being able to receive it. The design of his compact treatise, as he himself explains it, is twofold. 1st. To exhibit the excellence of the

Mosaic precepts and institutions, viewed simply as a system of law; and to vindicate them from the objections that may arise in the mind of a general reader, or that have been urged by the enemies of Revelation; and, 2ndly. To give such a view of the design of the law as a whole, as may serve not only to account for the peculiar form in which it was imposed on the Israelites, but also to illustrate the perpetually recurring references to it that abound in the apostolic writings. Mr. Duncan has succeeded in his aims, and the perusal of his unpretending but really valuable work would remove from many minds much crudeness and confusion of thought, and fill them with increased admiration of the Divine wisdom displayed even in that system which was "to wax old and vanish away."

## Original Papers.

SERIES I.—PAPERS READ AT THE DEVOTIONAL EXERCISES.\*

### SENTIMENTS PROPER TO THE CONCLUSION OF THE CONFERENCE.

BY THE REV. JAMES STRATTEN, OF PADDINGTON.

Christian Friends,—I have been requested by the Council to deliver a few valedictory words on this great and memorable occasion, and I am sure that I shall best consult my own comfort and capacities, as well as your bodily and mental condition, by being brief. The words which I have to deliver to you will, therefore, be few. There has been great excitement and great exertion, there have been manifold enjoyments, which themselves exhaust our nature, in the course of the last fortnight,—and I suppose that, with some measure of satisfaction, we may all feel that these meetings and services are drawing to their close.

The first observation which I make is, that our object has been a noble and a glorious one. It was what our blessed Lord prayed for, and what He died for—that His church might be gathered together in one; that there might be one flock and one Shepherd; or, as Dr. Krummacher has beautifully expressed it, that our own denominational standards should be lowered, while the one imperial standard of our blessed Lord and Master is exalted alone, and by itself. If we fail, the attempt is noble—if we succeed not, the effort has been glorious. It is something to have endeavoured what was right; and the sanction and approval of God and of his Word is indubitably fixed upon the great principle which has brought us together, and which renders us one,—that the subordinate points in which we do not agree should be kept in abeyance, and that the great points in which we do agree, and are sweet and holy concord, should be all in all. If we fail, I repeat, there is glory in the attempt.

But, secondly, we have not failed. When we consider the addresses which have been delivered, the prayers which have been offered up, the papers which have been read, the emotions which have been excited, the salutary and beneficial state of mind which has been superinduced, I believe, in many of us, if there were no more than this, we should not have reason to repent, but by the providence of God and by the aid of His Spirit we have been brought together. But the papers are on record—our speeches have been taken down—the

documents will be extensively disseminated, and, wherever they go, they will produce more or less of influence and impression; and we expect that the propagation of these feelings and these principles will ultimately be as extensive as the church of Christ, and that the church of Christ itself some day will enfold and embrace "all flesh"—the totality of human nature.

We have not succeeded to the extent that we desire, as yet. There are persons of great name in the church—of eminence, learning, talent, position, piety—who have not been with us, whose presence we should have hailed and welcomed, and in whose countenance, sanction, and support we should have rejoiced. We lament that they are not with us. Sometimes, some of them ask, "What have you done?—what has been the extent of your success?" And we make reply, "Our success would have been much greater, if you had not hindered us by your coldness, by your neutrality, by your frown, and by making objections to us. If you had even left us alone, that we might fairly have taken our own course, unimpeded and not hindered by such things as those to which we have adverted, it is might probably have done more." And it may not be improper to put it to the deliberate judgment of the parties to whom I now refer, whether in times like these they can justify their silence and seclusion, their standing aloof, to their own consciences and to God—whether they can make it agree with their fidelity to Christ? We ask, if there may not be something of the spirit of Meroz, in relation to which it is said, "Curse ye bitterly the inhabitants thereof, because they come not to the help of the Lord, to the help of the Lord against the mighty." I beg you to mark that we curse nobody—we curse nothing—we "bless and curse not"—that is our reigning spirit—that is our great principle; but yet we may venture to suggest this topic to the calm consideration of those whom it may concern, whether they can justify themselves, as they remain and abide in their nooks and corners, in their silence, and quietness and retirement, whilst their brethren are endeavouring to fight the battle without them?—whether, I

\* Being a continuation from p. 438.

say, in a dying day, and before the great judgment-seat of Christ, they will be able to justify themselves in this matter?

We confess that in some points we are weak. There is an absence of all worldly pomp, and power and greatness—there is no display of ecclesiastical titles—there is no emblazonment of this world's glory, in any form of it, upon us. We confess, that in our sessions, in our discussions and debates and deliberations, we have had women among us—a great scandal, I believe, to some minds, and especially to those of the Roman Catholic persuasion. Our answer to this is twofold. First, that prior to the great Pentecostal effusion of the Holy Ghost, when the apostles were assembled in the “upper room,” it is expressly said, that “these all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus,” as well as the other brethren. We therefore regard their presence as justified, and even sanctified, by this warrant and this high example. Our second answer is, that probably the absence of this worldly glory and greatness may be our strength. We say that the apostles had it not. They went out and said, “The weapons of our warfare are not carnal,” they are only spiritual, but for that reason “mighty through God.” And without any help from the Governments of this world, or any ecclesiastical titles, distinction, or dominion, as conferred by them, Paul said that “from Jerusalem and round about unto Illyrium” he had “fully preached the Gospel of Christ,” amidst “signs and wonders, and power of the Holy Ghost.” We all know that Luther had none of this world's help or glory about him when he stood at Worms—it was all against him. Yet he projected a great Reformation, and the power and grace of God accomplished it by his instrumentality. And I add, further, that in the book of Isaiah it is written, “Fear not, thou worm Jacob,”—or, according to the margin, “Ye few of Israel,”—“I will make thee a new sharp threshing instrument having teeth; thou shalt thresh the mountains, and beat them small.” All difficulties shall vanish before you, notwithstanding that you are a worm, and few, “And thou shalt rejoice in the Lord, and shalt glory in the Holy One of Israel.” I think it is good sometimes to feel that we are worms. I take it to be a proper and just sentiment in reference to ourselves, and to all the members of this meeting. The lower we go down, the deeper we stoop, the more abased we are in our own estimation, and the less we think of our own persons, or our own works, the

more likely is it that it will please God, in His infinite sovereignty and grace, to employ us, as His instruments, for the accomplishment of His mighty and magnificent designs.

We admit that we have many infirmities—we admit that there have been things to be regretted in connexion with our assembly and our meetings. Some things have been said, without doubt, which some of us had rather had not been spoken; perhaps there are some things which might have been advantageously said, which have not been uttered. I am not certain that in every instance there has been due reverence, consummate decorum, the absence of confusion, unnecessary movement, and needless noise. I cannot say that it has been all sanctity, all music, all harmony; I cannot say, in relation to that love which we so much eulogise, that it has been consummate, and full, and strong, and paramount, and overwhelming, so as to have kindled us all into one blaze and conflagration of charity. We have brought our infirm and fallen nature along with us; every one of us has so done. How, then, could we—a congregation and assembly of men and women, and not of angels, expect that we should be angelic? We all have our defects; we feel our infirmities; there is no inconsiderable occasion now, at the termination of these meetings, to be sorry for our sins. But it brings us to the great principle which holds us together, and makes us one, that “by deeds of law can no flesh living be justified;” that we want a better obedience than our own—that we must be cleansed from our defilements—that we can only be washed, and made “white in the blood of the Lamb.” Our very infirmities induce us to hold up with the more conspicuousness, and luminousness, and power, this great truth and doctrine—that by the grace of God through Christ, and not by our own obedience, can we be saved.

But we do contend, that upon the whole we have had to do with one of the brightest, purest, sweetest, and least defiled affairs of which humanity is capable. We mean to say, that though it has not been perfect music, there has been an approximation towards it—that though it has not been all that we could have desired, there has been very much of what we desire and delight in—so that, in some cases, our satisfaction has been deep, and our joy has been full. And we think that we are justified, now that we are about to close and terminate the meetings, in allowing such sensations to have ascendancy and dominion in our minds, as we suppose the patriarch had, after his

had seen the vision of God, and of angels ascending and descending upon the mystic ladder, when the dream was over, and the vision had passed away, and he had to take up his staff and to gird up his loins, and to leave the place and go on his way; or such emotions and sensations as the three disciples had, when they came down from the mount, having said that it was good for them to be there; or as the apostles had, when Jesus had celebrated the first Christian passover, and said—sorrowfully, I presume, and solemnly—“*Arise, let us go hence.*” Even after the great Pentecostal effusion of the Holy Ghost, there was a termination of the services; the end came, and the parties went away, “every man to his own home.” And with sensations and sentiments like theirs, in the main, we also are about to return to the places from whence we came.

But our work is not done. A good woman in Scotland, who was met coming away from a public meeting because it was ended, being asked, if it was all over? “Yes,” she said, “the *speaking* is all over, but the *doing* is all to begin.” And so it is not ended in that respect. We are going to our individual spheres, and circles, and dwellings, to diffuse the spirit which we have imbibed, and to help to spread abroad its influence, and to kindle in other minds the hallowed sentiment of charity and love which has been so delightfully evolved and made manifest in our own. And though everything, as I have said, is imperfect on earth, and all things are transient and hastening to their end—though there is nothing pure, nothing perfect, nothing abiding here—yet this charity which we cultivate, and this union and concord with one another which we are concerned to promote, will prepare and qualify us for that world—or assist in so doing—where all is unswayed, where there is nothing but perfection, nothing but purity, nothing but permanence—that which is imperfect having passed away, that which is perfect having come; and being come, will abide and endure through ages everlasting.

May I be permitted to say, with respect to the Alliance, that two things have most forcibly impressed themselves upon my own mind. The first is—the peculiar circumstances of the times in which it was originated. It was just before the great Papal aggression upon England had been made. That aggression was not foreseen or anticipated, in the least degree, when this Alliance was formed. Since its formation, the Papacy has assumed unwonted boldness; the greatest arrogance and insolence has been dis-

played; there has been a fresh assumption of all the powers which it possessed in what we are used to call the dark ages; and there is good reason to believe that at the present time there is a deep, wide, complicated, profound conspiracy entered into in various nations—and by leading men in them—against the Protestant religion, and the liberties of mankind. It seems to me, as if God, by his providence, had called into existence this Alliance, with a view to thwart, to counteract, to watch—in every form possible to oppose and to meet—the dark and guilty plan and project to which I have adverted. There is constituted hereby a central point, to which information from any part of the world may come; and where central and combined action may be entered into, just as the necessities of any particular case may arise. It seems to me, that “the finger of God” is in this development; and I like to see “the finger of God” in a thing, or upon a person. Wherever that finger is, there is power and light—there is radiance and glory. I have somewhere read, that when our eyes are first opened and we are converted, we begin to see God in some things distinctly and vividly; as our knowledge increases, and our piety deepens, we see God more clearly, and in more things; as we advance and ripen, and approach towards perfection, we come at length to see God everywhere and in all things; and when we have arrived at this state and condition of the intellect and the heart, we are not very far from that world where God is “all in all.” The principle which I wish to impress upon your minds is, that this is the work of God—that this is a development of Divine providence—and that God has some great purposes of love and mercy to accomplish by this confederation.

The next thing that has struck me is the universality of it—its vast and wide aspect and bearing. It is not for England only, not for France, not for Italy, not for Germany, but for the whole world; we embrace and receive into our union persons from any and every country under heaven. It meets the peculiarity of the times, because commotion and change extends itself alike through all nations; it is not commotion, change, variation, the swell and tumult of human things, in our country only, but there is a rocking, as it were, to and fro everywhere, of all the nations of the world, and here is one great Society and institution of brotherhood and confederation which will embrace—which will receive into its love, and adopt into its efficient and active service,—any and every good man all the world over. I perceive, therefore, an adaptation between

the nature of the thing, and the condition of society which is now subsisting in the world, as if the providence of God had developed the antagonistic power which was wanted, just at the time when the necessity had arisen and was most apparent.

In as far as I have observed, from all that has taken place, and all that I have read in connexion with these meetings, and this Alliance, the duties devolving upon us are mainly these:—First, in respect to infidelity, pantheism, atheism, all the diversified forms of unbelief, which are rampant around us, in our own country, on the continent of Europe, and throughout the world, there is a great and permanent duty; and what is that duty? To avow our faith—to hold up our principles—to make “a good confession.” This confession may be made in few words—“As Moses lifted up the serpent in the wilderness,” so is the “Son of man” “lifted up, that whosoever believeth in him should not perish, but have eternal life.” We may make it in the words of St. Paul, “That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.” We are a great Alliance, a vast and multitudinous confederation, avowing, in the face of all infidelity, and all atheism, and all scornful rejection of Christ and of the Word of God, this great truth—that salvation is only by Christ, as revealed in the Holy Scriptures. It is a monumental pillar and record, therefore, elevating its lofty and noble head in the sight of all mankind, and especially contradicting and witnessing against all atheistical delusion and disbelief. And in proportion as atheism and unbelief prevail around us, should be the depth and tenderness, and confidence and resolution, and fortitude and perseverance with which we affirm and avow our allied, united, and determinate faith in God, and in Jesus Christ whom he has sent. So far, I think, a great duty is done unto the world, and a great blessing may come thereby unto mankind.

Next, in respect to the Papacy. There are some of us who believe (and I am one), that Popery is rallying her forces for the last time, and calling them up with the greatest energy, vigour, and skill; but having done that once more, the effort, as I suppose, will never be repeated. I think the time draws nigh when the “man of sin” will be “consumed by the Spirit” of Christ’s lips, and by “the brightness of His appearing.” I think that the period is not very far off when the “mighty angel” shall “cast the millstone into the sea,” and say,

“Thus terribly shall Babylon fall; strong is the Lord God who judgeth her.” There is great consolation to us in that expression, “strong is the Lord God who judgeth her.” He can do it, and he will do it in his own time. But, however this may be, our duty in the mean season is conspicuous and apparent—to open wide before them and before all the world the Word of God; to maintain the tenderest charity and the deepest commiseration towards Roman Catholics personally, and to expend all our indignation, and to show all our zeal against the system and not the men—holding to the hope that though the vessel may go down and be shivered in ten thousand pieces, as I believe it will, that yet very many of the crew, through God’s infinite mercy, may be saved. This, I think, is our duty, and to hold out our spiritual, mental, doctrinal, enlightened unity, in opposition and contrast to the unity of which they so much boast, and which is a unity, not of mind, not of sentiment, but a union of forms and words, and creeds and liturgies, in which are things dark, confused, and contradictory; hidden mysteries, which they understand not themselves, nor can interpret to other men. Let our luminous, bold, manly, noble, intelligent unity be exhibited, as confronting and standing over against the lifeless, heartless, superstitious unity of the Romanists.

One other point, and I will draw to a close. It relates to the danger arising from formalism and worldliness. Reference has often been made to these topics in the reports and statements that have gone out from our meetings. I apprehend that here lies one of the great jeopardies of the present period, and in relation to it as individual men, and as allied and confederate men, we have certain duties to discharge. I suppose the fact is not to be doubted or denied, that there is a large class of persons who have contrived to blend entirely the world and the church, as if there were no discrimination or distinction between them. They can enjoy the most refined and artificial worship in the early part of the day, and at night be all alive at balls, and theatres, and dissipations, and can see no want of consistency in such conduct. Though I quite agree with what Dr. McCrie stated the other day, that there are very many noble instances in which the youth of our families are devoting themselves to God, and showing zeal and energy, disinterestedness and self-denial for the diffusion of “the truth as it is in Jesus,” and that some are helpful in every good word and work—yet I am apprehensive that upon a large scale,

and to a great extent, the other and the contrary fact is too apparent. I fear that there are sons and daughters who argue down the fathers and the mothers upon points connected with worldliness and public amusements and entertainments, where, in the olden days which have gone by, the authority of the father or of the mother against them would have been deemed final and conclusive, so that the children would have made no resistance. I apprehend there are very many cases now, and especially in connexion with points which relate to this greater conformity to the world, in which an absolute insubordination and disobedience to the parental will is allowed to take place. What we want, then, in opposition to this carnality and worldliness, is a higher tone of spirituality and holiness on our own part. There is required a nobler manifestation of the Christian character, that we should rise to superior excellence, that we should have manifold and beautiful specimens of the great truth taught by St. Paul when he affirms, that "to be spiritually minded is life and peace."

And this matter of *worldliness* stands in intimate connexion with another great question, which has lately very much occupied your attention—I mean, the question of the *Sabbath*. I presume that we are all Sabbatharians, and I am certain that by the wise and holy keeping of the Sabbath, our spirituality is nurtured; that you may judge of a man for the most part, as to the state of his mental and moral excellence, by the manner in which he reverences and keeps holy, or does not reverence and keep holy, the entire day of God.

Here, then, as it seems to me, are the four important and practical matters upon which great light has been shed by your deliberations and discussions, and in respect to which we, as Christian men, and as men confederated in this Alliance, are to set an example to others.

Shall I be permitted, in conclusion, to address a word or two to different parties, according to their national and local peculiarities and conditions? May I be allowed to say to Englishmen, of all persuasions and every denomination confederated here, in this meeting, we have great privileges, manifold advantages—our liberties are not interfered with, God has given to us wealth, and station, and influence. Let us see to it, that we employ all our peculiar gifts and talents honourably, seriously, and with a gentle and kindly spirit towards those who are not in circumstances similar to our own.

If we are the oak, as Dr. Krummacher has represented it, let us not set aside the green ivy desiring to cling around us, and to partake with us in our strength and in our stability. "Remember them that are in bonds, as bound with them; and them that suffer adversity, as being yourselves also in the body." Brethren, we cannot tell but that our turn of privation or bondage may come hereafter. We seem oftentimes now to be like soldiers playing at fight. There is all the difference in the world between the sham fight, the appearance of a battle, and the real engagement. There are those who have the real fight, and contest, and struggle to maintain; and what I am asking for now, (though I should hardly say *asking*, because it is all ready, and more than ready, rising up and abounding in your heart, peradventure much more than in my own,) is a deep sympathy, a fraternal assistance in all such cases.

Scotland has been admirably represented. We have had noble men from the north. It has seemed to me as if I had been listening almost to the voice of Knox, or that I had seen M'Crae or Woodruffe, as in the days of old. "Instead of the fathers" have come up "the children,"—intellectual, literary, theological "princes in all the earth." We have hailed and welcomed them in their appearance among us, and we rejoice in the light and the instruction which they have shed upon all our minds.

And in respect to Ireland, may I say we will receive her hospitality? Next year, we will some of us, if it please God, go and look at her, and have communion with her at the next anniversary of this institution. We are aware of her peculiar position—we know the severe trials that she has gone through—we have not been without sympathy with them. We see how the "man of sin" is there peculiarly strong and dominant. But, though the dispensations of God towards that country have been extraordinary and mysterious, when the great period of benediction and festival shall come, and Christ shall "take to himself his great power and reign," Ireland will not be without her appropriate and munificent share in the general happiness.

France—Frenchmen! we are not natural enemies. Christianity knows nothing of natural animosities, nor of any animosities. Christianity abolishes and obliterates them all. If we *were* natural enemies, one of the earliest and greatest of Christ's commands was, "Love your enemies, pray for them that despitefully use you, and persecute you." But we are aware of the weakness of your religious condition—how very small you are

in number, as godly men, holding to the principles of this Alliance, and contending for the Protestant faith in its vital influence and its holy power. You are not very many in France; you are like "the two flocks of kids," of which we read in the book of the Kings, when the Syrians filled the whole valley. Yet what was the result? Did the Syrians ultimately gain the victory, or did God give it to the "two little flocks of kids?" You are small, but you may arise and be multiplied. "A little one shall become a thousand, and a small one a strong nation: I the Lord will accomplish it in my time." Be that as it may—whatsoever the will and sovereign pleasure of God respecting you may be—we will adhere to you; we will back you; we will do all that we can to aid and assist you in every project and plan of yours for the diffusion of the "savour of the knowledge" of our Lord and Saviour Jesus Christ, in your own and in other countries.

Swiss—men of Piedmont! we have had one or two from the valleys of Helvetia—and let me say to them, and to the inhabitants of those countries, that although Cromwell is no more, yet feelings like those of Cromwell towards their ancestors remain among us, and that the true and genuine spirit of Cromwell still breathes and burns in the hearts of Englishmen. I think the time is come, or coming, when every power and authority, secular, political, and religious, which can be brought to bear against persecution—to restrain its arm, and to hold back its fury—must be put into active exercise. And, for one, I am grateful that the Earl of Shaftesbury has given notice in the House of Lords of a motion to the effect, that the influence of the British Government should be made use of to resist persecution for conscience sake, in any of the States of Europe. Let us do all that we can as private and individual men—but I am not sure that the British Government may not also have a great duty to perform.

And, as to Germany,—Dr. Krummacher and Dr. Tholuck seem like Luther and Melancthon risen from the dead, or some of the old prophets appearing amongst us again. Glory be to God, for the spirit and temper, the learning and the qualifications of those men, and the like of them. May it please him to make them instrumental in diffusing the knowledge of his name, and in promoting revival and renovation through all the German churches.

May I touch upon Italy? Beautiful Italy! Enslaved, oppressed, bleeding, disheartened, torn, and dismembered Italy! Will it be always so? Is there no eman-

cipation—no freedom in reserve, in the kind and benign providence of God, for that ancient and interesting people? Is it to be evermore Pope, Cardinals, scarlet colour, crucifixes, images,—all the paraphernalia of a superstitious adoration? Are they never to have their own deep, profound, and blessed Epistle to the Romans, and, with it, all the New Testament, and God's entire Bible? Are we to have Roman Catholic cathedrals, and all the pomp of Roman Catholic worship, in the centre of this metropolis, and the great cities of the provinces,—and are there to be no reprisals? Are we never to insist that at Rome, at Naples, at Civita Vecchia, Milan, and all the other great cities of Italy, there shall be freedom to open God's Word and to preach Christ's Gospel? Is the liberty to be extensive, triumphant, perfect, on the one side; and the bondage, and hindrance, and oppression—deep, and dark, and terrific—to the same extent, upon the other? May Jesuits come here in shoals, and not a single Protestant minister be allowed to stand in the Papal metropolis? And is this to remain for ever? It is the great question now to be tried in the presence of mankind, and all the world is the jury. We appeal to all the world, and ask, Shall we have fair play, or shall we not? In this fight, shall one man be bound hand and foot, and the other man have the entire freedom of his own person, and the instruments of vengeance in his hand? We appeal to the common conscience, and to the latent sense of justice in the heart of every man, and say, we will try this question. God will try it;—and I doubt not what the answer will ultimately and finally be.

I must touch upon America—I must tenderly and lovingly touch America. There are very difficult and very delicate questions between us and America. We must not quarrel; we must not fight; in the name of every Englishman, every member of this Alliance, every godly person in these realms, I say we must not fight. God interdicts it. The Father of Heaven says, You are brothers, you must not fight. The Son of God, Jesus Christ, says, You are brothers, you must not fight. The Holy Ghost, the entire spirit of our religion, says, You must not contend. I have read in the Proverbs that "a brother offended is harder to be" than a strong city, and their contentions are like the bars of a castle." We may cannot the spirit of the Alliance melt bars? Can it not open the gates of city? We cannot afford to quarrel—America wants us. Would it be no loss to America if England were blotted out? We



America. Would it be no loss to us if America were no more? We cannot afford to quarrel, for our own sakes. What is much more, the world wants us, and cannot afford that we should be at variance with each other. The world needs these two countries—not in arms and in hostility, but in brotherhood and in love. For, I ask, what means that growl of persecution, deep and surly, savage and hideous, which I hear in France, in Austria, in Sweden, in Italy? What means this return to despotic principles, and tyrannical measures; this treading and trampling down the natural and indefeasible rights of man, which we witness in some continental States? I ask, is liberty safe anywhere, save in our own dear and blessed England, and in that great and gigantic America, not less dear and beloved—justly and properly—to the heart of every American? I say, the world cannot afford that we two should not be at peace. Brother Jonathan, brother Jonathan, we will be as David to thee; we will fall upon thy neck; we will kiss thee; we will say, “The oath of God is between us; we are brothers, and the oath of God shall be between our seed after us, for many generations.”

“Let dogs delight to bark and bite,  
For God hath made them so;  
Let bears and lions growl and fight,  
For ’tis their nature too.

“But, children, you should never let  
Such angry passions rise;  
Your little hands were never made  
To tear each other’s eyes.”

I know not how it may be with others, but, with myself, the further I advance in life, with the more pleasure and joy I come back to the simplicities of my childhood; and I know of nothing under heaven more sweet, more lovely, more holy, more blessed, than the charities of domestic life.

Can you afford me a moment for the Jews—for the house of Israel? Is it without significance that the last of these meetings was devoted to them, and that it was the largest assembly, I believe, which we have had? I have been used for years to look for a movement among the Hebrew people, as the greatest and most signal token of God’s intention speedily to interfere for the glorification of his church, and the salvation of the world. I anticipate their awakening as the bright and beautiful and conspicuous omen of the coming glory. Whenever that is seen, it is the morning star,—the day is not far off, and be ye sure that “the summer is nigh.” I cannot go so far as to undertake to say that I yet see this men. Perhaps the things which transpired yesterday may be the early streak—the dawn

—the first gleam of it. However this may be, come when it may (and I think it cannot be very far off), if the falling away of them were the reconciliation of the Gentiles, “what shall the receiving of them be, but a resurrection from the dead?” And, in the 19th chapter of the book of Revelation, after the final overthrow and destruction of the adversaries of God has been foretold and depicted, a voice is heard, saying, “Alleluia, the Lord God omnipotent reigneth.” Alleluia is a Hebrew word; it is therefore the Jewish note—it is the Israelitish voice; it is the harp of David in the ascendant. So that, whenever the great conversion to God of all nations shall take place—to which, I presume, we are all looking forward—the house of Israel will be conspicuous in the scene of peace. A movement among the Jews, as I have said, will be the sign and indication that God is coming to do his great and magnificent and glorious work upon the earth. With joy and gratitude I see in connexion with this Alliance—if I see no more—a remnant, a small body, a few of the Hebrew race and family, stealing softly, silently, penitently, to the foot of the cross of Him whom their forefathers “crucified and slew.”

And now, “brethren, farewell!” May you go to your homes in peace—may God’s watchful hand, His kind and almighty wing, be over you—may the winds and the waves do you no harm, but do you all possible good, and waft you to your dwelling places. You will carry with you the sweet spirit which you have imbibed and manifested here, and reveal it among your friends; you will tell them what you have seen and heard; you will speak of it in your pulpits—you that are ministers and clergymen—and if I might venture to do so, I would say to every minister, “preach the Word,” *the Word*; hold not back the Gospel, but make it manifest as it ought to be spoken; affirm the completeness of the work of our Lord and Saviour Jesus Christ, and the certain gratuitous and eternal justification of every man accepting the righteousness He has wrought, and believing in the sacrifice and propitiation which He has perfected.

“Farewell, be perfect.” “Leave the first principles;” “go on unto perfection.” I think that exhortation of the Apostle Paul means, “Go on to the sacrifice of Christ, to His priesthood, to the spiritual views of His person and His kingdom which are opened in the subsequent parts of the Epistle to the Hebrews.” Go on into “the holiest of all;” dwell in “the secret place of the Most High.” Live near to God. Fix



the eye upon the propitiatory. Let the efficacy of the sacrificial blood be brought home to cleanse and purify your conscience; you will then come forth to the activities of life, and "be perfect," in a moral sense, in the sight of men. You never will be holy without that power and grace which is derived from intercourse with God over the propitiatory.

"Be perfect, be of good comfort." There is every reason why you should be of good courage. It is not a falling cause with which we are connected—it is not a lost battle which we are fighting. As certainly as Constantine planted the Labarum—the great standard, with its dazzling precious stones, and its mysterious monogram, upon the loftiest point of the Roman Capitol—so certainly will the Lord Jesus Christ plant His imperial Standard in the midst of the hottest and the fiercest of His foes, and call the world His own. "Be of good comfort,"—God is with us; Christ is with us; Truth is with us; the Holy Ghost is with us; the Bible is with us; there cannot be anything but victory.

"Be of good comfort, live in peace;" and if you will live in peace, you will die in peace. The great and blessed, and good Bickersteth died in peace; and when he died, it was no sorrow to him, that he had taken so active and conspicuous a part in the affairs of this Alliance. It is this Alliance, and what he did in it, which renders him the property, as it were, of the universal church, and connects him with the whole family of God; else he had belonged only to one section, and had been influential only, or mainly, in one denomination of Christians. As it is, through the medium of this Alliance he is made the instrument of good to a vastly wider extent—an extent to which we can assign no limits. It will be no sorrow to you, when you die,

that you have taken a part in these meetings; it will be no thorn in your pillow; peradventure it may be as a flower, beautiful to look upon—sweet, fragrant, reviving, refreshful to your smell in your last hour. "The God of peace will be with you." And there will be one other gathering, in respect to which I pray God that none of us may fail or come short. The wheat is gathered into the barn—the children are gathered into the everlasting mansions. What a gathering will that be! A multitude that "no man can number, out of all nations, kindreds, people, and tongues," and each one with the white robe and the waving palm branch, and his part and voice in the great song, "Worthy is the Lamb who hath redeemed us to God by his blood." May you and I, every soul of us, be gathered into that great and blessed assembly.

And now, "Greet one another with an holy kiss." How appropriate, suitable, and apt is that expression of Holy Scripture to our present circumstances and condition! What a spirit breathes in the words, "Salute one another with an holy kiss; all the saints salute you." It is exemplified in the Alliance—is it not? It is the temper and spirit which has prevailed in our meetings, and which predominates in the midst of us at this hour.

"The grace of our Lord Jesus Christ,"—I utter not the words as a form,—let His mighty power, His inward support, the strength and invigoration which He conveys, "the grace of our Lord Jesus Christ" be with you, and in you; "the love of God"—that love which only the child knows, that manifestation of the Father which only the filial heart can appreciate—"the love of God, the communion of the Holy Ghost, be with you all," now, henceforth, and evermore, "Amen."

## SERIES II.—PAPERS RELATING TO THE EVANGELICAL ALLIANCE.

### ON THE EVANGELICAL ALLIANCE IN SWITZERLAND.

BY THE REV. PROFESSOR BAUP, OF LAUSANNE.

The formation of a committee of the Evangelical Alliance in French Switzerland (Suisse Romande) owed its origin to Sir Culling E. Eardley, who, as he was travelling through Switzerland, took advantage of that opportunity to advance the cause in which he labours with such ardent zeal and perseverance. He had an interview on the subject with some brethren of Geneva, and they determined to convene a meeting of Christians from the different French cantons of

Switzerland, to come together at Lausanne on the 15th of September, 1847, in order to lay the basis of an organisation similar to that which had been adopted at Paris, on the 26th of April, as the foundation of the French section of the Evangelical Alliance. The meeting consisted solely of Genevans and Vaudois; the brethren of the cantons of Berne and Neuchâtel could not be convened in time. After having implored the blessing of God, M. d'Espine, sen., of

Geneva, was made chairman, and the meeting adopted in succession some resolutions, moved by Dr. Merle D'Aubigné, in consequence of which the Evangelical Alliance was considered as founded in French Switzerland, and a committee was chosen to carry them out. By our first resolution, we still considered ourselves as belonging to the French section which had been organised in Paris, but, in consequence of our distance from the centre, we thought it best to reserve to ourselves a certain liberty of action, and to form ourselves into a division of French Switzerland, with committees in each canton. It seemed to us that the formation of an additional centre might be useful in giving more activity to our Association, and in spreading its principles more effectually. Besides this, it would be impossible for many of us together to be present at the annual meetings in Paris.

Our second resolution, which we will only mention here, intending to speak of it more fully towards the close of this Report, is of greater importance, since it aims at nothing less than the modification of the *doctrinal basis*, as it is to be found in the London resolutions. These are the terms in which it was unanimously accepted by all the members present, after a long discussion:—"We accept the basis established in London, especially as to the points of doctrine, to which we unreservedly adhere, but with the intention of demanding the widening of that basis, so as to include, as far as possible, all the children of God."

One month later, 19th of October, 1847, the general committee met at Lausanne; and, after having made up the number of its members, it founded committees for the several cantons of Geneva, Vaud, Neuchâtel, Fribourg, and the French part of Berne, by appointing brethren who should convene them.

As the Geneva committee was the one whose formation offered the least difficulty, owing to the proximity of its members and to its local position, it was named the Directing Committee, and met on the 13th of January, 1848. But, before this (December, 1847), the sub-committee of the general committee, according to the instructions given to them, published an *Appeal*, both separately, and in the *Feuille Religieuse du Canton de Vaud*, drawn up by Professor Gaussen, in which the principles of the Evangelical Alliance were set before the public, and that which was intended to be done in French Switzerland, to advance

this important movement, was also thereby made known.

This small pamphlet was spread as widely as possible. But the circumstances in which Switzerland was then placed were most unfavourable, as it was agitated by civil war, or by revolutions in the different cantons,—consequently, our *Appeal* was almost entirely forgotten. Nothing could be organised at Berne or Fribourg, and at Neuchâtel the Evangelical Alliance appeared just at the time when the revolution broke out in 1848. A meeting, which had been called in order to determine what could be done, was unavoidably postponed. But the brethren in that canton did not lose sight of an object which was so dear to them. As soon as possible they invited Christians of different denominations to meet, on the 20th of June, 1848, in the Oratoire des Bercles, at Neuchâtel. M. Ch. Bovet, of Boudry, was in the chair, and the meeting listened with deep interest to an exposition of the principles of the Alliance, drawn up by the Rev. — Godet. The Report of this first public meeting of the Evangelical Alliance in Switzerland was printed; and by reading it one may still judge of the blessed impression which it left on the minds of all those who were present. It was eminently useful in advancing that union, which was more especially felt to be necessary in the midst of a political commotion, which might bring about changes in the ecclesiastical position of the country. It also gave a fresh impulse to meetings which some brethren of the Dissenting church had already held, with great success, for several years on the Tourne, one of the hills of the Jura, near the road between Neuchâtel and Locle. From that time many prejudices were overcome, as was proved by the second meeting, which was convened by the Neuchâtel committee, November 8th, 1849, the Report of which was also published, and appeared in *Evangelical Christendom*.\* The Neuchâtel committee has also begun to correspond with several places, in order to form prayer meetings for Christian union. Such meetings are held at Ponts and at Boudry.

At Geneva, the committee thought it best to remain inactive, for reasons which will be easily understood, though still taking a lively interest in the progress of the Alliance. Our friends there, were then chiefly occupied by a plan for the ecclesiastical fusion of all the evangelical Christians of Geneva. A committee had been formed to prepare the basis, and to discuss the con-

ditions of this union. This committee was engaged for several months in this work, and, by the blessing of God, its labours were at last crowned with nearly complete success.\* As long as the Conferences, which were to bring about this result, were going on, it was unanimously decided that it would be better to do nothing for the Evangelical Alliance, for fear of counteracting, by untimely proceedings, negotiations undertaken for a nearly identical object, and of much greater importance to the canton. It was in the spring of 1849, that the Evangelical church of Geneva was definitively formed. Its principles are in such harmony with those to which the Alliance bears testimony, that the president of the Geneva committee considers the Evangelical Alliance as realised by it; in this church, in point of fact, "union in matters of faith exists together with diversity of forms." He acknowledges, however, that this realisation is not perfect; since it is certain that, besides Dr. Malan's church (which has been greatly diminished by the fusion effected by the Evangelical church), there exist still a great number of Christians in the National church who hold evangelical doctrines. He might also add the so-called Plymouth Brethren, who have hitherto, it is true, held aloof from every effort which has been made to unite Christians on a wider basis than their own, but whom we must not despair of bringing back to sentiments nearer the truth. There is, then, room for an Evangelical Alliance committee at Geneva; and we are assured that the activity which it would display might be greatly blessed, owing to the favourable circumstances in which it would be placed. The large missionary meetings which were held at the instance of Missionary La Croix, have not at all been forgotten; in which most interesting reports, respecting different parts of the work, were read to an audience of from 1,200 to 1,500 persons of different denominations. These meetings, which were continued for five or six years, exercised a most salutary influence in drawing together Christians of different churches. Perhaps it would not be impossible to begin them again, at certain intervals, on a different footing; and we hail the intention of the committees of the Bible and Missionary Societies to hold their public meetings at the time when the Société Evangélique convenes its friends, as a blessed sign of approximation. The organisation of the Evangelical Alliance met with the greatest difficulties in the canton De Vaud. We need not remind the members of the British Organi-

sation—who have so well practised the duty of weeping with those that weep—of the impediments which were put in the way of the committee. When all prayer meetings were forbidden in this canton, excepting those which were held in the places and at the times fixed by law; when peaceable Christians could not worship God together, without being liable every moment to have their assembly broken up; and when twenty pastors were forcibly separated from their flocks, it was not possible to be engaged in the organisation of the Evangelical Alliance. It was not only the difficulty of meeting which put a stop to it—for, notwithstanding the rigour of the law, it might have been possible to convene more or less numerous meetings—but the chief reason which caused every thing pertaining to the Evangelical Alliance to be stopped, was the fact that, probably, during the years 1847 and 1848, it would have consisted exclusively of members of the persecuted churches. It would then have become essentially a Free-church affair, which it was better to avoid. It was consequently thought desirable to wait for better days, so as not to run the risk of compromising the work in its first beginnings. Besides, this time was not lost, for the progress of union amongst Christians of different denominations. Those who had to suffer the same persecutions, were naturally drawn more together; and although these feelings of brotherhood and of Christian unity were not everywhere manifested as they might have been, yet it must be gratefully acknowledged that the trial has been useful, and that it has been accompanied by those consolations which are to be found in mutual love. Amongst many facts which we might cite, we will only mention one, which the Lord has particularly blessed. A Plymouth Brother was summoned before the magistrate at Cully, in the district of Lavaux, Dec. 15, 1848, for illegal worship; several brethren of the Free church accompanied him, and on coming out of the Hotel de Justice they went together to a friend's house, where they unitedly returned thanks to God for the sentence of release which had been pronounced by the tribunal. They then all agreed to meet, if possible, once a month, to edify each other, and to unite more closely the bonds of brotherly love, leaving on one side all disagreements on secondary matters. These meetings, which were formed in a purely Christian spirit, have continued: they have increased; and the urgent appeals made in some of them have been blessed to many who were present. Many joyful con-

\* See *Evangelical Christendom*, vol. iii., p. 41.

versions date from these evangelical meetings, which are held in the summer at the Tour de Gourze, on one of the most elevated heights of the Jura, (a small chain of hills in which the plain of the Gros de Vaud terminates, and which overlooks Lake Lemman.) It was there that two general meetings were held during the summer of 1849, at which brethren were present who belonged to the different denominations existing in the canton; members of the National and Free churches, Plymouth Brethren, ancient Dissenters, and Wesleyans. Meetings of the same sort have been held, since 1848, on the Alps, on the Jura, at the Granges de St. Croix—everywhere, indeed, where there was no fear of being seized by the gendarmes. From 200 to 500 persons, and sometimes more, were present, which shows that there was a call for these meetings.

These were all joyful signs, which the Vaudois committee looked upon with interest, as forerunners of fresh blessings. As the persecutions began to relax, the committee met for the first time, August 9, 1849, to determine what was to be done in the present state of affairs. It was unanimously agreed that the time was come to act, and to search in different parts of the country for persons who were favourable to the Evangelical Alliance, in order to engage them to promote the formation of meetings for prayer and for mutual edification, wherever the thing was possible, and to invite Christians of all denominations to take part in them.

Encouraged by letters which were received from many quarters, the committee met, Nov. 6, and determined to organise itself regularly, to publish an *Appeal*, and to charge its executive to form sub-committees, whose duty should be to organise the prayer meetings, and to receive new members in their several neighbourhoods.

According to the directions which had been given it, the bureau formed fourteen sub-committees, in different parts of the canton (after having convened the first meeting of brethren at Lausanne, who expressed their joy at seeing the Evangelical Alliance taking root in the midst of us), and published an *Appeal*, in May, 1850, which appeared first in the *Feuille Religieuse*, and which was afterwards reprinted separately for the use of the sub-committees. The editors of *Evangelical Christendom* kindly gave it a place in the columns of that excellent journal.\* Since that time, monthly meetings continue to be held in different ways at Lausanne; sometimes

only the brethren are convened, when it is supposed some discussion is to take place; sometimes also the sisters are convened; this has been regularly done this last year, now that, enjoying more liberty, we are able to meet in larger places of worship. For this purpose we meet alternately in one of the places of worship of the Free church, and in the Wesleyan chapel. At other times, the brethren are invited to partake of a modest fraternal repast, which we call *agape*; and they thus spend an evening in conversing on their common hopes, in singing the praises of the Lord, and in raising their hearts to the Father of that spiritual family who are called by the name of Jesus. In summer, as we have already mentioned, it is endeavoured to meet in the open air, in the midst of a wood, on some mountain or hill, and all those brethren who are known to be desirous of being there, are invited to be present, whether they be members of the Alliance or not.

Of the fourteen sub-committees which were formed by the bureau, in different parts of the canton, only eight have been able to show any activity; and that not so much in the name of the Alliance, as for a general design of union. They are those of Oron, Lavaux, St. Croix, Aigle, Le Jurat, Morges, Orbe, Chateau d'Oex. Everywhere else we were either told that a new organisation was not needed, or that there are no elements to be drawn together.

Nevertheless, without fear of being contradicted, we may acknowledge, to the praise of that God who is the Author of every excellent grace and of every perfect gift, that, notwithstanding our infirmity, that work is going forward in the canton De Vaud. It has been well received by the Free church, the ancient Dissenters, and the Wesleyans. If the pious members of the National church have hitherto taken but small part in it, it is doubtless on account of their position. They cannot join meetings which are prohibited by the law, to which they have thought it their duty to submit, notwithstanding their disapproval of it. But since this law becomes a dead letter, more and more every day, we may hope soon to be able to shake hands in a land of perfect liberty. We may mention, as an important sign of harmony, the formation of a *Vaudois section of the Swiss Pastoral Society*, which has been joined by about 150 ministers of the National and Free churches, the two parties being about equal in number. The first Conference, which took place at Lausanne,

May 6th, 1851, gladdened us by the spirit of liberty and brotherly love which was manifested in all the discussions.

One of the greatest obstacles we have to overcome, is that which we meet (not only in the canton of Vaud, but also in Geneva and Neuchâtel) in the views of the Plymouth Brethren, generally called amongst us Darbyists, from the name of their principal promoter. You will understand, that we do not here attack these dear brethren, in whom we delight to see such beautiful fruits of Christian life and of devotedness to the Lord. It is only their system which we have in view, and God is our witness that we only speak of it in order, if possible, to remedy the evil.

After having long refused to believe it, we are obliged to acknowledge that the principles by which these brethren think the union of the children of God is to be realised, are directly opposed to the spirit of the Evangelical Alliance. Confounding that which is told us of the church of Christ in glory, with that which the Scriptures teach us she can be in this preparatory state, the time of her formation, they think that the church is everywhere in a state of apostacy, and that it belongs to them to realise the manifestation of its unity in their communion; consequently, they are led to call those who do not join them, *schismatics*. All other churches are, in their eyes, simply sects, and the *Evangelical Alliance is the chief ecclesiastical sin*. We know that this is not the opinion of all those brethren who join in their public worship; but some who hold influential positions amongst them, speak and act according to these principles. We have done all that we could to overcome this narrowness, which is, we think, more of the head than of the heart. We thought it right to leave out of sight the Evangelical Alliance, which they condemn in such an absolute manner, and we said, in order to enter into their views as much as possible, "*Let us unite as brethren*." Some answered favourably, and held out their hand to us, but most of them have held back, to our great grief, shutting themselves up in a system which has more than once hindered the work of God, since it has created painful divisions amongst Christians, and grieves the Holy Spirit.

You may believe that these facts have not in the least shaken our attachment to those principles which actuated the formation of the Evangelical Alliance; on the contrary, we have felt the need of proclaiming them with still greater energy, as forming a barrier to the spirit of sectarianism, which does more harm to the cause of the

Gospel in our country, than all opposition from without; but this only makes us desire still more that the basis of the Evangelical Alliance might be modified, so as to fulfil its end more perfectly.

The first thing which produced an unfavourable impression of the Evangelical Alliance on the Continent was, that with the intention of uniting Christians, and drawing them closer together, it expressed doctrines in its Basis which would prevent many sincere disciples of Christ from joining it. We are not unaware of the answer which may be made to this, and we can enter into the circumstances in which the Evangelical Alliance was formed in England; we even think that it was better for it not to attain to its end at once, for we might have been tempted to glory in ourselves; a sectarian spirit is so nearly allied to self-glory, that we should probably very easily have fallen into it. The imperfection of our work was perhaps necessary, in order to prevent this great evil. It is, therefore, our place to say with the apostle, "Most gladly do I glory in my infirmities; for when I am weak, then am I strong." This is, however, no reason why we should keep those imperfections which we might cause to disappear; for we must profit by the lessons of experience, hoping that the grace of God will be given us that we may improve our work without becoming proud of it.

Now, it seems to us that the thing does not offer very great difficulties, and that it would be simply necessary to modify Art. I. of the "Principles," in order to give to that article the character of a profession of Christian life, and a direct confession of the faith delivered to the saints (Jude 3), instead of the theological form in which it at present stands.

We should thus obtain an exposition of our principles which, resembling the model of apostolic confessions of faith contained in the Gospel, would not only be broader than its present form, but would also have the advantage of greater precision and clearness. For, in truth, what can there be more vague, as a declaration of faith, than the phraseology here employed:—"That the parties composing the Alliance shall be such persons only as hold and maintain what are usually understood to be evangelical views, in regard to the matters of doctrine understated, &c." Would it not be necessary to define what is *usually understood by evangelical views*? And could this be done in a dogmatic light, without raising great difficulties? On the contrary, every thing would be simplified, and would appear

in a truer character, and one more conformable to the end at which we aim, if we expressed ourselves in a manner similar to that which every Christian would adopt, were he asked for a reason of his faith.

We, therefore, take the liberty of proposing to all our brethren of the Evangelical Alliance, to replace Art. I. of the "Principles" by this declaration, or some other drawn up in the same way:—"The Evangelical Alliance receives every disciple of Jesus Christ as one of its members, who acknowledging, according to the divinely inspired Scriptures, that there is no salvation in any other, receives Him as his perfect Saviour, puts all his trust in Him as the Eternal Son of the Father, God manifested in the flesh, who, after having procured eternal redemption for us by his expiatory death, sends the Holy Spirit from heaven to accomplish the work of regeneration and sanctification in those who believe in Him, without which none can enter into the kingdom of heaven. By this it welcomes to its brotherly conferences all those who desire to declare with it their common faith in God the Father, Son, and Holy Ghost, one God, blessed for ever, and who acknowledge that it is a duty to show forth (as much as is possible on earth) their union in Jesus Christ, who is the Head of the body—the church; who is the beginning, the first-born from the dead; that in all things he might have the pre-eminence."

We do not think it necessary to unfold the motives which lead us to desire that the Evangelical Alliance should enter the path which we have pointed out. We will only add, that we make this proposal in order to conform to the resolution to which we came,

in the session at which the Swiss section was formed; and also because experience has convinced us that the work of the Evangelical Alliance will not spread much, either amongst us, or on the Continent generally, unless it be founded on a broader, and, if we may say so, a juster basis than the present.

We might quote the opinion of all our correspondents on the subject, and we lay particular stress on the fact, that our most important fraternal meetings, such as those of La Tourne, Granges, St. Croix, and La Tour de Gourze, took place on invitations which did not come from the Evangelical Alliance. For it is very probable that some brethren, whom we were most happy to see present, would not have come, if the meetings had been convened by the committees of the Alliance.

Our religious movement demands something more advanced than that which the Evangelical Alliance was able to realise at its first beginning. We acknowledge with joy, that it is an instrument which has been blessed in the hands of God to help forward the development of union; but, if it wishes to widen its field of usefulness, it must necessarily put itself more openly at the head of that movement which now drives Christians in all places to draw more together, to unite on the one foundation which can be laid, that is, Christ; leaving on one side their rivalry of a day, and their discussions about forms, to concentrate their strength against their common enemy; to hasten the moment when the earth shall be full of the knowledge of the Lord, as the waters cover the sea, and they shall go to meet their glorious Leader and Saviour.

### SERIES III.—PAPERS ON INFIDELITY.

#### INFIDELITY IN SUISSE ROMANDE.

BY THE REV. L. BURNIER, OF MORGES, CANTON DE VAUD.

The subject fallen to my lot, and which I have, perhaps, accepted without sufficiently considering my ability, is so painful to review, that we could wish there was no necessity for it. This, Sirs, was my first impression. Who does not know, I said, that the heart of man is naturally unbelieving; that wherever true faith in Jesus Christ is wanting, there is infidelity; and that in every country the majority are strangers to true faith? It is true that infidelity does not always appear in the same form, in a philosophical and ethnological point of view, and this is not to be overlooked; but, I said again, when the

apostles preached the Gospel, we see that they paid little regard to the various forms of idolatry by which Satan deceived the multitude, or of the divers kinds of philosophy with which he amused the superior classes. They addressed all as poor lost sinners, and proclaimed to them the grace of our Lord Jesus Christ.

I was not less struck, Sirs, with the difficulty of the subject than with its apparent inutility; and that difficulty is such that, after long reflection, I am not sure that I have fully estimated it. Understanding by infidelity, a *distinct rejection of the Christian faith* (see the "Churchman's

Theological Dictionary"), I was led to inquire,—must we put in the rank of infidels those who, although they receive the Gospel as a whole, yet reject some of its doctrines reckoned as vital by the generality of living, orthodox Christians? And here our thoughts turn on all the different shades of rationalism, from the followers of Arius to those of Strauss and Pius. When this point is settled, it will be necessary to classify and number the infidels. But it would be easier to number and classify the trees of a forest, where the different kinds are mixed with the greatest confusion. Even in winter the tree is known by its bark and figure. This is not the case with infidelity. A statistical view, properly so called, of infidelity, is not only difficult but impossible; nor do I think this is required of me. What, then, is desired? Simply, such facts and observations as may serve to give a general view of the kind of infidelity which prevails in French Switzerland, and the influence it exercises over the State, the Church, our laws, and our morals. Viewed in this light, the question may receive an answer, although it is still left very complex.

#### DEFINITION OF THE COUNTRY, AND GENERAL VIEW OF THE RELIGIOUS STATE OF ITS INHABITANTS.

Suisse Romande, the field of our observations, is a very small country, but abounding in contrasts. It forms a kind of triangle, of which the three extremities are Geneva, Sion, and Porentrui, presenting a surface of 2,400 English miles. On this limited territory, which comprises, however, almost the whole of Swiss Jura, and some of the High Alps to the south-east, is found a population of about 500,000 souls, having scarcely any thing in common, except their language and the same political bond of confederation. Leaving out the Jews, who are very few in number, two religious parties divide Suisse Romande. The cantons essentially Protestant are De Vaud and Neuchâtel; the Bas Valais is entirely Roman Catholic. The French part of the canton of Fribourg is Roman Catholic also, with the exception of a Protestant district. In the cantons of Geneva and Jura Bernois there is a mixture. Taken in the whole, more than three-fourths are Protestants.

The people, also, are very different in their history. Near the ancient Swiss of the canton of Fribourg are those who but yesterday were French or Savoyards; others, who were for a long time only allies of the Swiss, or subjects of one of their cantons, or even of a German prince. There are

found the opulent cities of Geneva and Neuchâtel; the modest town of Lausanne; populous burghs, far advanced in civilisation, as La Chaux de Fond and Leode; a number of villages and hamlets, and even little towns, concealed by their orchards in the bottom of the valleys, far removed from the sight and society of mankind; works of industry rivalling those of the greatest nations; rural and pastoral manners almost in their primitive state; an intellectual culture which, all things considered, is not surpassed, which makes Suisse Romande one of the principal markets for French literature, especially of its periodicals. We, however, have also vast numbers who read only an Almanac, or, from time to time, some political paper, relating to their own locality.

I do not think that any one can flatter himself that he possesses a perfect knowledge of Suisse Romande; nor should I have allowed myself to undertake the task which I have the honour now to present to you, had I not hoped to receive, from friends of the cantons of Geneva, Neuchâtel, Bern, and even Vaud, such information as I required, to add to the very imperfect personal knowledge which thirty-five years of an active life has given me of the country in which I was born.

On the first aspect, there is no place which has more the air of appearing to belong entirely to Jesus Christ. I shall not speak of the number of churches and chapels that cover our soil, nor of the still greater number of ecclesiastics that supply them; of the sums contributed to the treasury of the cantons for the support of religious worship; of the important place which religion occupies in our constitution and laws (the idea of a *Christian State* having been realised among us in the highest sense). Go into the first house you come to, you will, if I am not greatly mistaken, find there a Bible; the husband and wife will tell you the day of their union was blessed at the church, and that, too, even in the cantons of Vaud and Geneva, where marriages, before the civil authorities are legalised. All the children will have been baptised (unless you happen to have met, which is a very rare case, with some Baptist), although, in these two cantons also, baptism is not enforced by legal obligation. The children, in their turn, will tell you that they all go to school; and you will find them learning their catechism. If they are fifteen years of age, you will find them at the parsonage, where they go to receive their pastor's catechetical instruction; and if they are upwards of sixteen, you will find

that they have all been admitted to the Lord's Supper, and congratulate themselves on it.

On leaving this house, apparently so Christian, follow me to one of those beautiful pieces of water, the ornament of our villages and cities, and where our females of the lower classes are occupied after the fashion of Nausicaa. Ask them if they believe in Jesus Christ, they will unhesitatingly answer in the affirmative; if Protestants, they will add that they receive the sacrament of the Lord's Supper four times a year; if Roman Catholics, that they go regularly to confession. Be not afraid to ask the men whom you meet on the highway; they will doubtless show more hesitation, but you will find few who will acknowledge themselves infidels; and I know not that you will find, in the country parts, one who does not attend public worship, at least once a year—if a Roman Catholic, at Easter; if a Protestant, on the fast-day.

Then repair to a bookseller; inquire for infidel publications in French Switzerland. He will tell you that they have, properly speaking, no organ of infidelity; if there have been any original publications hostile to the faith, they were sent forth by German Socialists, and when they translated them, or even quoted passages from them in the daily papers, they excited the public indignation. He will tell you that certain abettors of infidelity wished to have Strauss translated into French, but the person to whom they applied, though an infidel himself, refused to undertake it, because such works would not find circulation among us. He will tell you, that even journals which hold the highest revolutionary views, and satirical publications, abstain from direct attacks on Christianity, because this would shock the general feeling.

Present yourself as a "friend and brother," and ask for an introduction to a club of atheist or infidel propagandists, such as are elsewhere found. You will be told that nothing of this kind is known amongst us. There are, doubtless, men who hardly know how to meet without expressing the infidel thoughts that rankle in their bosom; several who take a horrible pleasure in propagating their opinions; but organised societies to overturn Christianity is what no one has ventured to establish in Suisse Romande.

Yet, Sirs, a country which speaks the language of Diderot, D'Alembert, Helvetius, Dupuis, and Volney—which gave birth to Jean Jacques Rousseau, and afforded him an asylum—which was for twenty years the favourite residence of Voltaire;—a country, in which, when France herself blushed at

the fact, the obscene poems of Piron, of Jean Baptiste Rousseau, and of the Seigneur de Fernez, were printed by a typographical society, in which one of the chief magistrates of the country was concerned;—a country which was the rendezvous of revolutionary writers, such as Mercier who there published his *Picture of Paris*—Raynall his *Philosophical History of the Two Indies*—Mirabeau some small works—and where, in the year 1780, the entire works of Voltaire were published by subscription, in the list of which figure the names of several ministers of the Gospel, a professor of theology, and at its head the King of Prussia, and the Prince of Neuchâtel;—a country that was ravaged by revolutionary tempests long before France, and which, since the French revolution, has not ceased, so to speak, to be in a state of revolution;—a country which has served as a refuge to French emigrants, for the most part the sad wreck of the reign of the odious Louis XV., and which has seen its territory occupied by armies, who the more easily sowed the seeds of impiety and bad morals, because they were received as friends;—a country, where from the beginning of the last century arose, in the body of its pastors, that ecclesiastical but dogmatical latitudinarianism which is the virtual denial of all positive faith, and where, since then, unity has been made to consist in the toleration of errors the most serious, in receiving a salary from the same fund, and in this new Popery, which allows all kinds of divergences, provided the directing authority be recognised;—a country where, more than anywhere else, at least in the greater part of it, the Government has so interfered in the management of church affairs that the people can hardly see in their ministers anything but functionaries of the State, and in religion itself only an instrument by which to govern;—a country, over a part of which the Jesuits, for the last thirty years, have had an undivided sway;—in a word, a country where the religious instruction of all classes consists almost only in reciting a meagre catechism, and where "The Mysteries of the People," by Eugene Sue, finds now 8,000 subscribers—is it possible, Sirs, that such a country should have escaped the torrent of infidelity?

Those amongst us, now enlightened by the Gospel, and made capable of appreciating things, recollect the state of religion in these countries at the beginning of this century; and those who also have been able to gather information concerning the close of the last century, acknowledge that all true piety at that epoch had disappeared



from Suisse Romande. There were, here and there, however, we charitably hope, a few souls, who having escaped the general desolation, thought seriously of eternity, and put their trust in Jesus Christ. We know also that in some corners of the country, especially among the mountains, certain religious habits, remnants of better days, were carefully preserved; but under these forms there was a profound torpor, if not much hypocrisy. In one place, a Socinian clergy was preaching only a cold morality; in another, were ministers proverbial only for drunkenness, avarice, and idleness; elsewhere there was more decorum, but not more life—the greater part so irreverently mixed up texts of Holy Scripture with their trifling conversation, that we can only see in them real infidels; in the bosom of their flocks were a few Moravians, but much decayed; a few followers of Madame Guyon, more worldly than any, mistaking the flashes of mysticism for light; as to the remainder, all were asleep—that is, infidelity everywhere prevailed, an infidelity which in the multitude had no consciousness of its own existence; but which was avowed and made to appear, by persons of the higher classes of society. The universal opinion is this, that infidelity amongst us, as elsewhere, has had its rise in the higher classes of society.

With the peace of 1815, by the grace of "our great God and Saviour Jesus Christ," a revival of religion took place in Suisse Romande—the revival which has been the means of procuring the honour of having representatives to this Assembly. This revival, though, after all, but weak, produced a great sensation, as a slight noise sounds like thunder through the caverns of a deep and silent grot. It was also for our people the revival of infidelity. The pastors and magistrates were all ready, and, pushed on by them, the multitude was happy to persecute the Gospel in the name of religion and of the country. It was said that Methodism (the name given to this religious movement) had made a multitude of infidels. It is unnecessary, in an assembly like this, to expose the error of this judgment, but it shows the truth of those words of Holy Scripture, "that which maketh manifest is light;" for by means of that revival of religion—which, thank God, still continues in Suisse Romande, and goes on apparently with greater energy—infidelity is made more apparent, and indeed more active than formerly; although, as I have already remarked, this country remains one of those that has most preserved the appearance of a Christian country.

However, the reality does not correspond with the appearances. To enter into detail, and begin with that portion of Suisse Romande which, whilst it is less known to the narrator, occupies also a less considerable part in the question—I mean, the Roman Catholics.

#### I.—INFIDELITY AMONG ROMAN CATHOLICS.

In the canton of Geneva there are from twenty to twenty-five thousand Roman Catholics, in a population of about 70,000. Since the last revolution, the Protestant interests having been sacrificed, even by Protestants themselves, to those of radicalism, there has arisen a Popish party which exercises a preponderating influence on the affairs of State. Since then, the number of Romanists who attend to the practices of their worship is much greater than before. We believe, however, that there are not above a thousand Romish devotees who entirely satisfy their priests, in the manner in which they acquit themselves of their duty to the church. And if we consider that, amongst a thousand devotees, there will be found those who have only the exterior of devotion, we shall be convinced that infidelity is almost universal amongst the Roman Catholics of Geneva. There are, however, few who dissolve their relationship with their spiritual head, for this would be to separate themselves from their party. But there is no reason to believe that the infidelity which prevails amongst the Roman Catholics in Geneva is in anything different from that which is found amongst the Protestants.

The Bas Valais, more under priestly dominion, is not altogether as the priests would wish. This arises in part from the fact, that many of the people are better believers, and more moral, than their spiritual guides. Besides, it is in this portion of the Bas Valais that persons are found advanced in politics and civilisation, in consequence of their frequent intercourse with that portion of the canton De Vaud which lies next to them, and which is one of those where modern opinions have made most progress. The chiefs in the Bas Valais are, pretty much, if not quite, open infidels; and that, too, of the school of Voltaire. Full of contempt for the superstitions of Romanism, they yet fear much more the influence of the pure Gospel, such as they see it amongst their neighbours in the canton De Vaud. The divers attempts that have been made to carry the light of the Gospel to this poor people, have met with the most insurmountable opposition; politicians joining, in this, with priests whom they detest. There, then, infidelity

is intolerant, and would easily become persecuting; whilst in Geneva it professes the greatest toleration. What will it become, if the day should ever arrive, when the Papists shall find themselves a majority?

The French part of the canton of Fribourg, containing three-fifths of the entire population, of which five-sixths are Papists, offers an interesting spectacle. It is that corner of the country which has best preserved what the Latin poet calls "*prisca fides*," a pagan expression, which does not mean the true faith. There also, if we are rightly informed, there exists a desire for religion, and a respect for sacred things, more evident than elsewhere; and there is, even in the look of the Roman Catholic Fribourgiens, something of I know not what, which indicates their aspirations towards heaven; we find them also somewhat easy of access in the attempts that have been made to carry them the Bible. With the greater number their religious zeal spends itself in vain superstitions, and does not prevent, as it does elsewhere, the prevalence of much infidelity. Among the greater part of the men in towns, and especially among the chief political leaders, infidelity is notorious. Perhaps it did not prevail less in their predecessors, but it did not manifest itself. To secure order, or rather their own domination, they conducted themselves in perfect concordance with the Jesuits. The people were better believers, and whilst we deplore the errors of these poor Fribourgiens, we admire the confidence of those who in the year of the Sunderbund firmly believed that the Virgin Mary would defend herself by a miracle, and that amulets, blessed by their priests, would protect them against the bullets of the Protestants. Alas! it is the sad lot of Popery to vacillate unceasingly between impiety and superstition, and the result of both is the same. Because we see more of religious fear among Papists than among Protestants, some have regretted the want of Popery as a more efficacious means of influencing the masses. But, without speaking of essentials, I would say that Romanism, as a means of salvation, is no more morality in a superstitious priest, than even in an infidel Protestant. The infidelity which is the reaction of ultramontaniam, is it less vulgar, deep, and orderly, than the reaction against what Protestants are pleased to call Methodism? And that double question the towns of the canton of Fribourg—a Popish land by excellence—will answer in the negative; and everything leads us to believe that most terrible impiety is making the most rapid strides in the country parts.

It is the same with Jura. The majority of the people are ultramontane Papists, and remain attached to their belief. The priests, generally men of little note, yet exercise a strong influence over the multitude. There are, however, amongst the Roman Catholics of Jura some excellent persons, of sincere, though not enlightened piety; but the religion of the greater part consists only in hatred of Protestants, and a few outward ceremonies of devotion. Besides this, there is in all the villages a minority, avowedly infidel; and in the towns of Delemont and Porrentrui, where are persons too well instructed to adopt Romish superstitions, are found profane atheists, who have fallen into the deepest degradation. There is also a total absence of moral conduct amongst professed believers, as well as amongst infidels.

On the whole, known and declared infidelity appears to have more adherents in Jura than in the canton of Fribourg, in the canton of Fribourg than in the Bas Valais, and in the Bas Valais than at Geneva; ultramontaniam having the same progressive decrease. We need not say that political radicalism reckons in its ranks the greater part, if not the whole, of the Roman Catholic infidels in Suisse Romande; but it is at Geneva only that it has the support of the generality of Romanists, whether infidels or devotees. Perhaps, also, this red communist radicalism is found only amongst the infidels of Jura, where ultramontaniam prevails.

To complete this picture, or rather sketch, we should speak of the Catholics scattered in the Protestant cantons of Vaud and Neuchâtel; these amount, perhaps, to five or six thousand, in a population of 270,000; but if there is anything particular to remark, it is that they are more zealous for their religion, without being less infidel than in other places. Their zeal is the result of their position. Being most of them strangers in Switzerland, they have little political influence. In the mixed communes they vote with conservatives; quite the reverse of the Catholics of Geneva. Popery, as such, has no political origin—it is just what you please, provided it reigns.

## II.—INFIDELITY AMONG PROTESTANTS.

From the Roman Catholics let us turn to the Protestants. They form, as we have already said, three-fourths of the population; and, more clustered together than the Catholics, they present, perhaps, from canton to canton, less real diversity in reference to the point now under examination. I say from canton to canton, for there is a remark-

able difference between the country and the towns, the plain and the mountains; between those who inhabit the cultivated valleys, and those who lead a pastoral life. These four distinct classes—the inhabitants of the town, the cultivator, the shepherd, and the artizan or mechanic—may, however, be reduced to two. Till of late, the shepherd of our Alps was honourably distinguished from the agriculturist, and especially from the cultivator of the vine; but now all have sunk to the same level of infidelity; and the inhabitants of our towns no longer differ from the villagers of St. Croix, and still more from one of La Chaux de Fonds; without taking into the account that the useful arts form the principal occupation of the most important of our cities—you understand that I speak of Geneva.

What characterises the inhabitants of the country is their ignorance; not that they are more ignorant than persons of the same description of other countries. Everywhere there are schools, which children (except in the canton of Geneva) are required to attend, from the age of seven to sixteen; the good done by these schools is not very evident, for they have not yet succeeded in spreading a taste for instruction. An agriculturist or vine-dresser having a little library is a thing unknown. A Bible thrown on a chest of drawers, here and there some odd volumes, coming from no one knows where, and treating on no one knows what, then an Almanack—this ends the list, and the least instructive are preferred. In their ignorance the country people hold many ancient heathen superstitions; and, as is always the case, these, by the hopes and fears which they excite, exercise a destructive influence over religion. Ignorant and earthly, the labour of the field and the care of cattle are, in their estimation, the sole ends of existence. If a man has laboured hard during his life, this is all God requires of him. And if he has brought up a numerous family, and placed them in a condition to earn their bread, this is the highest point of virtue. The thoughts of the majority of our country people, I am sure, never rise higher than the clods of their furrows, the shoots of their vines, or the branches of their walnut trees, and ceaselessly turn in the narrow circle of crops to sell, interest to pay, and culture to be done. For sometime past our country people have improved on the former routine of agriculture, which has partly expanded their knowledge, politics have also given a sort of development to their ideas; but still, under one form or another, the earth and its interests occupy their whole attention.

The country people of Suisse Romande are, in general, very distrustful. This is a fruit of ignorance; but, we may also add, of their own want of good faith in their own transactions. They distrust especially persons well informed. If two individuals should attempt to give them advice, the one truly enlightened, the other a little above the common grade of ignorance, they would listen to the latter in preference to the former, especially if he flattered their tastes and habits. The low pot-house orator is sooner believed than the pastor; and in what village are not such orators found? Sometimes a retired or dismissed schoolmaster, in declaiming against religion, compensates himself for the time during which his duties compelled him to appear religious. Sometimes an attorney or notary's clerk, who has lived in the chief place, sung the songs of Béranger, and familiarised himself, by reading newspapers, with the spirit of the times, sets forth amongst his companions his contempt of sacred things, and the stereotype jests which, from the times of Voltaire, have been the amusement of the enemies of the Gospel. Sometimes it is a fellow-countryman, returned from foreign countries, and who has acquired in his own village the influence of a man who has seen the world; who, however, has seen or observed only what could tend to corrupt him.

Add to this, the rude manners of country people, the habit of swearing, frequenting taverns as a place for making bargains, like the Exchange at Paris or London; drunkenness, which, after all efforts to diminish it is still very general; the too early and free intercourse of the sexes, which leads to improprieties, so that in our country place there are but few respectable marriages; the progressive relaxation of paternal authority, the defective training of children, the continual profanation of the Sabbath, and the total neglect of family worship,—and you will have no difficulty in conceiving that the country people, notwithstanding their profession of Christianity, bringing their children to baptism, and the Lord's Supper when of age, and partaking of this ordinance sometimes themselves, are, nevertheless, plunged in deep infidelity.

I do not say that in all cases they about themselves inaccessible to religious emotion. There are few who will reject good counsel on certain occasions, or who do not wish to hear the prayers of their pastor if they believe themselves on their death-bed. Were it not for those who lead them astray, we might, think, without much trouble, bring them back to something better. Those men who

in the canton De Vaud, especially on two occasions, showed themselves so hostile to religion, would never have thought of rising up against assemblies for Christian edification, if they had not been urged to it; for their first movement is rather favourable to whatever bears the name of religion. It is not less true, that in many of our parishes we know not of a single soul converted, and that if our country parts taken together do not present many open, acknowledged infidels, yet sincere and avowed professors of evangelical religion are still fewer. One of the most favourite opinions of the country people is, that when we die all is dead; man lives again in his children, and there is no other resurrection; all the dead are declared happy, but it is evident that by happiness they mean only silence and annihilation. A father or mother will rejoice in going to rejoin the children they have lost; that is, going where there is no more suffering, because there is no more consciousness. According to our country people, the Bible is the book of the ministers, they only have an interest in circulating it;—nay, more, that it is their own production. It is only black on white,—and paper bears whatever you please. To go to church on the Sabbath, and attend to the concerns of the soul, is very well for the rich, who have nothing better to do. To labour is to pray; it is better than prayer. And, lastly, they say, the Bible will not give us our bread. Some say the sun is God, and there is no other. And since nothing is more common than to hear them say, when speaking of their ordinary affairs, “If it please God,” or, “with God’s help,” it is as when the pagans said, *“Si qua fata sinunt.”*

The lowest materialism, with its inevitable consequence, fatalism, is the peculiar character of the infidelity of our country people. This explains, amongst other things, their perfect calmness, generally speaking, under the ills of life (provided these evils are evidently not of human agency), and the resignation with which they wait their end, caring only the extreme sufferings of that hour, and preferring above all things a sudden and unexpected death.

But what is it, Sirs, that I am doing? I tell you nothing but what you have seen round you, for where is the country in which materialism does not exist? Does it not lie at the foundation of all infidelity? And when the Apostle lays down the distinguishing mark of believers from the men of the world, does he not say, “We look not at the things which are seen, for the things which are seen are temporal, but the things which are not seen are eternal?” Only, I think, there

are few Protestant countries in which materialism harmonises, as it does in ours, with those appearances of Christianity which I have already mentioned. For a materialist, the most spiritual worship is material. Bring forth crosses, images, religious pomps,—the materialist readily receives them, understanding that all his religion lies in the water of baptism, the elements of the Lord’s Supper, hearing a sermon, or in the walls of a building, the tower of which overlooks the houses of the village. These things are with him the only realities. But as for the baptism of the Holy Ghost, fellowship with Christ, the spiritual food of the Word of God, the efficacy of prayer, the church the mystical body of the Lord,—all this, if he ever thinks of it, appears only chimera. The visible, the material, the tangible,—what nourishes the body and satisfies the animal appetites,—this only is real;—as for the visible and eternal world, no one has ever returned from it to tell us what it is. In thus speaking, our self-called Christians deny Jesus Christ, who came from the Father to teach us things which He himself had seen and heard.

If, then, Sirs, we should regard as infidels only professed deists or atheists, renouncing for themselves and theirs all connexion with or relation to Christian faith and practice, I should then say there are few, exceedingly few infidels in the country parts of Suisse Romande,—no more than in Roman Catholic countries; but if it is granted that formality and a certain religious demeanour are a thin covering, which, however, cannot hide their odious irreligion, is infidelity, then, I repeat it, that infidelity is general; and the most unvarying form under which it appears is that of materialism.

The case is still worse amongst artizans or mechanics, if we may consider an evil to be worse for showing itself openly.

The portions of French Switzerland where the mechanical arts are most cultivated are Geneva, almost the whole of High Jura, Vaud, Neuchâtel, and Berne. Here, properly, are the most extensive workshops; but we may also add to these a good part of the population of our towns. There are some chiefly agricultural, but there also arts and trades are carried on, and there is no great difference between the infidelity of the manufacturer of goods and the artizan. Here, too, all have their children baptised, and, after several months of catechetical instruction by the pastor, all the young people are admitted to the sacrament of the Lord’s Supper. But a great number of these never enter the church after their first communion; and, even

amongst those who remain more faithful for a time, open infidelity soon reaps a new harvest; so that a great majority of our artisans and manufacturers end in throwing off all regard for Divine worship. Their infidelity is open, avowed, reasoned, or rather nibbling at arguments (I speak in a general manner); hence it follows that it is more varied than amongst the country people. At one time it is the confession of faith of the Savoyard Vicar,—at another it is the cynical mockery of Voltairianism; but, amongst persons who are upwards of forty years of age, infidelity is the pure and full representation of the irreligious and revolutionary movement of the eighteenth century—an infidelity entirely French, that of Volney and of Dupuis, whose works are often found in our workshops; but, amongst those of a new generation, it is the pantheistic mysticism of Lamennais or of Pierre Leroux, and the Socialist materialism which its skilful advocates cover over with a kind of Gallo-germanism.

The same kind of ignorance does not prevail amongst the artisans, as amongst the country people; yet, for all this, their intellect is not more elevated, nor their conscience less dumb.

That man-machine who never leaves his cabin, where he is employed from morning to night, except to give himself up to the vulgar pleasures of the coffee-shop, is, after all, in a condition for improving his knowledge vastly inferior to him who passes his life amidst the various labours of the field, where he may continually see the hand of God. The opportunities of indulgence in pleasure, when things go well, are, every day, much fewer for the countryman than for the skilful workman; he has not within his reach the theatre, the gaming table, and places of excess and refinement in living. He does not read so much, I acknowledge, but then the reading of the artisan, such as the romances of the day, Socialist papers, and, amongst other things, "The Mysteries of the People," is only another evil added to all the rest. And what takes place? In this population of workmen and artisans, the wives surpass their husbands in infidelity and immorality; the children tread in the footsteps of their parents. The gangrene of infidelity has here made greater ravages than in the country; conscience appears to have lost all power, and the greater part are inaccessible to every serious thought; they are trifling and profane beyond what can be conceived. If the countryman lives only to labour and earn money, the artisan works only to gain wherewith to enjoy his pleasures; and if

the former sometimes looks to Him who maketh one rich, and another poor, the latter has no other God than his own abilities, and, like the Chaldean, "burns incense to his own net." In the former case there is still some religion, if not Christianity; in the latter, there is no religion of any sort.

These observations, as just now remarked, are only outlines and simple remarks, which, by their vagueness, do not give much information, but I still believe that a more exact statistical view was impossible. You shall judge of this.

#### STATISTICAL VIEW.

Not being able to obtain information on every part of Suisse Romande, I was anxious to have the best I could concerning those places, at least, where the greatest population is found, such as Neuchâtel, Lausanne, La Chaux de Fonds, and Geneva. I ought also to add Sion and Fribourg, but here means have failed me; but the state of these two Roman Catholic towns may be easily gathered from the general information already brought forward, relative to Popish Suisse Romande. I have therefore confined myself to the principal centres of Protestant population, much the most considerable, and which, after all, constitute French Switzerland. I made applications to persons very likely to give me the information I wanted, but I could obtain only *figures*, of the correctness of which we may justly doubt, for they were given to me with evident distrust.

To begin with Neuchâtel, a city by itself, a monarchical city, faithful to ancient customs, and which at present ought to retain its religious habits all the better, because the republican party is believed to hold religion cheap. In a population of French Protestants of about 5,000 souls, which we may reduce to 3,800 by not reckoning children under fourteen years of age, there are seventy communicants in two dissenting churches; above 300 persons in the National church, who make a decided profession of Christianity; 600 who attend public worship, and who may be regarded as possessing a certain degree of doctrinal knowledge; 700 who attend from custom, without any decided religious convictions. There remain 2,130 persons, of whom by far the greater number, if not the whole, partake, with more or less regularity, of the Lord's Supper. So that there will remain scarcely any of the inhabitants of Neuchâtel who have separated themselves entirely from Christian worship. But what is the faith of those 2,130, who go to a place of

worship only to receive the Lord's Supper, and of those 700, who go at other times only from custom, and, properly speaking, without religious conviction?

At Lausanne, the seat of Government, which supports with all its might a church which it has arbitrarily ruled for the last five years—a city formerly celebrated for its devotions to the Virgin Mary, and which from that time has preserved, in a high degree, its sacerdotal character—where we still recollect the puritanical aspect of its streets, in days of religious solemnities—in a French Protestant population of about 14,500 souls, which I also reduce to 10,900, exclusive of children, we may reckon 1,000 persons making a profession of religion, and belonging to the churches not recognised by the State; 1,000 who attend pretty regularly on the national religious worship, but the greater number of whom do it from mere form, if not policy; besides these, 4,000, perhaps, who, more or less regularly, receive the sacrament of the Lord's Supper, but whose profession is yet less decided than the former. There remain, then, 4,900 persons who live without attending or being connected personally with any public worship, and some, perhaps, attend no place of worship, because they like neither the National church, nor Dissenters; but this exception need hardly be mentioned, for to such the words of our Lord apply, "They that are not for us are against us." Besides, at Lausanne, as at Neuchâtel, there are many who have neither the conscience nor courage of their infidelity.

At La Chaux de Fonds, inhabited only by artizans and manufacturers, the population of which increases annually from 500 to 600, and where there are about 2,000 Germans, and as many Roman Catholics; in a population of 10,000 Protestants speaking the French language, which we reduce, as above, to 7,500, there are 130 persons out of the National church making a profession of Christianity; 200 in the bosom of that church, making the same profession; 700 who attend, more or less regularly, a place of worship; and 200 more, who also communicate, but do scarcely anything else. There remain, then, 6,270, who, by their abstinence from all kinds of religious worship, may be regarded as professed infidels.

Finally, at Geneva, the city of Calvin, and which could not erect statues, except to the author of the "Social Contract," and "Letters from the Mountain," in a French Protestant population of about 19,000, children deducted, 500 out of the National church make distinct profession; 500 members of the National church may be looked upon as pro-

fessing Christianity; 1,500 attend public worship, but without any clear conviction; 2,500 now and then attend public worship, and receive the Lord's Supper pretty regularly. There remain, then, 14,000 who live in almost complete infidelity, and who, without eagerly seeking to propagate it, because they feel they are in the majority, are far from dissembling or concealing it.

These statistics, though imperfect, may, however, assist in forming an estimate of the state of Protestant Suisse Romande, taken as a whole. Neuchâtel and Lausanne united, represent pretty well the religious state of the agriculturists, and the artizans and mechanics have their type in the religious state of Geneva and La Chaux de Fonds.

We remark, moreover, that neither at Geneva, nor in the three other localities, of which we have just attempted to give the statistics, have we reckoned Germans, who have a worship of their own, and the total number of whom may be about 5,000. But, far from this party being able by their influence and example to raise the tone of religion, it is rather the reverse; for here, pantheistic Socialism and Christianity carry on a daily war, whenever there are enough of Christians to keep the field.

To finish this view, I ought, perhaps, still to speak of certain Protestants, scattered here and there in the Popish parts of Suisse Romande, to the number of a thousand at least; for in my thoughts I have taken in the Protestants of the Fribourg district, and of that of De Morat, with other Protestants. But a single word will suffice; for, in general, these Protestants are less attached to their religious worship than the Roman Catholics who live among Protestants are; and infidelity, properly so called, surely does not less prevail amongst them than elsewhere.

#### CONCLUDING SUGGESTIONS.

Thus, Sirs, the wound is immense, and I fear that my weak and trembling hand has not probed it to the bottom. However, without wishing to make those comparisons which works analogous to this often give rise to, I may observe—the evil is not greater in French Switzerland than in German Switzerland; nor in this than in Germany; nor in Germany than in France, or elsewhere. There was a day, when what was called the church of Jesus Christ, awaking from its sleep, found itself Arian. Some ages after, again awaking, it found itself prostrate before the Pope and gods of his creation; will it not, in our day, similarly find itself infidel—a new form of Antichrist?

I know we have a formidable enemy in Romanism, but infidelity is still more formidable. It is the nursing mother of Popery, for it is much nearer to superstition than to the true faith.

This appears to me worthy of the attention of this Assembly. It depends not on us to destroy infidelity; this can only be done by Him who can change the heart; but, to the external and ecclesiastical causes of infidelity, the churches may offer some external remedy. In my opinion, there are three sources of infidelity which we have in our power to remove—the official bonds which still unite the greater part of our Protestant churches to the State, and which, moreover, make religion, to say the least, an affair of civil legislation, consequently of constraint; the absence of doctrinal formularies in many churches, and, in others, their absolute unchangeableness; and, finally, the imperfection, or, so to speak, the nullity of the religious instruction given to our youth.

To this paper, already too long, does not belong the development which might be given to these ideas; but it appears to me, that religious instruction, such as is generally given in our churches, bears no proportion to the importance of the subject.

It is not by means of a catechism, however excellent we may suppose it to be—nor by a collection of passages of Scripture, however well chosen—that the youth of the church is to be fortified against the subtle theories of modern infidelity; nor is it by setting apart for their Christian instruction, a portion of time less than is employed in teaching them the simplest secular sciences. Knowledge, doubtless, is not faith,—but ignorance is much less so; and you will agree with me, that infidelity becomes impossible with the serious study of the Word of God in the Bible—the whole Bible; besides, what shall we oppose to Satan speaking in modern infidel books, but the Spirit of the Lord speaking in the Holy Scriptures?

This supposes, Sirs, that the church has full confidence in the Scriptures, as the

only efficacious means to overturn the fortresses of the enemy, and that she is not afraid of what it is attempted to deery, under the name of *Biblicism*. If such is the church's faith, she ought boldly to confess it, and show that from this book—which she declares to be, in every page, the sure depôt of the infallible truth of God—she holds and proclaims, before all men, things new and old, by which the unbelief of the world is condemned. We should, more than ever, make an open confession. The Papists were wont formerly to ask our fathers, "What do you believe?" And we know how our fathers answered. The world now seems to say, "Do you believe?" And the church owes to it also an answer.

But that this may be the case, the church should be a true church—a church in reality; for as long as she treats in the same way believers and unbelievers, regarding both as equally members of the body of Jesus Christ, it is impossible that the infidel world should see in her anything but a fiction, and in the Gospel a chimera. It is in the church, the body of Christ, that religious truth is embodied; but that the church confess this truth, she must be a true church, existing in reality. But she has no existence in reality, when her members are considered such, *volentes nolentes*; when she is one with the infidel world, and derives her support, shall I say her subsistence, from it, and by a just punishment is governed by its laws, instead of having for her only head, the Lord Jesus Christ.

Thus, then, Voluntaryism, Confession, Biblicism, are three words which comprehend the whole of my views. They cannot be misunderstood nor unwelcome in an Assembly like this. Would to God that they may soon become the word of command for all the evangelical Christians in French Switzerland, and the whole world! For if we are but careful to oppose to Infidelity Voluntaryism, Confession, and Biblicism this is to oppose to it, FAITH. And that which gives us the victory over the world saith St. John, is our faith.

#### SERIES IV.—PAPERS ON POPERY.

### ON THE SPIRIT OF POPERY IN BELGIUM; ITS OPERATIONS AND PROSPECTS.

BY THE REV. E. PANCHAUD, OF BRUSSELS.

The "mystery of iniquity" still puts forth its energy. How long, Lord? Thou knowest. Oh, enable us by thine Holy Spirit to fathom this mystery, as it now works around us, and to unmask it, with sentiments of deep com-

passion for the men who are its victims, of lively indignation against everything opposed to the inspired Word, and to "salvation which is of God, and of the ] that sitteth upon the throne!"



As the mystery of iniquity, Popery has its depths, which, without exaggeration, may be styled "the depths of Satan." For there is not, in the history of human nature, a more striking and lamentable example of the manner in which man may sink, by successive falls, into an abyss of impiety, immorality, superstition, and of cold and sanguinary cruelty, when once he has abandoned the Rock, which is *Christ*, and the house founded thereon, the *Church*, built on the foundation of the apostles and prophets.

It does not pertain to our purpose to follow the Romish religion into all its aberrations and follies, nor into the extreme and fatal consequences it has drawn from the false principle on which it is based, to wit,—*the word and authority of man substituted for the word and authority of God*. Our subject is more circumscribed. It is Popery, as it exists in Belgium in the present day, that we have to study—in its spirit, its workings, and its prospects. We have a critical and historical survey to take, from the Christian point of view; and, assuming that our brethren in the faith are agreed with us as to the value of Romanism as a religious system, we shall confine ourselves to pointing out the features which it presents daily and hourly to our notice.

#### PART I.—THE SPIRIT OF POPERY IN BELGIUM.

It may be sufficient to affirm, that Popery is in this country what it is generally, wherever it is not controlled and watched by a majority of enlightened and religious men. We shall be readily believed when we assert, that the spirit, the pervading thought, the aim, the one grand essential of the Romish system is—the dominion it acquires in imposing upon the consciences of men the yoke of a clergy, which not only styles itself the Servant or Minister of the Most High, but the Substitute of God upon earth. With a religious system conceived in such a spirit, spiritual worship must give place to vain pomps and to a sensual materialism. The mediation of creatures will be put before that of Jesus Christ. Superstitious rites will be multiplied, and salvation be promised as the reward of submission to the clergy, and obtained from them for money.

In civil society, in like manner, Popery is seen pretending to the possession of temporal power, wherever it feels itself strong enough to enforce obedience. And to acquire an absolute preponderance in the government, in the councils of the nation, in the instruction of youth, and in public and private affairs, it has no scruple at no intrigue, and neglect no means, however criminal in the sight of God.

To maintain this position, it will preach and practise the most absolute intolerance; as is shown in the concordat recently concluded with the Queen of Spain, in which we find the following provisions:—

"The Catholic, Apostolic, and Roman religion, which continues to be the only religion of the Spanish nation, to the exclusion of every other, shall be upheld in the dominions of her Catholic Majesty, with all the rights and prerogatives which it is entitled to enjoy by the law of God, and by the provisions of the holy canons."—*Extracted from "L'Ami de la Religion."*

Such is the spirit of Popery in all lands; but let us examine particularly what are, in Belgium, its doctrine, its worship, its discipline, and its position, in relation to the civil power.

#### THE ROMISH DOCTRINE IN BELGIUM.

This is to be seen in the choice of the "Theological Manual" of Dens, used in all the larger and smaller seminaries in the kingdom, interpreted in the most ultramontane sense. Thus, whilst it pays homage, in some of its articles, to the Trinity, to the divinity and to the humanity of Jesus Christ, as well as to his sacrifice, it enlarges complacently on subjects tending to render the doctrine of salvation quite obscure and unintelligible. After having spoken of redemption, and shown how it was accomplished by Jesus Christ, the conclusion established by its statements is,—that the Saviour has not accomplished everything; that the expiation of sin is not complete; that we cannot be saved by faith in Jesus Christ; and that it is further necessary to satisfy Divine justice by penances and works of merit. We shall look in vain for any teaching on the new birth by the Holy Spirit, on the creation in Christ Jesus unto good works, or on the assembly of true believers constituting the church;—instead of which, we have regeneration by sacraments, good works performed by the free will of man, seconded by grace,—and, for the church, the assembly of all those who submit to the Pope.

Such is the doctrine, and such also are the preachings. One may attend whole years on the prayers and sermons without ever hearing it proclaimed, "that whoso believeth on the Son hath eternal life;" or having those words of the apostle repeated and developed (Eph. ii. 8—10), "for by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works." But you have abundance of books, and will hear sermons enough on the authority of the church, the excellence of the priesthood, the media-



tion of the Virgin, the intercession of saints, purgatory, confession, works of satisfaction, and indulgences.

It is granted that mention is made, from time to time, in the church of Rome, of the passion of Jesus Christ, especially during Lent, and the faithful are exhorted to perform "Le Chemin de la Croix," (the Way to the Cross); one may even hear eloquent sermons on the sufferings of the Saviour; but the preachers confine themselves almost wholly to the physical sufferings endured by Jesus—they do not exhibit him as having been "made sin for us," and, as such, having been "smitten of God," and "made a curse for us." It is obvious, therefore, that redemption, in the Romish sense, cannot be a perfect and complete atonement for sin.

We need not be astonished, then, that true and pious Catholics can never attain to a full certainty of their salvation; and that, even after making a good end, according to the Romish church, they still have need to be released from purgatory with the assistance of alms, prayers, indulgences, and masses.

Belgium presented a striking example of this inconsistency of Romanism at the death of the Queen. She was never spoken of but as an angel of sweetness, of goodness, and of piety,—a saint departed in all the sentiments of the Romish church, and ascended to heaven to pray for her family and her people. On the other hand, for her, (as for the archbishop of Paris, who died a martyr on the barricades of June,) services were everywhere celebrated, to withdraw her soul from purgatory, and deliver her from its flames.

It cannot be otherwise; and we do wrong to accuse Popery of inconsistency. In Belgium, the office of Jesus Christ is no longer that of perfect Mediator in the presence of the Father, but of Judge and King, who will render to every man according to his works. He is only to be approached through numerous intercessors, and the general doctrine is, "to Jesus through Mary."

This belief is found naturally expressed in a "Pious Souvenir," composed in honour of the Queen, approved by the cardinal archbishop of Malines, and which received the thanks of the King and of the Parliament:—"The Lamb without spot," it is said, in this prayer, "has doubtless found worthy of heaven the illustrious consort of the King whom thou hast given us."—*Souvenir Pieux, par M. Robert.*

Thus, Christ is no more the Lamb slain, whose blood cleanseth from all sin, but a Judge who recognises such and such persons as worthy to enter heaven. There is but a step from thence to the mediatorship of the Virgin. What is taken from the Son, is given to the

mother; indeed, a little further onward, in the same prayer, Mary is styled "The Gate of Heaven," notwithstanding the express declaration of Jesus Christ, "I am the Door: by me if any man enter in, he shall be saved; but he that climbeth up some other way, the same is a thief and a robber." Now, it is a cardinal, who to-morrow may become pope, that by his approval of this prayer takes away from Jesus his mediatorial crown, robs him of the price of the travail of his soul, sanctions the merit of works, and ascribes to Mary the glory and efficiency of the mediation with God. It is well to mark this, especially in England, where so many illusions prevail respecting the spirit of the Romish doctrine. They judge of it only by some articles of creeds, interpreted skilfully and craftily by Jesuitism, so as to approximate them to the evangelical creeds. But in practice, or rather, in the ordinary belief, as received and sanctioned by ecclesiastical authority, the difference of belief between us and them is as great as white from black, or day from night.

The merit of works is again assumed, as openly as possible, in these lines of the *Catholic Review*, of Louvain, a journal published under the patronage of the too famous University of that city. They are extracted from an obituary of the curate De Coeck, deceased at Wavre, and will be found to contain almost as many heresies as lines.

"His pilgrimage here below, too short, alas! for us, was doubtless found long enough, and sufficiently rich in good works for heaven. It is written in the holy books (?), that the priest who is faithful to his mission on earth shall be doubly honoured—honoured by the world (by the world!), honoured by God. The homage of the world has not been withheld from our sincere and worthy friend. . . . More than men, will the God of goodness and of mercy honour the eminent merits of the friend, the scholar, the magnanimous priest whom we deplore. He only can worthily recompense the rich intelligence which was devoted supremely to the defence of His laws, and the generous heart which never beat but to give to the world the most heavenly examples of love to God and to men."—*Revue Catholique à Louvain*, April, 1851, pp. 102, 103.

The honour of the world sought for and glorified,—the exaltation of the virtues of a poor sinner in terms applicable only to Jesus Christ,—the merit of works boldly proclaimed, and salvation by grace utterly unrecognised,—this is what is published at Louvain, under the eyes of the University with its support, and under the protection of the cardinal archbishop.

It must be admitted, without the possibility of contradiction, that Popery prevails in Belgium, in some of its books, the doctrine of redemption by the death of Jesus Christ, but, in reality, the Christ that it preach-

the people is a Christ dead and cold as that of their crucifixes of stone or brass.

Romanism, again, has the secret, whilst seeming to occupy the minds of its adherents with the sufferings and the death of the Saviour, to turn the whole into a devotion rendered to the organ of the circulation of the blood in the body of Jesus, and to the members which were crucified.

In a book of 300 pages, exclusively devoted to the adoration of "*The Sacred Heart of Jesus*," and approved by the cardinal archbishop in May, 1851, we read, "The peculiar object of this devotion is, the heart of the Divine Saviour—his material and fleshly heart—that heart, the principal organ of physical life, but which is likewise in man the organ of the moral life, and of the affections of the soul."—Page 10.

We have not here a passage written lightly, or under excitement. It is the deliberate exposition of the doctrine contained in the second article, having for its title—"Of the peculiar object of the devotion to the Sacred Heart."

Once entered into this course, there is no stopping. The doctrine becomes more and more materialistic, and it is to a piece of clay that their worship is presented. They will even go so far as to separate, in idea, the Lord Jesus from his body, and to present to him his own body, his feet, his hands; to ask him to have pity and to pardon, as if he had not "by one offering perfected for ever them that are sanctified."

But the Holy Scripture is, for the majority of Romanists, the only book that the priests and laymen do not read. Yes, in the Romish doctrine, Jesus is a Judge, who is ready to strike, but who, through the merits of one and another of his members, may be induced to forgive. Here is the proof:—

"Most sweet Jesus!" it is said, in a prayer to the five wounds; "most sweet Jesus! by the saving wound of thy right foot, forgive, I pray thee, all the sins that I have committed against thee by my thoughts. Let the infinite merits of this wound supply all the good thoughts which I have neglected to cherish hitherto. . . . Most sweet Jesus! by the most sacred wound of thy left foot, pardon me, I beseech thee, all the sins I have committed. Most sweet Jesus! by the sacred wound of thy right hand," and so on.—*Mois du Précieux Sang*, p. 230.

Now, this is not a citation drawn from a writing, the offspring of superstition, and rejected by enlightened Catholics. The book itself, as is well known, has procured for its author this eulogium from the archbishop of Rheims:—"I congratulate you sincerely on having conceived the thought of uniting, in one small volume, the very beautiful prayers addressed to Jesus Christ suffering, &c."—*March*, 1851.

The bishop of Angers, in April, 1851, is no less explicit. His approbation even surpasses that of the archbishop of Rheims. It is needless to state that the Belgian episcopate appended to it its *imprimatur*. Let it be observed, further, that we can produce four other prayers, composed in the same style, and addressed to the five wounds; and in a prayer of the Cardinal Sudolet, to complete the absurdity, they offer to Jesus, to disarm his wrath, the merits of the wood on which he was crucified, and of the nails that pierced him:—

"Oh, dear cross, on which the Son of God deigned to die that I might recover life—to you who offer to all, help and support in the sad pilgrimage of this life, I come to you, infirm and suppliant. I implore your aid, and desire through you to be reconciled to the Lord my God. Oh, dear cross, incline towards me, though but a little, him whom you bore! Oh, feet! oh, nails! oh, sacred wound! oh, precious blood! receive me—refuse not my kisses, &c. To preserve for ever this precious treasure, I consecrate to you my life! Oh, adorable cross! to you, and to the Lord my God, whom you have borne in your arms. Amen."—*Mois du Précieux Sang*, pp. 245—247.

Such is the language that the bishop of Tournay approves, and that his colleague of Angers dares to compare with that of Divine Revelation. "I rejoice to tell you," writes the prelate to the author of the Collection, "that all pious souls are greatly indebted to you for having collected and revived an entire series of prayers, which God himself seems to have revealed to his saints."—*Approbations prefixed to the volume*.

Now the books from which we have, with grief, extracted words like these, are those most prominent in the shop-windows of the bookseller of the clergy at Brussels, and which are most extensively bought by the devotees of all classes of society. Let no one, then, accuse us of bad faith, of calumny, or even of exaggeration, when we accuse Romanism of perverting, by its superstitions, the holy and blessed doctrine of free salvation wrought out by the death of the Redeemer. The proofs are there, and so strong are they, that had we a St. Paul or a St. Peter afresh in the midst of us, with language a thousand times more energetic and overwhelming to the Romish communion, they would brand this shameful idolatry. "*Ab uno disce omnes*." If redemption, the cardinal point of Christianity, is thus treated by Popery, how fares it with other less essential truths? Let us take only the article of indulgences, on which a treatise of 300 pages has just been reprinted in Belgium, with the approval of the episcopate; the sale of this work, at the present moment, is considerable, owing to the jubilee which has been recently pro-

claimed and celebrated, with an abundant distribution of indulgences. Passing over the development of the propositions, we will confine ourselves to a summary statement of the following:—

“Art. I. Indulgence is a real absolution from the temporal punishment due to sin.

“Art. II. Indulgence is a true payment of a price equivalent to the punishment due to sin.

“*Of the Efficacy of Indulgences applied to the Dead.*

“1. The church grants indulgences applicable to the dead, therefore she believes that the dead may be relieved by this means.

“*Question.*—Is it necessary to be in a state of grace in order that the indulgence be validly applied to a deceased person?

“*Answer.*—A state of grace is not necessary in order to the valid application of the indulgence of a privileged altar.

“*Question.*—When the application of indulgences is free, ought they to be obtained for oneself rather than for the dead?

“*Answer.*—No man may sacrifice his own salvation to save others; in this case, a well-ordered charity begins with oneself.”

“Chap. VI. treats of indulgences attached to coronals or chaplets; of the endless distinctions between the chaplets of our Lord, chaplets of the five wounds, chaplets of the precious blood, chaplets of the Holy Virgin, chaplets of the seven sorrows, rosaries, ordinary chaplets, Bridgetine chaplets, chaplets with indulgences; and, finally, crosses, medals, rings, and the various indulgences peculiar to each of these objects.”—*Treatise on Indulgences*, Tournay, 1844.

Here let us stop, and not fill our pages with these puerilities. See what is the tendency of the casuistry and morals of Romanism!

We only wish that those who are desirous of a thorough knowledge of Popery, in its writings on morals, would but read ten pages of this book. They would quickly throw it from them in disgust, and lay hold on the law of the Lord, which is “pure and perfect, restoring the soul,” and “profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works.”

This leads us to speak of the Romish doctrine concerning the reading of this precious book, the Revelation from God. What is the spirit of Belgian Popery on this point? Father Boone, director of the Jesuits' College at Brussels, and a preacher of extraordinary popularity, has publicly denounced the reading of the Bible in the vulgar tongue as an act of heresy, and has enjoined the burning of the holy books circulated by the Bible Society. He has, more

recently, maintained this opinion in several discourses from the pulpit, labouring to refute the friends and defenders of the Bible; and he has since published all these discourses, with the approbation of the cardinal archbishop of Malines.\* Now, at the outset of the discussion, he lays it down, as a principle, “That it is only occasionally that some of the apostles wrote; and that the apostles and evangelists who did write, had not at all in view to write a body of doctrine.”

The same opinion has been propagated in Belgium for the last seven years, with an ardour worthy of a better cause, and not without success. As early as 1836, the bishop of Bruges, opposing the colportage of the Holy Scriptures, published a circular, in which he said,—

“It is not permitted to any layman to read or to possess versions of the Sacred Books in the mother tongue, without the express authority of the bishop; unless such versions be approved by the Apostolic See, or published with notes taken from the holy fathers, or from learned and Catholic writers. In this latter case, although it be not forbidden by the church to keep or to read these versions, it pertains to the duty of a prudent confessor to see whether such reading may not be hurtful to his penitent, and consequently forbidden by the law of nature.”—*Circular of the Bishop of Bruges*, 1836.

Many evangelical writers having quoted this circular, and the false and blasphemous doctrine of Father Boone, which substitutes the traditions and authority of Rome for the Word of God,—the Belgian clergy, far from repudiating, have sanctioned and enforced his impious system. The Canon Malou, of Louvain, among others, developed the theory of Father Boone, in two volumes,† and was speedily rewarded for his labours by his promotion to the episcopal see of Bruges.

“This work,” says Father Boone, “has gained universal approbation.” We need not then be surprised to hear a Jesuit father praise this sentence—“The reading of the Bible is not essential to the salvation of the faithful,”—(*Reasons of my Attachment*, &c., by Rev. F. Boone, p. 211)—and support it by quotations from the fathers. “A man who is sustained by faith, hope, and charity, has no need of the Scriptures except in order to instruct others.” “Many a recluse lives in the desert with these three virtues, without knowing the holy book.” One may, in short, form an idea of the miserable state of Romish theology in Belgium, from the works published on this branch. In the course of ten years past—in the midst of a

\* “Reasons for my Attachment to the Catholic Church,” by the Rev. Father Boone. 2nd volume. Brussels, 1850.

† “The reading of the Holy Bible in the Vulgar Tongue, judged by Holy Scripture, Tradition, and Reason, by J. B. Malou, Canon, Doctor and Professor of the Faculty of Theology of Louvain.” 2 vols. 8vo. Louvain, 1846.

clergy which reckons many thousands of priests, numerous seminaries great and small, 150 monasteries and universities, one of which is strictly devoted to the Pope—not twenty theological works have appeared which have any scientific or literary value. Scarcely any are to be met with upon exegesis, dogmatics, apologetics, or morals; nor even any collection of sermons, rich in grand and vigorous thoughts. It is always from abroad that the Belgian clergy borrows its best weapons; and still it seeks to fortify itself in the theology of Dens, and in the dogmatical works of Alphonso de Liguori, and in the writings of the Gallican doctors. And even in regard to inward edification, not infrequently treated of in the works of pious Catholics, such as à Kempis, Fenelon, and the school of Port Royal, we meet with nothing of the kind in the pretended edifying treatises published in Belgium in our days. It is a mass of legends, lives of saints, manuals of devotion to the Virgin and to St. Joseph, and to the “Sacred Heart,” that fills the shelves of the Catholic bookseller. More than once we have eagerly sought for some book which should show us a soul living simply in communion with the Saviour, and meditating, with unction, both on its own misery and on the perfection of the salvation accomplished by redemption; and we have been obliged to retire in sadness, fatigued with our fruitless search. Such works, indeed, are entirely foreign to the spirit which animates Belgian Catholicism. His spirit cannot produce them, for it is not the Holy Spirit promised and given to bear testimony to Jesus, and to glorify him in our hearts. Assuredly, there is as much occasion as ever to exclaim, “They have forsaken me, with the Lord, the fountain of living waters, and have hewed them out cisterns, broken cisterns, that can hold no water.”

#### THE ROMISH WORSHIP IN BELGIUM.

Far from gaining in spiritual and true devotion, this worship becomes every day more pompous and theatrical. It attracts the attention, more than ever, to material objects, by the combination of music and painting, splendour of decoration, brilliancy of lights, the fumes of incense, and exquisite voices, it captivates the soul, absorbs it in a vague, indefinite sentimentality, which is fancied to be religion; and involves it in a cloud of ceremonies which, once ended, leaves it ignorant, vacant, wearied, and glad to escape from this mystical torpor, by plunging into the amusements of the world. See with what eagerness an entire population, who shall have followed, through one of the great *fêtes*, the services of the Romish worship, will, imme-

diately afterwards, rush to every place devoted to pleasure and dissipation. The seasons of the great solemnities of Popery are looked for with the expectation of large gains, by all proprietors of public establishments, taverns, coffee-rooms, gaming houses, ball-rooms, and theatres. They are the days on which the servants in waiting are found insufficient, and the rooms too small.

The clergy of the church of Rome know this, and see the same scenes repeated on the Sunday of the Carnival, at Easter, the Ascension-day, and at Christmas and the *fête Dieu*; and take no steps to prevent the return of these scandals. They who are so strenuous in obliging the greater part of the population to abstain from eating meat on Fridays, can do nothing to prevent this same people going from their churches into houses where gaming, debauchery and intemperance hold uncontrolled sway. They who are so skilful in getting money from rich and poor, to maintain a false devotion, and to ornament the churches, cannot prevent its going in abundance into profane hands and places. In truth, one leads to the other; and thus each time that the patron of the church or parish, St. Francis, St. Michael, St. Boniface, or some other, is to be *fêted* on his anniversary, the greatest preparations are made, in order that when the mass has been heard, the procession of the relics finished, and the evening prayers sung, each one may end his Sabbath in noise, feasting, riot, and amusements of all descriptions; thus it is that the Sundays from the middle of spring to autumn are passed. These *fêtes*, commonly called *kermess* in Flemish, and *ducasse* in Wallon, are renewed in every village, city, and parish; so that the populace have not only their own kermess or ducasse to attend, but also go to those of the neighbouring districts, on the days of their respective *fêtes*, which always are held on Sundays. That the Romish worship causes these excesses is a fact known to, and felt by, all men of any reflection; for it is impossible that a worship, silent as to teaching the truth, or preaching the Gospel, but noisy and fatiguing in its Latin chantings, in the sounds of numerous and powerful instruments, in long ceremonies and processions, that last sometimes three or four hours, should not lead the people immediately to gross and sensual gratifications. Who is there (even if he had the will) that could retire into his closet, to meditate on the things of God, and to study His holy Word, after having been deafened and wearied during several hours? No, he would require rest, refreshment, and amusement, under such circumstances; and not having heard a word from the mouth of his priest against thus

desecrating the Sabbath, would be the more likely to avail himself of them. The priests, by their presence, countenance these public amusements; a fact that has not escaped the observation of men of sense, and has given occasion for serious accusation against Romanism. It has been at times severely blamed for not separating its worship from these shameful profanations. On the other hand, the friends of the world congratulate Popery on its *savoir vivre*; that is to say, it is a religion, the worship and discipline of which are in full harmony with the enjoyments of life, and which do not forbid any of the amusements and pleasures of the world, or anything in which the human heart delights.

A man, distinguished alike by his position in society and by his education, said one day to one of our friends, "I believe only in God; the articles of my faith are not numerous; nevertheless, I will remain a Catholic, and will uphold this worship with all my power,—not because it is an ancient faith, nor because it is the religion of my forefathers, but because it is an agreeable religion, that does not require much, and which sympathises with all tastes, with all wants. If I wish to mortify the body or spirit, I have a convent to go to; if I like, I remain in the world, and enjoy the pleasures of life. The priests understand the age; I have them often at my house; they are agreeable companions, never speak of doctrines of religion; they know that when I want one I will send for him, and he will come. *They understand my weaknesses.*"

Unhappily, Belgium does not give place in any way to Spain or Italy in puerile, foolish superstition. There you may see the multitude, on certain days, hurrying to make the rounds of a pond upon their knees, near to which is a chapel, which, according to tradition, has been built by angels.

In another place (again on their knees) they use a pavement of marble, making the rounds of an altar, on which is placed a box containing the spindle and thread of the Virgin Mary. In another district is a town where pilgrims come in thousands to be healed by telling their rosaries before a black statue of the Virgin, the miraculous power of which is such, that they have never been able exactly to count the number of bullets she received in her apron during a battle. The renown of this image has existed several centuries.

We could present hundreds of similar examples of credulity and superstition. It will be sufficient to state, that there is scarcely a parish where there is not some saint who,

on a given day, will accomplish pretended miracles, when hundreds of devotees present themselves at his feet and make their offerings. Out of one of the gates of Brussels there is a St. Guidon, the patron of horses; to honour him, and for the good of the race of horses, thousands of peasants come on horseback to receive a blessing on the saint's day. His relics are passed in front of the horses, which are ranged around the court of the church.

There are other saints for the other animals, and for the prosperity of agriculture, &c., but the worship of the Virgin exceeds all the rest. A friend, living in the country, wrote a few days since, "The worship of the Virgin greatly extends itself, and pursues its onward march; in the towns and in the country the Virgin is all. She is Venus, and Minerva, the Queen of Gods. Exquisite flowers, statues of great price, crowns loaded with precious stones, are given to ornament the altars dedicated to her service." But on entering into details we should only repeat what may be said of all countries where Papism exercises its influence freely. It may, however, be mentioned, that the nobility, the magistrates, the court, and even the King (though Protestant), were present at a grand ceremony which took place at Brussels, attended with much pomp, where a crown of gold, enriched with precious stones of the value of 35,000 francs (£1,400 sterling), raised by subscription in one of the poorest parishes in the city, was placed on the head of the Virgin. Some persons said, in jest, that the infant Jesus wept much, because they had given his mother a crown handsomer than his. When this report became known, it was proposed to subscribe for a new crown for the infant, but they could not find purses ready to open for the purpose.

Devotion to the Virgin is considered so much the duty of Romanists, that they cannot die in peace, if they do not commend their souls to her. We had lately a striking instance of this fact, in the case of a young woman dangerously ill, who, after having confessed and received extreme unction as a good Catholic, began to feel her sins, and to fear the punishment of them. Some pious relations who were with her spoke of free salvation through the alone mediation of Jesus Christ. She clung to this sure anchor of hope and found peace, and died in the faith of the Gospel. The priest, who visited her daily, became alarmed for the safety of his penitent when he found she had ceased to call on Mary, and entreated her, even after she was unable to open her lips to tell him that Jesus was her only trust, saying, "My

good C., pray, pray to the Virgin, who *alone* can help you."

Avarice and simony still characterise the Romish worship. It is a long time since it was written, *omnia Romæ veniunt*. It is the case now in Belgium, for all that relates to the ceremonies of the religion of Rome. They are a powerful means by which the clergy may obtain money, and they use them with much skill. Thus, a parish rector, whose salary from the State amounts to two thousand francs, obtains at least 10,000 from what is termed the *casuel*, that is to say, the emoluments obtained by performing certain ceremonies and offices, masses for the dead, &c. The bishop also quadruples his revenue by the tax which he levies on all who require his services. Even the offices which, according to the discipline of Romanism, should be free, are not performed without some offering—if not in money, at least of wax tapers. What loses all character of spirituality to the services of this church and its worship, is the introduction of worldly elements, well known as such, to assist in their performance. For instance, actors are excommunicated by the discipline of Rome, and are denied Christian burial; yet they are employed to sing in the services, and quite recently the following article appeared in a Brussels newspaper:—"Yesterday, Mons. Carlo, the ex-tenor of the Theatre Royal, sang in the high mass performed in the church of Notre Dame du Riches-claires. He also sang an ave-maria during evening prayers. All the worshippers admired his charming voice." The greater brilliancy the priests display in their ceremonies, the more they are applauded. The following appeared lately in the *Peuple Belge*:—"The procession of the church of Notre Dame de la Chapelle took place this day, and made its usual tour, with all the pomp to which *M. le Curé Wallant* has accustomed us."

#### THE DISCIPLINE OF THE ROMAN CATHOLIC CHURCH IN BELGIUM.

This may be characterised as in all other countries which are under its dominion. Great indulgence for the sinner who conforms to the rules of the church, even while continuing in his evil ways; and great severity and anathema against all, no matter how pious they may be, or how blameless soever their lives, who do not submit themselves to its authority. According to its discipline, a swearer, a libertine, a drunkard, or a dishonest man, may remain such, and yet go regularly to the communion, after having confessed and received absolution. He may continue the same sort of life from year to year, and will

be always received and absolved when he has submitted to the penance imposed on him. But if a man of a serious turn of mind, correct and peaceful in conduct, has a Bible in his house, and seeks spiritual food from its sacred pages, he will be repulsed from the confessional and treated as an evil-doer. It is the same system which prevails in all parts of the discipline. You may work and transact mercantile affairs on the Sabbath, and yet be a good Catholic; but if you eat meat on Friday, you are in mortal sin. The Romish discipline has not done any thing for the development of Christian life; it may even be said that it has given a wrong direction to piety. That from time to time the confessional has been a means of preventing crimes from being committed, and of making restitution for some wrongs done, we do not pretend to deny. There have been some examples published in the newspapers of the day lately. But that it tends to make known to men their natural misery, and the corruption of their hearts—that it enlightens them as to the existence of sin, of its nature and consequences, we never can admit. Dissipation and worldliness, pride and self-righteousness, are known to exist quite as much in places where the people go regularly to confession, as in those where they neglect it altogether. This discipline is tainted here, as in all other Catholic countries, with the awful defect of giving a preference to the rich and great ones of the earth; for such, it may truly be said, that according to Popery there is composition to be made with heaven.

"Il est avec le ciel des accommodemens."

*Molière.*

Any one belonging to the upper classes of society, if he lives according to the rules of the church, is sure to obtain, at the end of his life, a plenary indulgence. And if he has not, some of his relatives and friends will take advantage of the time when laid on a bed of sickness, and he is perhaps almost unconscious, to send for a priest who administers the rites of the church, and no one entertains any doubt or anxiety as to his future state. Death soon follows. There is a pompous ceremony performed by a number of priests, who, in full costume, follow his body to the grave. Abundant sprinklings of holy water, and masses liberally paid, assure the family that the member whose loss they mourn has only just to cross purgatory, and then enter into heaven.

But if a poor man dies, whose illness has exhausted all his resources, having no means of paying a priest, he is buried like an heretic or an excommunicate. For him there are no particular prayers, no holy water, no masses.

His friends only, poor like himself, follow his remains.

The discipline of the church of Rome is tainted with the same evil as her worship—simony; and on this point, as on all others, Popery should be called a “religion of money,” and this name will remain to her. As to the discipline of the clergy amongst its members, we find great strictness to maintain (at least outwardly) the same belief and uniformity. And in all other matters, that do not interest directly the authority and supremacy of Rome, great liberty; and no concern for their spiritual state, so long as they say their Breviary, sing the mass, and give no cause of complaint as to their outward conduct in public. Any disobedience of an inferior towards his superior in this hierarchy, of which the steps are so numerous, is immediately followed by deprivation, or the offender must put himself entirely at the mercy of the bishop, and do whatever he may please to order. It has occurred more than once that the curés and vicaires, being paid by the State, have tried, by applying to the Ministry and the Chambers, to get relief in case of unjust deprivation; but it has always been replied to them that, according to the constitution, the State had no right to interfere in ecclesiastical affairs. When it is known, as an action recently tried has proved to be the case, that not only thousands of curés, priests, deacons, and sub-deacons, are nominated by, and are under the immediate control of, the bishops, but that the clerks are also chosen or approved of by them, we may estimate the number of persons under the direct jurisdiction of six bishops in Belgium, at nearly ten thousand. The clergy have the option, it is true, of giving up the profession, and, so to speak, *un-priest* themselves, and try some other means of gaining a subsistence; they may marry, but the malediction laid on a man in those circumstances follows him everywhere, and creates such want of confidence and repulsion, that even liberal and independent people do not like to employ him, or give him any assistance. Such a position is infinitely worse than that of a stranger without relations or friends, or that of an ordinary beggar.

From the knowledge we have acquired of the disposition of the inferior clergy, it may be safely asserted, that a considerable number of them in Belgium would immediately separate from Rome, if they could be assured the means of getting bread, be it in the most humble manner. In default of this, though perhaps infidels or deists, they continue to discharge their functions, as being the only calling they can exercise. It would require strong Christian conviction to enable them

to renounce all, and sacrifice their temporal interests; but such a conviction is rarely met with amongst a clergy who occupy all their time in the routine of the Breviary, and in discharge of offices foreign or opposed to the Word of God. This discipline is so opposite to what the Scriptures prescribe, that in the official relations of the clergy there is not a word which indicates the fraternity and spiritual union of the members of the body of Christ. Their style (of which we have proof in a correspondence now before us, between a vicairé and several of his superiors) is exactly the same as that in use in the office of a civil administration. It may have some regard for politeness; but never appears to be the language of brethren, who entertained some different views, and were endeavouring, with the Bible in their hands, to overcome them, and who respected and loved each other in Jesus Christ notwithstanding. Nothing in the letters of these gentlemen recalls to our mind the language of Paul to Timothy or Titus. It is only common civility, where threats or anathemas do not give another character to the style. The same may be said of the correspondence of the clergy with the laity, and the members of Government. You never can recognise that it is men who profess the same religion, or that are united by any spiritual bonds. It is rather as if one power was treating with another. This leads us to speak of the spirit in which the relations between the clergy and the civil authorities are carried on.

#### POPERY IN ITS RELATIONS WITH THE GOVERNMENT.

It was by the alliance of the priesthood with the liberal party in 1830, that they succeeded in overthrowing a Government, the only fault of which, in their eyes, was its being Protestant. They would not hesitate to repeat this revolution now; it is their work. Thus they have again sanctioned and consecrated revolt, when it advances the interests of Popery. A striking lesson this, to those Governments who think they can strengthen their power by means of the Romish clergy; they may be assured that this alliance of the throne with the altar will be broken, (violently perhaps,) on the day when the former attempts to curtail or limit the power of the ministers of the latter; and the divine right of kings will be no more respected by the Romish clergy than by revolutionists of the very lowest grade.

In Belgium, the Roman Catholics amount in number to nearly five millions, and the dissenters from that communion to a few thousands only. The clergy flattered themselves that, after the revolution, they should



rule unrestrained, and that the people would allow themselves to be brought entirely under their dominion; therefore they did not hesitate to subscribe to the articles of the constitution relative to religion, though they were extremely liberal; we will give a transcript of them.

"Freedom of religious worship, and the public exercise of it guaranteed. If any disturbance should be made in using this privilege, it will be repressed.

"No one shall be compelled, in any way whatever, to take part in any religious ceremonies, or to observe the days set apart for such purposes.

"The State has no right to interfere in the nomination or installation of ministers of religion, nor to prevent them corresponding with their superiors, and publishing their acts. In this last case, they incur the ordinary responsibilities of the press and of publication.

"The salaries of the ministers of religion are at the charge of the State, and will form part of the annual budget.

"The Belgians have the right to form societies, and this privilege shall not be subject to any preventive measures."

That the clergy, who had given either a voluntary or a forced assent to these provisions, have been much disappointed in their expectations, none can doubt; for Protestantism, which they thought had died with the fall of the Dutch dynasty, took advantage of the liberty insured by the constitution to propagate its doctrines, to form various religious societies, and colport the Holy Scriptures; and succeeded, by the blessing of the Lord, in spreading abroad the vital doctrines of Christianity; and about twenty new churches have sprung up in Belgium, principally composed of pious proselytes from Popery. The liberal party, though Papists, became united in strenuous opposition to ultramontane principles, as long as the liberal and clerical parties were not clearly defined, and neither had expressly stated their views. Union was maintained, though with mutual suspicion. Various differences, however, quickly took place, conflicts ensued, and now the allies of 1830 are at open hostilities.

Trials had frequently been made in the Chambers, in order to ascertain to which of these parties power should belong; it ended by the liberals being conquerors. The clergy saw with grief and indignation that temporal power and influence had left them, and could not hide their discontent; but, sooner than abandon the field of battle, they entered upon a struggle with the Government, of which no one could foresee the result, or calculate the consequences. It was on the ground of public instruction, the education given at the expense of the State, that the clergy exhibited a spirit of the most deplorable intolerance and exclusiveness. Some years before, under a mixed ministry, a law regarding

elementary schools was voted, which was extremely favourable to clerical domination. Every school which was supported, either in whole or in part, by the State or the commune, was compelled to have the religious instruction given by a priest. It was entirely confided to him; but if he, from some motive known only to himself, refused to come to the school, and the bishop did not send another priest to replace him, the school immediately ceased to be communal, and became simply a private institution, and had no longer any claim to the subsidy allowed from the public purse; and the bishop had no account to render of his determination to any one. How little soever the ecclesiastic might be dissatisfied with the choice of books, or with the professors, or should he find he cannot govern the school according to his own will absolutely, he could close the establishment, and there were no means of obtaining any redress. Having obtained such success, the clergy flattered themselves that they should obtain the same advantages in the law regulating the "Enseignement Moyen," or second stage of education. But strong clamour and numerous objections having been made against the intolerance of the law voted, the liberal ministry in power since 1847 were led to propose a measure, of a less objectionable character, on secondary education. They proceeded, nevertheless, very slowly, and during the discussion of the bill they admitted all the amendments consistent with the maintenance of religious liberty, and the independence of the State. But the blow was struck, the law was voted, against all the clamour of the clerical party, and the protestations of all the bishops and the court of Rome. It provided that the priests should still be called upon to give religious instruction, but their retirement should not in any way cause the suppression of the school. The ministry deferred putting the law in force for some time, in the hope that when the excitement of party feeling had passed away, the clergy would avail themselves of the advantage of being the official religious teachers in the schools. But this did not satisfy them, they refused it, and again protested; and in a correspondence between the Minister of the Interior and the Archbishop—the organ of the whole episcopate of Belgium—the objections of Popery against the new law are formally stated. We will mention the principal.

1. The clergy *reject* being called, as any favour; they claim *the right* to enter the schools. They are the spiritual authority, and, as such, command; they do not receive their mission from the State—this is to be clearly understood.



2. The introducing dissenting or Protestant ministers into the colleges, to teach the pupils of that faith, violates the principles of Romanism, and consequently is contrary to its liberty.

3. No guarantee is given as to the choice of books, or professors, so that the instruction may be homogeneous in all its branches.

4. They will not submit to the rule, that if the priest should retire, from some particular reason, known only to himself, the religious instruction should be given by a layman.

The clergy do not acknowledge themselves in possession of religious liberty, until they can interfere with the educational establishments *by virtue of their own authority*, expelling from them the *dissenting ministers*, and receiving guarantees that *professors and books shall be chosen according to their views*. If they fail in obtaining their demands, they exclaim against the violation of liberty of worship, and the intolerance of the Government. The clamours they have succeeded in raising have already produced a certain effect upon timid consciences, but their accusations have lately become doubly violent, on account of the approbation expressed by the Chamber of Representatives with the conduct of the Minister of the Interior, regarding the clergy, and his correspondence with the bishop.

To this intolerance in principle, and these tendencies towards the usurpation of power, Roman Catholicity in Belgium adds, as often as it is able to do so, persecution, open and cruel. We could fill pages in relating the repeated attacks instigated by the clergy, during the last fifteen years, against the colporteurs, the schoolmasters, and the evangelists; but, in the majority of instances, the civil power has interfered for the protection of the victims. These attacks are now becoming less frequent, and the principles of religious liberty are beginning to be understood, as well as the right of the dissenting ministers to exercise to the full their work of evangelisation. Instead of recording these scenes of persecution, we prefer quoting the words of one of the clergy, who at present enjoys much consideration in the Romish church. M. Malou, bishop of Bruges, before his elevation to the episcopal dignity, spoke in the following terms of William Tyndal, in the work already quoted on the reading of the Bible in the vulgar tongue:—"Obliged to leave his country, in which the heretics (the Protestants of the sixteenth century) were most vigilantly pursued, he took refuge in Belgium, where the Spanish laws were not very indulgent to men suspected

of heresy. *He was burnt alive as a heretic at Vilvoorde.*"—Page 178.

This punishment is termed a *want of indulgence*, and there is not one word from the pen of the bishop condemnatory of the murder. What does it, on the contrary, stigmatise as intolerance? It is the resolution of the British and Foreign Bible Society to withhold the apocryphal books from their editions of the Bible. Three pages after that in which Tyndal is mentioned, M. Malou terms the measures of the Bible Committee *little tolerant*, and adds, a little further on, "The rigour of the Bible Society cannot be softened."

He also manifests his persecuting spirit in recording the tragic end of Cyrille Lucar, patriarch of Constantinople. This dignity had adopted some of the Reformed opinions, and committed what in the sight of Popery was the immense crime of translating the Bible into the vulgar tongue. "This publication was the cause of some troubles, and," coldly adds the new bishop of Bruges, "the Grand Turk *had him strangled*, in order to stifle his intrigues." Further on, M. Malou considers the Grand Turk as the instrument of Providence for the infliction of a just punishment, and commences a fresh paragraph with the cruelly emphatic words:—"But Cyrille, before suffering this just punishment of his apostacy, &c." Although the sympathy of Belgian priests towards the Greek church has not been very lively hitherto, it would doubtless be soon awakened were the clergy and the people of this communion brutally to oppose the dissemination of the Holy Scriptures by the evangelical missionaries. "The people of Syra," writes the same author, "attacked the house of Mrs. Leeves, and the Protestant establishments of the island. The missionary was obliged to call in the assistance of the authorities, but so strong was public animosity, that the troops took part with the people, instead of repulsing them."—Page 270.

Not a word of sympathy is expressed for the victims of so culpable a violence, and not a word of blame against the people, nor the military forces, which, instead of obeying their leaders, joined the rioters. All is well in the eyes of Rome, when a tumult is excited and outrages are committed for the purpose of destroying the Holy Scriptures, and maltreating the missionaries who translate and distribute them. "The end justifies the means," is Rome's old maxim. But we have not yet come to the end of the bishop's pages on this subject. "The same scenes," says he, "were repeated in most of the towns of Greece. A young Greek perished at Para for having brought a Protestant Bible there."

More Bibles were burnt in the isle of Tina, perhaps, than at Syra, &c." "In a word, the biblical colportage in modern Greece meets with all the obstacles *it has been accustomed to encounter* in Catholic countries."—Page 270.

We confine ourselves to the record of this avowal. It is, indeed, excellent on the part of a bishop to reveal what the Romish clergy would do in Belgium, a *Roman Catholic country*, if the Government allowed them the power, and put the gendarmes at their disposal. We know, by the persecutions practised in Greece, what would be the obstacles raised in our way.

The work of M. Malou possesses an official character. It is approved by the archbishop of Malines, its author is one of the highest dignitaries of the church, and his colleagues in Belgium and France eagerly joined him last year at Bruges, for the purpose of celebrating with the greatest splendour the festival of the *Precious Blood*.

It is on account of this spirit of intolerant and cruel usurpation that many men, while composing the Catholic party in Belgium, and outwardly professing Romanism, are leagued against the maxims and the influence of the clergy, being persuaded that, were the spirit of Popery to prevail, the civil and religious liberty of their country would perish at once. We meet, indeed, with the following words in one of the liberal papers, concerning a motion of the Chamber of Representatives: "It signifies that there is in Belgium a compact, united majority, which has inscribed the principle of religious instruction among the laws of the State, but which is decided to repel every pretension tending to invest the clergy with unconstitutional power."—*Politique*, 23rd July, 1851.

## PART II.—THE OPERATIONS OF POPERY IN BELGIUM.

In order exclusively to dominate over the conscience, and to obtain political influence and wealth, Popery particularly employs—  
1. The Religious Orders. 2. Schools. 3. Festivals and Ceremonies. 4. The Press; and,  
5. The last Testaments of the dying.

### 1. THE RELIGIOUS ORDERS.

Almost all the denominations among the religious orders are found in Belgium:—Benedictines, Barefooted Carmelites, Trappists, and especially Jesuits, also known under the names of Redemptorists and Ignorists. Some devote themselves to education, some to preaching, some to the care of the hospitals and prisons, and some to a contemplative life. They live in convents,  
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cloisters, or otherwise, and both sexes have their establishments.

According to the yearly register of the clergy, there are about 600 institutions of this kind; 450 for women, and 200 for men. Reckoning twenty persons to each convent, which is rather under than above the real number, we find 13,000 individuals of both sexes, in the prime of life, who form the regular support of Popery, and are its sworn militia. Adding to these about 6,000 secular priests, we find nearly 20,000 ecclesiastics, or persons of both sexes, devoted to a religious life, without reckoning the clerks, beadles, choristers, sextons, &c., devoted, in virtue of their position or their salary, to the propagation and the defence of the "mystery of iniquity," in a kingdom numbering 4,500,000 inhabitants. One can imagine what power of action such a militia must have, under the government of five bishops and an archbishop, who servilely receive their word of order from Rome.

To all this power must be added that of the fraternities or associations formed among the laity, adults, and children of both sexes; associations of the Rosary, the Sacred Heart, the Good Death, St. Vincent, &c.

One may number by thousands and tens of thousands the members of these associations, who engage themselves to recitations of prayers, mortifications, subscriptions, and the payment of a certain number of masses.

In the presence of such a force, it is rather a matter of wonder that Catholicism does not bind the country hand and foot beneath the yoke of Rome, than that it maintains its empire in Belgium.

### 2. SCHOOLS.

Since Popery has been made ashamed of the state of ignorance in which it kept the populations under its domination, it has begun to occupy itself generally with the subject of education. The instinct of self-preservation has caused it to discover that men's minds are beginning to be enlightened, and that unless it constitute itself their instructor, they will escape from its influence altogether.

Since this period, it has directed all its attention to the subject, particularly in France and Belgium. Little anxious to impart elementary instruction to the youth of Spain and Italy, it is ardently desirous that the schools of this kingdom, and of the central European countries, should be placed under its care and directed by its ministers.

By negotiations skilfully conducted it has obtained the right of installing itself into all the primary schools, supported by State funds. There is, therefore, not one com-

mune in which the priest does not possess the right of inspecting and of giving religious instruction in the public school.

In addition to this, the Romish clergy have employed the association or order of the Christian Doctrine to multiply its schools in all the towns, and even in the most obscure hamlets, but more particularly in those localities where evangelical chapels and schools have been opened.

After having made sure of the religious direction of the communal school, they have intermeddled with that class of establishments which appeared to them to be still more or less under lay influence, and the brethren of the Christian Doctrine, commonly called Little Brethren, or Illiterate Brethren, as well as the nuns or *béguines*, have been imposed upon the parents at the confessional, as the teachers of their children.

The liberty of worship and instruction that prevails in Belgium, undoubtedly permits any one to open an educational establishment side by side with the school of the parish, and that of the clergy, but the maintenance of such schools has usually been found impossible. The parents may send their children almost gratuitously to the other schools, where they receive the instruction adapted to their age, and are prepared for their first communion—a ceremony which Romanism and the custom of the country have consecrated as indispensable. In a private school, on the contrary, a monthly equivalent must be paid; and as these are ill-regarded by the clergy, the young people who frequent them are exposed to expulsion from the catechism class, and to rejection at the first communion.

On the one hand is a teacher, clever, perhaps, but poor and isolated; on the other, a compact mass of ecclesiastics, supported by all the prejudices of a superstitious and false religion. The victory of the latter is not doubtful; and, therefore, not only is the formation of primary schools, in which the parents are obliged to pay, a thing almost impossible in Belgium, but those that still exist are gradually disappearing.

The small number of establishments of this nature yet to be found, only preserve their existence by means of submission to the clergy, and by seeking in every way their protection and support. We have more than once seen honourable teachers weep at witnessing their school-rooms emptied of pupils, who have gone to fill those of the *Little Brethren*, or the *Nuns*. And more than once we have seen them burst forth into bitter complaints, and shudder with indignation at the humiliations, and even the oppressions to which the clergy subjected

them, and to which they were obliged to submit, in order to avoid being deprived of the only means they had of gaining their bread. The only competition dreaded by the clergy at present, is that of the evangelical free schools. Now it is remarkable that these are everywhere well attended, even by children whose parents have not yet abandoned Romanism. The efforts of the clergy are in vain, they cannot disperse the pupils.

For secondary instruction, Popery has founded establishments in all the towns, and by means of a convention with some of the communes has even succeeded in causing some of its colleges to be adopted and supported as public institutions, while reserving the entire direction of them to itself.

The new law regarding secondary instruction has caused this state of things to cease. But, even although this new law has opened the doors of the colleges and the schools for secondary education to the priests, these gentlemen cannot restrain their anger at being excluded from absolute authority. Rome desires an undivided sway. No idea of this can be formed without reading the "Memorial on Public Instruction," by Mr. Van Bommel, bishop of Liège, dedicated to the Queen in 1846. It is impossible to present, with greater crudity, these pretensions of Belgian Catholicism to the exclusive care of the youthful population, in the name of liberty of worship.

The clergy have also their large and small seminaries paid by Government, which, however, possesses no right of inspection or surveillance. But an institution remarkable in its nature, and, perhaps, unique on the Continent, is the University of Louvain. Free in its operations, because wholly unsupported by the State, and only receiving the subsidies of the town, and the use of the halls and buildings necessary for the purposes of study, and for the residence of the professors, it is solely under the direction of the archbishop of Malines and the court of Rome, and is only supported by the gifts and subscriptions of the faithful.

This novel kind of institution takes its date from the years succeeding the Belgian revolution of 1830. Its origin is owing to the distrust entertained by the clergy regarding the two State Universities, Liège and Gand. Here, again, Rome will have all or nothing; and to be a good Catholic, parents must send their sons to study rhetoric, law, medicine, and chemistry, under the reverend fathers at Louvain. In order to rival the public and private institutions for classical instruction, the Jesuits have also founded a college at Brussels, which, of modern date, and already very spacious, becomes from year to year too

small, and requires additional buildings. A magnificent edifice is now being erected there, which will admit of the chapel being converted into new halls of study.

In order to judge of the spirit which directs the education imparted, it is sufficient to say, that the Rev. Father Boone, the furious opponent of the reading of the Scriptures in the vulgar tongue, has been the director for many years, and has caused the institution to prosper.

There is, indeed, cause for the tears of Jeremiah to flow, when so many men, calling themselves the priests and prophets of the Lord, usurp authority over almost the entire youthful population of a country, in order to draw it to the feet of their altars, which Baal might well claim as his own.

### 3. THE FESTIVALS OF POPERY.

These are powerful and efficacious means of retaining the people within the pale of the Romish church.

In the first place, because they are always associated with the pleasures and diversions of the times, as we have already seen. For this reason many unbelievers, and persons indifferent to religion, use the following language:—"The wind of human opinion is not in favour of Protestantism. The doctrines of Calvin are severe; they are not human. I have seen the English at home; I have a horror of their Sunday; their prejudices against the theatre are ridiculous; and their narrow spirit does not understand life aright. No, never do I wish my country to become Protestant; I should dread it as a misfortune. We like our festivals, our fairs, and the joy that follows our public solemnities."

Secondly.—The pomp of the Romish worship, which the clergy are ever striving to augment, retains many of its followers within the church, as well as procuring for it new adherents.

In vain we cry out to this people, "Wherefore do ye spend money for that which is not bread, and your labour for that which satisfieth not?" They would rather be deprived of bread than of these theatrical festivals, where they see brilliant costumes, and hear harmonious voices mingling with the strains of the organ and a thousand instruments. The processions enchant them above all things. They can follow the shrine of their patron saint, display the consecrated banner, and carry it in triumph amid the sound of melodious music, and a band of girls elegantly attired. Now, will not an unregenerate heart prefer these almost magic spectacles, to the calm and severe tone of the evangelical worship, where only the voice of

prayer and the exposition of the Scriptures are to be heard? Rome reigns as heretofore, by giving *plays* and *bread*. Yes, bread—for that is the third advantage of its festivals; they retain within the pale of Popery all those who directly or indirectly gain money by the preparation or the execution of the Romish worship. One cannot take in the whole extent of this means of influence and action upon the people. Besides those persons who are directly receiving payment, and they are very numerous, almost every art and trade is called in to assist in the performance of the Romish worship. It is a religion, we have often been told, which gives the workman bread; it furnishes him with work.

### 4. THE PAPAL PRESS IN BELGIUM.

This means of action, the Romish church undoubtedly fails not to employ; but, considering the number of the clergy, convents, and fraternities, and the millions of Catholics who inhabit this country, there are few journals, periodical papers, tracts and pamphlets published and circulated by the Romish clergy. We may affirm, that, proportionably speaking, the religious press is ten times more active in England than in Belgium. The few thousands of Protestants inhabiting Belgium have almost as many journals and fugitive publications devoted to the defence and exposition of their principles, as the four millions of Catholics.

In some of their periodical papers, and, amongst others, the *Catholic Review*, published at Louvain, serious articles bearing the stamp of erudition appear, from time to time, upon patristic archæology, and the canon law; but scarcely any upon the hermeneutical and exegetical study of the Holy Scriptures. As to the preaching of the doctrines essential to salvation, it can hardly be said to exist. The eloquence of the pulpit is regarded superficially, importance being attached to the form of the discourse, and the more or less skilful use of the writings of the fathers, rather than to the exact and full development of the words of Scripture chosen for the text.

Among the publications of the Roman Catholic press, there is not one journal to be found which is solely devoted to subjects of Christian meditation and edification; not one journal, such as the *Glanceur* and the *Chrétien Belge*, in this country; the *Témoin de la Vérité*, in France; and the *Feuille Religieuse*, in Switzerland. This deficiency is attributable to the fact, that none but the priests and their most zealous adherents subscribe to the religious papers. The writer of this statement does not, indeed, remember,

during the twelve years of his residence in Belgium, to have seen, in the house of an artisan or agriculturist, a single periodical paper devoted to the subject of edification, and edited by the Romish clergy.

The entire library of persons in this grade of life is limited to a few books of devotion. The higher class possesses, in addition, works belonging to religious literature, such as the immortal writings of Bossuet, Fénelon, and Pascal; but it is rather for the sake of the style, than the subjects treated of, that they occupy a place upon the shelves of the library. In general, religious works are not read.

A glance at the following statement will afford conviction of the sterility of the Belgian press, in matters purely religious.

We extract, for the months of March, April, and June, the critical notices of books from the two most important monthly journals published in this kingdom, the *Catholic Review* of Louvain, and the *Historical Journal* of Liège.

A single original and indigenous work is noticed, bearing a character of scientific study. It is the second volume of Belin's *Commentary on the Acts of the Apostles*, published at Louvain, 1851. This is followed by a little treatise on Confession, and a few works for the use of the Societies of the Precious Blood, and the Immaculate Conception. All the rest, consisting only of some translations or reprints, is either of a foreign origin, or has no direct connexion with religion. The institution of religious Catholic libraries is also a thing almost unknown in Belgium. There is one at Brussels, and they may, perhaps, exist in a few of the principal towns, but they bear no proportion, either to the amount or the wants of the population. It is by means of images and ceremonies that the clergy desire to instil instruction and morality. For this purpose they address the senses and not the understanding; they speak to the eyes of the body, but nothing is said to the conscience. They agitate the religious sentiment, but neither enlighten nor direct it.

The Catholic political press, on the contrary, is very active. It sends forth large daily papers in the capital, and numerous small journals in the provinces, at a low price, and edited in the same spirit. The style of all is exceedingly uniform, the clergy continually reiterating their complaints against the incredulity and impiety of the age, or against the intolerance of the Government, because it will not permit Popery to usurp the public administration, to assume the direction of all education, and reduce the dissenters to silence and inaction.

The concordat of Spain with the Pope, on

the contrary, would be highly extolled— the concordat already mentioned as implying the most absolute interdiction of any other worship but Romanism.

They declaim against the intolerance of England in refusing their ecclesiastical titles to the Romanist bishops, while they openly justify the persecutions which have been recently perpetrated in Otaheite, at Rome, and at Florence.

These politico-papist or ultramontane journals are supported by certain members of the Chamber of Representatives, who are the blind partisans of the Popedom. But these gentlemen, with a few honourable exceptions, are scarcely remarkable for anything besides their unjust and violent tirades against everything that does not belong to their party; and, for want of solid arguments, they abandon themselves to the most absurd extravagances. Accordingly, one may say that the influence exercised by the speeches of the ultramontane members of our Parliament is almost null; and the system of tactics which they have followed for some years past, is by no means calculated to gain them the favour of a just and enlightened public. But this is somewhat deviating from the plan of my reflections.

##### 5. MONEY OBTAINED AND EMPLOYED BY ROME IN BELGIUM.

We have already remarked that the pompous and splendid worship of Rome entails considerable expenses. This procures for the clergy a direct means of action over a numerous class, that lives almost entirely by the work which it performs for purposes of worship. Taking the musicians, painters, sculptors and decorators, down to the owners and letters of chairs, the number of those is immense whose daily bread depends almost exclusively on the good pleasure of the priests. But, to supply these enormous expenses, proportionate resources are necessary. And that is not all. To the expenses of worship, we must add the maintenance of the monks and nuns who inhabit the convents. Then the cost of erecting no small number of churches and chapels, built without the aid of the State. One never sees the regular or secular clergy stopped in their undertakings by the want of money. Here, in full view, the Jesuits are adding a magnificent cupola to their College; and, in another part of the city, they have hired a church, of which, according to report the rent is 40,000 francs a year.

Even while the law of the country forbids the existence of mortmain in favour of religious establishments which are not acknowledged and adopted by the State, they continually acquiring houses and lands;

even the "*fabriques*"\* of churches under the surveillance of the Government have found the means of possessing vast properties, over and above what is known to the civil power. To give an idea of the wealth of these "*fabriques*," we will cite what has been declared in the communal council of Brussels. The "*fabrique*" of St. Catherine has offered 100,000 francs towards the building of a new church, as well as to give up the ground and materials of the old one.

Then the bishops, curés, and vicaires double and triple, and sometimes quadruple the moderate but sufficient stipend which they receive from the Government; as the archbishop of Malines, whose stipend is fixed at 21,000*f.*; the bishops, 14,000*f.*; the curés, first class, 2,047*f.*; second class, 1,365*f.*; the vicaires, 787*f.*

If one asks oneself by what means the secular and regular clergy get possession of so much money, one is compelled to avow that, in addition to the considerable sums which the voluntary offerings amount to, and the perquisites regulated by a fixed scale, one must look for some other source of revenue; and one need not seek very long to find it in the shameful transactions which take place between the confessors and their penitents, and which result in donations or testamentary legacies.

Let a man who possesses some hundred thousands of francs' worth of property, which has been wrongfully gained, see death approach, and he will regard as very light the condition which is imposed upon him of reconciling himself to the church by the sacrifice of a few thousand francs. Let the pains of the wretched man's conscience be a little sharp, and he is happy if, by the gift of these thousands, he can quietly leave to his natural heirs three-quarters, or two-thirds of his fortune.

It is precisely the same if the dying man, instead of being dishonest, has been the slave of guilty passions. Donations or pious legacies will be proposed to him to make his peace with God, with the addition of certain acts of penance and devotion.

Persons of both sexes, who, without having reproached themselves with similar offences, have allowed the clergy to become their masters during their life-time, particularly if they are no children, are sure to leave all, or a part, of their property to some priest, or to be "*fabrique*" of some church. Alas! this is what is seen in every country where Rome is dominant; and Belgium sees the recurrence of it but too frequently. Quite lately,

a lady of Antwerp, not having any but collateral relations, left all her property to the sister-in-law of her confessor. These relatives opposed the alienation of the estate; and the matter is now before the courts, who, suspecting that the will was made under undue influence, have caused seals to be placed on the house of the deceased.

Another method, of the same kind, by which the clergy used to enrich themselves, was to get charitable foundations created by will, and to have themselves named as trustees. Such or such a priest, accordingly, became the manager of a considerable estate, without being subjected to regular and sufficient control, while, in the eyes of the public, he did not appear to have had any object in view except the interests of the poor. The abuses on this head became so crying, that the Government stirred about it; and, with a praiseworthy severity, it now causes all the bequests of this nature to be handed over to the chest of the "*Bureau de Bienfaisance*" of the commune.

In order to continue exclusively in the hands of the clergy the property acquired by these artifices, the priests in their turn make their wills in favour of other priests. Only a few days since, the newspapers recorded the fact, that a bishop had left his fortune to a brother bishop. At other times, the families of ecclesiastics are the gainers, and for fear of losing their inheritance they show themselves zealously Catholic. And the cases are frequent where a curé, after thirty years' service begun in poverty, leaves to his kindred a hundred thousand francs to share amongst them.

How is it that, in sight of all these facts, the world does not open its eyes, and see that Popery is, in reality, both in its spirit and in the means which it employs, nothing more or less than the most artful system for deceiving consciences, and gaining honour, money, and favour; and that it deserves in no respect the name of religion, and least of all, the character of being a Christian church? When will the nations, who have been so long blinded by it, see it in its true colours? It is the answer to this question which will bring our present task to its termination.

### PART III.—THE PROSPECTS OF POPERY IN BELGIUM.

Our Lord has told us, "*The world loves its own*," and the spirit of Popery being that of the world, this spirit will maintain its influence so long as men shall love dark-

\* The *fabrique* of a church is a sort of trust or committee, whose business it is to partition the funds received, in a regular proportion, to the priest, the building, &c.

ness rather than light, because their deeds are evil.

Besides, the means employed by Popery being such as generally procure success in the world,—namely, reputation, power, numbers, fortune, added to the influence of a position established by the support and pay of the State and of long standing,—we must expect, humanly speaking, that the “mystery of iniquity” will yet display its power for a long time. And if cunning, superstition, pious frauds, flatteries adroitly directed, and threats judiciously fulminated, ought to give prosperity to a cause, that of Rome will see its successes multiply.

We shall find a new element of durability and power for Popery in the character and dispositions of the Belgian people.

The spirit of inquiry and research, in matters of religion, is null in the population, and particularly in the Flemish part of it, which counts two-thirds of the whole. They can criticise the clergy, and turn into ridicule the doings and actions of their curé; they will laugh sometimes at certain ceremonies, and will perhaps so far emancipate themselves as to deny their belief in some absurd dogmas; but no one gives himself the trouble to discover the true road which conducts to heaven.

Amongst the men who are the least under the influence of Popery, their religion consists, as they express it, in being honest men; and as to *forms*, they submit to them, at long intervals, out of respect to public opinion and for the sake of their families. How, then, can a religious reformation extend itself amongst a people, one part of which is bigoted to excess, and the other indifferent and worldly, but held in the bosom of Romanism by the power of custom,—and, we must add, by that of fear? For, even in parts where the clergy are not loved, they are feared. Their rule has been long exclusive and without control, and they say it may return in full force. Its influence with the rich, the nobility, the magistracy, and the proprietors of landed property or of manufacturing establishments, is still great, because it flatters their tastes and their fancies. Accordingly, every one is afraid, if the priests are against him, of losing his work, or his custom, or his inheritance. As regards the poor, the greatest part of the help which they can hope to receive must reach them by the agency or with the consent of the clergy. In the towns, the overseer of the poor is almost always the friend of the curé, and his right hand; and, in the small towns and villages, the burgo-master must be a man of great energy if the “Bureau de Bienfaisance,” of which the curé is a member, is not entirely under the domination of the latter. Also, in the distribution

of the public charities, we see continually the poor and needy, who have left the Roman communion, deprived of that which, according to the law, they have a right to receive. It is indeed rarely that claims of this sort are even listened to.

The rich and the noble, from an idea of self-preservation, generally ally themselves with the clergy. They think that without them their influence, their titles, and their property would be wrested from them. One can scarcely count *one* in a *thousand* of those who belong to this class, who has dared to act in opposition to the priests’ party, and who seeks the light of the Gospel.

In the class of the bourgeois, the shopkeepers, the manufacturers, and the men of liberal professions, one finds, much more than elsewhere, a dislike to the doctrines of Rome and opposition to clericalism. It is also from this class that the party is recruited which offers the most vigorous resistance to the ultramontanes, and asserts strongly the independence of the State in relation to the church of Rome, as well as the rights of religious liberty. Nevertheless, this party gives us very little reason to hope for a genuine reformation. Liberal, it is true, in its policy, as regards the Popedom, and rejoicing in everything that puts an obstacle in the way of the clergy, it neither has, nor seeks to have, generally speaking, genuinely Christian convictions. Its delight is in pleasure, fêtes, the theatres, luxury, and all that development of a superficial civilisation, which multiplies external enjoyments at the expense of domestic life, economy, and religious habits. To support its philanthropic designs independently of the clergy, it will be continually setting on foot new fêtes to be given on Sundays. So, every time that the disciples of the Gospel address themselves to men known as *liberals*, and make known their own opinions, and the language of the Word of God, on what ought to be the life of a Christian, they find themselves repulsed with more animosity than if they had been priests or Jesuits; and they are forthwith accused of puritanism, of unreasonableness, and even of intolerance and a sectarian spirit.

Many, thinking that they would find amongst us a system of morals which would permit them to live in our religion in a more unrestrained manner, have very soon withdrawn themselves when they have known us better.

It appears, besides, that they hold, more than the poor, to their temporal position; and knowing well that Rome will pardon them, sooner or later, if they return to her bosom, and that public opinion will support them, so long as they have not changed their

*religion*, and committed the crime, which in the eyes of all honest people is most grievous, of *forsaking the religion of their fathers*, they will not cease to be Roman Catholics. So long as this almost universal and deep-rooted prejudice against all change of religion shall continue, the future of Popery will not incur any serious danger.

It is true there are men, both in the republican party and amongst the liberals, who do their best to bring about the complete separation of the Church and State; and others, who think it possible, under the influence of democratic institutions, to reform Catholicism, and make it return to the point where it was in the seventh century, before Gregory I. assumed the tiara, and took the title of Universal Bishop. The Pope would then be nothing more than a president, "*primus inter pares*;" all abuses would in like manner disappear, and the superstitions which the middle ages gave birth to; and the clergy would be subjected to popular election, like the public functionaries. We have heard this system set forth by men of talent and study, but we cannot at all see that such views are becoming popular; and the thinkers who have adopted them have forgotten that Rome, which is easy to deal with on questions of morals and politics, will yield nothing as to the rights of the Pope. For an instant she will know how to bend her head, in order to let the storm pass over her; but it will be to lift it up more proudly than ever, as soon as the times are more favourable to her.

Further, politicians and members of the liberal press scarcely exhibit any marked favour to Protestantism. Its doctrines seem to them to belong to an age long past, to be mystical, and to tend to a morality little in accordance with the state and wants of society. They have learned, too, that men of influence and numerous ecclesiastics in England have passed over to Catholicism, which already fills them with distrust.

And, in a political point of view, they do not consider the Protestant church as being at all more liberal than the Catholic. They remark enormous abuses in certain Reformed churches, and accuse them of being equally tolerant with those that are under the dominion of the Pope. Ireland is the continual theme of their charges against the professed liberalism of the Protestants. Persons of high consideration in Belgian liberalism have told us very plainly that the Protestant ecclesiastics were not the friends and defenders of liberty of worship, except in the countries where they were in the minority, or only while they did not succeed in getting themselves acknowledged and paid by the state. The following article from a journal

edited at Brussels, in the liberal interest, will give an idea of the exaggerated character of the complaints of this party, in its accusations of intolerance against the Protestants:—

"In England, the Protestants are acting towards the Catholics and the Jews in the same manner as, with us, the episcopate would wish to see the Government act towards the Protestants and the Jews. In England, under the pretext of the supremacy of the Anglican religion, the Parliament is exerting itself in the making of Bills to hinder the Pope from conferring ecclesiastical titles on the bishops; in Belgium, under a similar pretext, the bishops demand that no State professor may be named without their approbation; that is to say, in fact, that all professors belonging to other than the Catholic religion may be excluded from the State instruction, and so on. In England, the Parliament shelters itself behind a law which it might easily modify, to shut its doors against Mr. Lionel Rothschild, and to drive from its bosom Mr. Salomons, because they are Jews: in Belgium, the bishops demand, against the formal will of the Constitution, the right to hinder pupils from receiving the religious instruction of the ministers of their own religion, in the colleges of the State, because they are Jews or Protestants!

"The bishops, above all, considering the evils which the Catholics have to suffer in England, ought loudly to proclaim the principle of complete religious liberty, instead of giving themselves up to quibblings, in order to bring about a change in the carrying out of the wise provisions of our Constitution."—*Le Politique*, July 25, 1851.

If you join to this cause for the unpopularity of Protestantism, the fact that Belgium has shaken off the yoke of the Protestant Government of Holland, and has retained a feeling of resentment against everything belonging to its old masters, you will agree with us that the Popedom has not the least reason to fear that it will see the Belgian people turn, in a body, to the Protestant religion.

Lastly, will the Popish clergy see a reforming movement proceed from themselves? What we have said of the spirit in which they are educated—of the practices to which they are continually addicted—of the influence which they exercise—of the servitude and absolute dependence under which they are placed in relation to their rulers, and to the powerful hierarchy which directs the action of the forces of Rome, as it were, by one head and one arm—gives us reason to doubt whether a movement of any extent could declare itself amongst the ecclesiastics towards a return to the doctrines of the Gospel.

Unquestionably, there is in the clerical body, and particularly amongst the young priests, as well as an ardent and fanatical party which is devoted to Rome and which favours Jesuitism, another class which submits impatiently to its servile position. It would willingly break its chains, but by little and little it is gained over and brought into subjection. The most refractory are driven away, or sent to convents to do penance.



Very soon, by far the greatest number of those who have dreamed of changes, end by being calmed down and resigning themselves to their lot. They get accustomed to slavery, and come, at last, from finding it pleasant themselves, to persuade their young brethren to follow their example, and bow the head under the gilded yoke of the Popedom. To have reason to hope for any reform of a useful and blessed character, we must have ecclesiastics rich in evangelical light and strong in Christian convictions. But where are the members of the Romish clergy to find these treasures? It is not in their "offices," which take up a great part of their time; it is not in each day's compulsory reading of the Breviary; and still less in their relations with laymen or ecclesiastics who are strangers to the Word of God.

The absurdity of the dogmas and rites of Romanism will render them sceptical and indifferent, and will make them cold deists, who do the work of the priesthood as the only means of existence within their reach; but, without the work of the Spirit and a serious perusal of the Bible, it will never guide them to saving truth. Accordingly, to whichever side we turn, we see that, as far as man can judge, the partisans of Rome may feel the greatest security, and flatter themselves with the prospect of a long domination over the people of Belgium; and a few isolated defections of ecclesiastics and laymen do not hinder them at all from singing their triumph, and from continually recording in their journals that the confessional has never seen so many penitents, and that their *fêtes* and their processions have never been better attended.

Must one, then, absolutely despair of the future of Belgium, in a spiritual point of view? By no means.

Popery, being a worldly religion in its spirit and its practice, bears within itself an unceasing cause of dissolution—like every thing else which is of the flesh and of Satan. The lie which is at its foundation, and which reproduces itself in its different ramifications, is the ever-gnawing worm which, sooner or later, according to the Word of God, will bring on its ruin.

Truth must eventually triumph over fraud and cunning; we have on our side Jesus Christ, *the Truth*: and the gates of death shall not prevail against the church of his people. Now, such a church exists in Belgium; the Lord has a people and flocks there. The lamp has been set up, by Him who is *the light of the world*, upon the table of many houses. Messengers of good news are repeating, from hill to hill, the tidings of salvation; and the church of Christ is erected

amongst us, like a city set on a lofty mountain, whither all those who, like Lot, have their souls afflicted on account of the sins of their generation, go to find a refuge.

Besides the ten Protestant churches, with their schools, which are supported by the Government, there are twenty independent churches, of which the greater part, with their schools, are in connexion with the Christian Missionary Church of Belgium. Although spiritual light and piety are not to be found, in the same degree, in each of the congregations spoken of, one may truly affirm that most of them possess faithful leaders, and count amongst them pious members, more or less numerous.

Nearly 170,000 copies of the Bible or New Testament have been distributed and sold, as well as some hundreds of thousands of tracts and of printed writings, containing sound doctrines of faith. Various institutions, such as regular meetings for prayer, Sunday schools, societies for aiding the cause of missions, and that of the Evangelical Alliance, exist in Belgium, and hold their ground with a manifest blessing. But the most important is the Christian Missionary Church of Belgium, or Evangelical Society. By its past labours, which date from fourteen years back, as well as by its present efforts, it contributes powerfully to the propagation of the truth.

If the pecuniary resources of the different associations which devote themselves to the work of Christian proselytism were stronger, and more commensurate to the wants of the population, one would see a much greater number of men shake off the chains of Popery and break them asunder; for generally in every place where one has been able to open chapels and schools and to provide regular instruction, great numbers of adults and children have come to profit by them, in spite of the opposition of the Romish clergy. Without exaggeration, one may put down at more than 2,000, if we add together the different congregations, the number of Romanists who at present attend the worship of the Evangelical churches; and these churches have prospered, in spite of the difficulties of all sorts which have been raised up against them, and the extreme poverty and distress which they have had, and still have, to suffer.

The Protestant press publishes, not only numerous edifying writings or tracts, which are distributed at a very low price, but, moreover, three religious monthly journals have been successively established, and reckon, each of them, a thousand to fifteen hundred subscribers. Two of these publications are of a character decidedly orthodox and edifying.

If we sum up these different means of action, one will easily be convinced that if Popery as a whole does not incur serious danger from the Evangelical church, it has been, nevertheless, vanquished by it in several places, which have seen some hundreds of inhabitants join together to form congregations, presided over by ministers of the Gospel. Brussels, Liège, Nessonvaux, Paturgues, La Bouverie, Charleroi, Jumet, &c., have been witnesses of such facts.

To what degree will the Lord, by the life-giving breath of His Spirit, continue to breathe on Belgium, and to bless the efforts of the friends of His reign? He alone knows. But this we can affirm, that to the Gospel alone, in Belgium, belongs the glory of having burst for thousands the chains of Popery, and of having led very many souls to the glorious liberty of the children of God.

By prayer, by the dissemination of the Scriptures and of godly tracts, by the faithful preaching of the truth, by the establishment of numerous evangelical schools, and by the Christian zeal of the members of the churches, there is no doubt that the Popedom has sustained shocks much more fatal to its empire than the blows have proved which have been given to it by liberalism.

Nevertheless, on this latter side, also, it may have to suffer grievous trials. Popery always stays itself upon the world; but the world is inconstant, and often perfidious. It is an ancient, and it is also a modern proverb, that the multitude may crush to-morrow what it crowns to-day; and Popery being at its mercy, is exposed to all the variations of popular caprice.

Besides, the avarice, the ambition, and the despotism of the Romish clergy weigh heavily upon many, who only wait for a favourable opportunity to get rid of the burden. Although in a minority, they will avail themselves of every means which political disturbances may put at their disposal, to rumble the clergy, and to overthrow, wholly or in part, the whole system of the Papacy. Even the monarchists and the conservatives say at last come to the conclusion that the Popedom has always betrayed them, and that it is a perfidious ally which turns its back in the day of battle. Accordingly, Popery stands upon the shifting ground of human opinion in Belgium, as well as in all other countries where the social soil is in movement, owing to political passions and the falsification of human reason. In short, the Belgian episcopate, by its intolerance and tramontane pretensions, may bring on a crisis which will be fatal to it. The liberal party does not demand the overthrow of Popery on the contrary, it professes great

regard for the religion of the country. But when one knows the men who are at its head, one may well have doubts as to the sincerity of its professions. Now, the headstrong and obstinate conduct of the episcopate, encouraged by the court of Rome, may occasion a decided schism. The Papacy is running the risk of destroying itself in Belgium by its own fault.

We have omitted all considerations drawn from Scripture which militate in favour of the Gospel against Popery, and the numerous predictions of the ruin of this wicked system. Powerful as they are, we leave them to the appreciation of each reader of the sacred volume. We should teach them nothing which they do not know already; or which, if they are ignorant of it, they may not learn in innumerable writings on the subject. Besides, our reflections on this head would have no more particular relation to Popery in Belgium than to the whole of Roman Catholicism established in the ten kingdoms of the empire of the west. We believe, with all our brethren, that ere long, perhaps very soon, the colossus, with his feet of clay and iron, will be smitten by the stone cut out and hurled without hands, and that the cry shall be heard over all the earth, "Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication."

We close by presenting the following conclusions:—

1. The spirit of Popery in Belgium being antisciptural, and consequently in agreement with the spirit of the world and hostile to true piety, ought to be combated by all the means which the Holy Spirit has provided in the revealed Word.

2. The mode of action and the works of Popery in this country, being in conformity with the spirit of its system, are such as ignorance and superstition on one side, and pride and worldliness on the other, can provide; and their results cannot but be carnal and fatal to true religion.

3. The future of Popery in Belgium, smiling as it may be in their opinion who look to the wisdom of the world and the strength of man, is terrible in the eyes of thinkers—who have often observed in history, that the world is a Saturn devouring his own offspring—and of Christians, who see it condemned by the Word of God to a near-approaching ruin.

4. The Christians whom the Lord has brought together, in Belgium, in His purposes of mercy towards this kingdom, on account of their weakness and their small number, as well as in consideration of the

multiplied obstacles which they meet with on their road, have a claim upon the sympathy and support of their brethren who are placed in more favourable circumstances, in order to have it in their power to struggle courageously and successfully against the influence and strength which numbers, riches, dignities, and temporal power give to Popery.

5. The religious liberty with which God at this time favours Belgium, furnishes the most favourable opportunity to the friends of the reign of Jesus Christ, for applying the resources which the Lord has confided to them to the propagation of the Gospel, by supporting evangelical chapels and schools, and the colportage of Bibles and tracts.

6. Lastly, the influence which the kingdom of Belgium exercises over the neighbouring States, by its two languages, by its constitutional and liberal institutions, by its industry, by its situation and facilities of communication, and by the residence which it offers to numerous strangers, renders it of the highest importance that the Popedom, which reigns there up to this day, almost without control, as in one of its strongholds, should be energetically and unceasingly combated on the spot, by means of the Sword of the Spirit, the Word of God, by all the disciples of Christ who have at heart the temporal and spiritual welfare, not of Belgium only, but of all Europe.

## European Intelligence.

### FRANCE.

LIBERTY AS INTERPRETED BY THE ROMANISTS—THE QUESTION OF THE EXTERMINATION OF HERETICS—THE INCREASINGLY AGGRESSIVE TONE OF THE CLERICAL PARTY—COMPLAINTS OF THE FRENCH JESUITS AT THE PROGRESS OF THE GOSPEL IN ITALY—INTERFERENCE OF THE CIVIL POWER AT THE BURIAL OF A PROTESTANT CHILD—PROJECT OF NOMINATION OF A PROTESTANT COMMISSION BY THE GOVERNMENT—SUCCESS OF EVANGELISATION IN FRANCE—EXPLECTED PUBLICATION OF UNPUBLISHED LETTERS OF CALVIN.

—, France, Nov. 1851.

There exists in the history of the papacy in our time a phenomenon which deserves to be examined with some care. It is this:—the defenders of Rome are, or seem to be, in perpetual and universal disagreement on the

#### QUESTION OF RELIGIOUS LIBERTY.

In England, Holland, the United States, Switzerland, and Prussia, they claim, with indefatigable energy, this liberty and its consequences; whilst at Rome, Florence, Naples, Spain, Portugal, Austria, and even in France, they reject it. This is not all. Not only do they change their tone on this subject in different countries, but also at different periods. Thus, for example, in the month of March, 1848, M. de Montalembert, the bishops, archbishops, and Papist journals of France demanded liberty, *sincere* and *absolute* liberty, liberty of conscience and worship, liberty of thought and science, liberty of the press, liberty of education, &c.; and now they use all their efforts to attack and overthrow all these liberties as much as possible. How are these great *differences* to be explained? What are the causes? and by what strange process can Papists fall into such enormous contradictions?

There are some persons who maintain that it is altogether simply, on the part of the Jesuits and their friends, a piece of *hypocrisy* and *bad faith*. I cannot fully admit this expeditious way of solving the enigma. Doubtless, many of the advocates of the papacy are hypocrites and liars—but *all* are not so; and yet *all*, or nearly all, express the contradictory propositions which I have stated. Again I ask, how can, then, the problem be resolved?

To do this, it is necessary, I think, to well define what the Romanists intend by the word *liberty*, and the difference between us in this particular.

Liberty, in the sense of Protestantism or the spirit of the age, is *equal right* granted to all notions, and to *all* opinions and beliefs, to develop themselves, provided the general laws of the country be respected. According to this interpretation, atheism, materialism, deism, or any other antichristian doctrine, may be maintained, in meetings or periodicals, as well as the Gospel. The foundation of liberty thus understood is *faith in the power of truth*. The faithful disciples of Christ are convinced that if all opinions are entirely free, and may be with equal right presented to the examination of the human conscience, that which is good and true will eventually triumph. This is our principle.

But the Romanists have very different conceptions of the matter. They have not confidence in the intrinsic force of truth. They think that the free examination of all beliefs must produce *more evil than good*. Consequently, under the name of liberty, they understand only the liberty of the *papist* doctrine, of papist education, and *papist* institutions. It is an *exclusive* liberty, or rather, it is not *liberty*. The foundation of their system, in this respect, is the *absolute monopoly* of the Roman dogma, and the oppression of all other religious communions. In acting thus, they think they are charitable, and labouring for the greatest good of humanity.

Such is, then, their fundamental principle. They always vigorously apply it, and especially where they are the *strongest*. This shows why they do not tolerate religious liberty at Rome, Naples,

Madrid, Lisbon, &c. But there are some countries in which the Papists, *being the weaker*, cannot carry their theory into practice. They then accept the doctrine of common right or liberty. It is with them, notice well, a matter of *necessity and constraint*. Liberty is with them a provisional refuge, an accidental circumstance. Should they obtain the preponderance to-morrow in England or the United States, they will immediately, *as a conscientious duty*, oppress Protestant communities.

Tosum up—liberty is essentially *Anti-Romanist*. Between the papacy and liberty there is a mortal combat. If the papacy triumphs, liberty will perish; if, on the contrary, liberty gains a decisive victory, the papacy must fall. This throws much light on all that is at this moment taking place in Europe, and especially in France.

Among the discussions which have recently occupied the press of Paris, I will mention the singular debate on

#### THE QUESTION OF THE EXTERMINATION OF HERETICS.

Its origin was as follows:—The Jesuit journal, *l'Univers*, had frequently contained a panegyric of the war against the Albigenses, and of St. Bartholomew. It had said that these were *national, popular* acts, which had saved society, and rendered eminent service to the cause of civilisation. *M. Emile de Girardin*, wearied with these apologies, put plainly this question to the *Univers*, "Do you approve or disapprove the extermination of heretics? No equivocal phrases; no figures of rhetoric; answer, *yes* or *no*."

The *Univers* was much embarrassed. On the one hand it justly felt that, if it condemned the extermination of heretics, it would pronounce a terrible judgment against the decisions of fifty councils, and the briefs of fifty Popes of its church. But, on the other hand, notwithstanding its habitual impudence, the journal of the Jesuits did not dare to proclaim openly, in the face of France, the principle that all heretics ought to be exterminated. Such a proposition would have much displeased some Roman Catholics, whose suffrages are essential to the influence of the clergy.

In this perplexing situation, what course did the *Univers* pursue? Faithful to the method of the Jesuits, its patrons, instead of answering directly the question, it evaded it. Heretics, according to the explanation of this honest journal, have not been exterminated *as heretics*, but *as bad citizens, as factious*. When the despotic innocent III. preached, in all Europe, a crusade against the unfortunate Albigenses, and promised favours to those who bathed themselves in their blood—he punished in them, not sectaries who denied the supremacy of the Pope and substantiation, but *rebels* who endangered civil order! When King Charles IX. ordered, at the instigation of Rome, the tocsin of St. Bartholomew to be sounded, he massacred, not the persons of the Calvinists, but disciples of heresy, but insurgents, who had organised civil war in his kingdom! Rome is then the fear of all this blood; it never commanded these massacres; but princes did well to purge

their states of the *seditions*. "All society," says the *Univers*, "must defend the foundations on which it rests, against the *factionists* who try to overthrow them."

This theme is, indeed, well chosen. The papacy thus becomes perfectly innocent of all the horrors which have been committed in the past; it has consequently been mild, indulgent, and opposed to violence; only, as the heretics were at the same time bad citizens, it approved the kings who slaughtered them! Recent persecutions proceed apparently from the same cause. If in the island of Madeira, or in Portugal, individuals who had embraced Protestantism have been condemned to death or banishment, it is not because they became Protestants, but because they manifested a seditious spirit. If Count Guicciardini and his friends have been imprisoned at Florence, heresy had nothing to do with it; Rome is not responsible; the noble Guicciardini was a factious man.

O Jesuits, and disciples of the Jesuits, this invention is so gross, that it is unworthy of a serious response. Although you may be very skilful and very impudent, you will not succeed in effacing from men the unanimous testimony of history. The Albigenses, the French Protestants, and many others, were not bad citizens, and were disposed to live in peace under the protection of the laws; they have been persecuted, despoiled of their goods, tortured and exterminated, because of their religion, and from no other motives. Their blood is on the hands of the Roman church, and will never be washed away. If it suits you *to-day* to cast upon temporal princes the responsibility of these atrocious massacres, it is a lie which will not succeed. Each must bear his own burden, and the papacy must pay to humanity the penalty of its crimes.

Further, notwithstanding the embarrassing position in which it is sometimes placed,

#### THE INCREASINGLY AGGRESSIVE TONE OF THE CLERICAL PARTY

is noticeable. You have had in England the *Papal Aggression*, and you have repelled it with manly firmness. We French must bear another kind of aggression—the incessant irruption of all injuries and of all imaginable anathemas against the laws, opinions, manners, and men of our age. This is surely a spectacle that would be ridiculous, if it were not so grievous.

There was a time (and not long since) when the priests had a very modest air and humble attitude. These poor creatures then only asked a little space under the sun of France; they were content with little, very little; they made no noise, they scarcely dared to appear in public places, and took the dress of the laity in order quietly to pass on their way. It sufficed them to sing the mass in their temples, and prepare young Levites in the seminaries; they left free space to the university, the magistrates, the instructors, the administration, and the Government. Truly, seeing the priests so reserved and disinterested, all the world manifested sympathy for them. But now—oh, what a change! what incredible pride! what exorbitant pretensions!

The clerical party is like Ishmael: it has its hand raised against all who oppose its domina-

tion; its speech is fierce, its gesture menacing, it suffers no superiors, nor even equals. Open their pamphlets, hear their discourse, and you will be astonished at their presumption. They insult daily the *friends of democracy*, and treat them as fools and wretches who ought not to be tolerated under the French sun. And the *Orleanists*? They are, according to the priests, individuals without morality, without principle, incapable of pacifying and governing the country. And the legitimists? Alas! the legitimists themselves find no favour at the tribunal of the Jesuits, because the partisans of Henry V.—the *Gazette de France*, among others—have sometimes ventured to blame the pretensions of the priesthood and monks. And the *professors of the university*? Unhappy professors! they are invariably represented in the clerical pamphlets as men who have no religion, nor virtue, nor learning, and who ought to be cast, without delay, out of the colleges. And the Protestants? Protestantism is disappearing; it is expiring; it is already dead: so that those who still bear the name of Protestants are as phantoms, or wandering shades on the banks of the Styx! The priests alone and Jesuits still live; to them belongs the empire of all things, for the greatest glory of God and happiness of the human race!

I do not exaggerate. Such is the language, such are the pretensions of the clerical faction. The bishops themselves fill their pastoral letters with these proud accusations and invectives. But the Papist clergy of our country will learn one day the truth of the words of Scripture, that *whosoever exalteth himself shall be abased* (Matt. xxviii. 12); that *pride goeth before a fall, and a haughty spirit before destruction* (Prov. xvi. 18). Already, remarkable symptoms of opposition appear. It is only a commencement. The struggle against the priests will be tremendous, and they will repent not having practised humility, which is good for all, and especially for the ministers of religion.

There is also a shade to this picture of clerical glory, viz.:—

#### THE PROGRESS OF THE GOSPEL IN ITALY.

The disciples of Ignatius Loyola make bitter complaints against the Government of Piedmont, because it loyally observes the laws which decree religious liberty. Lately, the municipal council of Turin granted to the Vaudois land on which to construct a church. This favour has excited the wrath of the Jesuits, who have formally set forth this charge against the magistrates of Turin in four points.

1st, To erect Protestant temples in Piedmont is to establish liberty of worship. 2ndly, To establish liberty of worship is to destroy in Italy religious unity, its *only glory* and its *only power*. 3rdly, To call Protestants into Piedmont is to call into it strangers. 4thly, Finally, to establish Protestantism in Piedmont is to dishonour the dynasty of Savoy, whose chief merit is that of having opposed heresy.

This is clear and positive. The unfortunate Vaudois have been a mark for the most atrocious persecutions during six hundred years. They have sown with their bodies the valleys in which they had sought an asylum, and no people has experienced such long and horrible sufferings.

This is not sufficient, it appears, for the servants of the papacy. The Vaudois are *strangers* in their native land; they must be imprisoned in the Alps as pestiferous. The dynasty of Savoy, which has acquired *so much honour* by oppressing them, will be dishonoured if it grant them the right of worshipping God in the city of Turin, and the glory of Italy destroyed! What do your readers think of these odious diatribes? Is it possible to push intolerance further?

Certainly, King Charles Emanuel and his counsellors will not allow themselves to be arrested in their generous projects by such lying attacks. Piedmont (strange circumstance!) is at the present time in advance of France, and treads with a firmer step the way of liberty. The Vaudois gain ground, and, in general, Protestantism meets with a good reception on the part of the Italians. Let the papacy take care! The words of the ancient king Mithridates, *Rome will never be conquered but by Rome*, may be realised; and whilst the pontifical court is seeking to extend its tyranny to the extremities of the world, it is liable to meet in its own sanctuary an irreparable defeat. The history of Greece records that a philosopher fell into a well whilst looking at the stars; who knows but that this may be the destiny of the Roman giant?

French Protestantism has not presented, during the past month, much worthy of place in our correspondence. I will mention, however,

#### THE INTERFERENCE OF THE CIVIL POWER AT THE BURIAL OF A PROTESTANT CHILD.

There exists in the village of St. Michael, in the department of the *Basses-Alpes*, a small congregation of Protestants. A father loses his child, and requests that it may be buried in the communal cemetery. The mayor of the village, who appeared to be an intelligent and liberal man, opposed no difficulty; but the Papist curé of the parish made the most vehement complaints. To inter a *heretical* child in a cemetery blessed by the priest, in consecrated ground, what a profanation! The curé inveighed so strongly that the mayor thought fit to send to the magistrate of a neighbouring town, to know what he was to do. The magistrate, fearful of compromising himself with the higher authorities, refused to answer categorically, and sought delay. Then the friends of the afflicted father, losing patience, dug a grave in the middle of the cemetery, and put into it the deceased child, having obtained the authority of the mayor.

Great scandal among the bigots! The Romanist curé writes to the bishop, and the bishop to the prefect of the department, who, in order to please the priests, deposes the mayor of St. Michael. The reasons alleged by the prefect to justify this act of deposition are curious:—"Whereas," says he, "*M. Laugier*, the mayor of St. Michael, has permitted to be buried, on his own authority, and that notwithstanding the warnings given him, in the part of the cemetery reserved *solely for the Catholic worship*, a young child, which had not been baptised according to the rite of this religion, and which ought to have been regarded as *dying without baptism*, since the State has not recognised the Protestants of St. Michael,—we have determined," &c., &c.

Evidently, the prefect of the department of the Basses-Alpes is no great theologian, and his reasons have been drawn from political calculations, more than from books of Christian doctrine. The deceased child should be regarded as dying without baptism, because the State has not recognised the Protestants of St. Michael! So it is the sanction of the State which resolves a question purely ecclesiastical,—the question of the validity of a baptism! If the newly converted Protestants of St. Michael had been recognised by a civil act, the child would be regarded as baptised; if not—not. What is this strange theology? And then, even had baptism not been administered, by what right would the authority have refused this child a place in the cemetery? Remember that, according to law, cemeteries are communal, and by no means Roman Catholic in an exclusive sense. They are not the private property of a communion, but the collective property of all the inhabitants of a town or village. Every French citizen has a right to burial in the public cemetery. The prefect of the Basses-Alpes has, then, acted and reasoned badly throughout.

To this the *Univers* has replied, that the Roman faith does not permit Protestants to be interred in (Roman) Catholic ground! It appears that the dead of the two communions cannot sleep in peace in the same ground. The dignity and repose of Papist corpses would be doubtless destroyed, if heretic corpses were buried at their side. "But, then, be logical and consistent in your intolerance," one of the organs of liberal opinions has replied. "If the Romanists refuse to have any association with Protestants in a cemetery, they ought, on much stronger ground, to refuse to associate with them in political and civil relations. Propose, then, to exclude Protestants from the legislative assemblies, communal councils, and public functions, since you demand their exclusion from the cemeteries. Let Protestants be treated everywhere, in all respects, as *outlaws* and *pariahs*! Is this your secret intent?" The *Univers* keeps silence at this interrogation; for what satisfactory answer can it give? Its aim, we know well, is the proscription of Protestants, but it dares not openly to avow it.

I have spoken to you, more than once, of the project of convoking a National Synod of our communion. This matter, as I said in my last letter, is now terminated. The majority of the consistories considered present circumstances unfavourable to such a réunion. The French Protestants, generally, are timid and fearful; they have been so long under the yoke of an oppressive domination, that they dare not always claim their most lawful rights.

But a new project has been put forward, viz.,

#### THE NOMINATION OF A PROTESTANT COMMISSION BY THE GOVERNMENT,

in order to lay the foundation of a better organisation of the Reformed National Church. The public have not been made acquainted with the intentions of the executive power, and the details of this matter are imperfectly known. If the information I have received be correct, the commission would have been composed of twenty members, among whom are men univer-

sally esteemed in French Protestantism,—*M. Frederic Cuvier, Francois Delessert, Charles Verner*, and others. But, by a strange notion, the Minister of Public Instruction intended to put also in this commission several Roman Catholics, besides the Director of Worship, who, as the organ of the Government, would have the right of entering it. So that our Protestant ecclesiastical constitution would have been framed, to a great extent at least, by Papists! Such is the abased condition at which we have arrived. Energetic appeals have been made to the Minister against so hurtful a measure. The defenders of our communion have told him that the introduction of several Roman Catholics into this Protestant commission would be an act of distrust and an injury;—that never, even in the worst days of our history, had French Protestants submitted their internal affairs to the members of another profession;—that the consistories could easily find twenty French Protestants who would furnish every kind of guarantee to the Government, &c. &c. The last tidings I have received announce that the Minister of Instruction has suspended the execution of his project, and that the nomination of an official Protestant commission has been indefinitely adjourned. Thus we continue under the rule of the bad law of the 18th Germinal, an. X.

The more we study the real state of things, the more we are persuaded that French Protestantism has nothing to hope for from the political power. The descendants of the ancient *Huguenots* are always regarded and treated with distrust by the Governments of our country. The liberty they enjoy is incomplete and ill ensured. They have, in the persons of the Romanist bishops, crafty and powerful adversaries, who incessantly calumniate them, and inspire the heads of the State with insurmountable prejudices against them. National Protestantism is forced to be ever on the defensive; and if one day it should obtain a good organisation, it will be by its own efforts, by its own initiative, and not by the favour of the Government.

#### SUCCESS OF EVANGELISATION.

Whilst the Reformed churches united to the State encounter sad discouragements, the independent Protestants continue their works of evangelisation, and attain, in many directions, cheering success. I will mention a few of the most recent facts.

In the town of *Lisieux*, in the department of *le Calvados*, in Normandy, a somewhat considerable number of Roman Catholics have embraced the evangelical doctrine. They were tired of belonging to a church, the errors, and superstitions of which they disapproved. They have openly renounced Popery. A Wesleyan pastor had laboured much for their conversion, and is now placed at the head of the new church. A chapel has been built by these new Protestants. The inauguration of this temple took place lately. The pastor of the consistorial flock at *Caen*, *M. Melon*, united in the ceremony with the Wesleyan minister; and everything inspires hope that the Protestants of *Lisieux* will proceed with fidelity in the way on which they have entered.

At *Boulogne*, in the department of *le Pas de Calais*, the evangelical faith has also made remarkable progress. We have evident proof of this, in the complaints of the Papist journals, which bitterly deplore these successes of *heresy*. You know that a great number of English live at *Boulogne*; they have opened there four chapels, consecrated to the *Anglican* worship, and a *Wesleyan* chapel. Their presence, their discourses, their example, have powerfully served to make known their Protestantism, and a Protestant congregation has been formed there, by the efforts of Pastor *Poulain*. The number of members of this flock sensibly increases. The priests have been alarmed, and in the letters which they have addressed to the Jesuit journals, they state that the English give the poor money, or other presents, to turn them from the Roman faith. This is a gratuitous calumny, which does not deserve refutation; but it confirms the fact we have pointed out.

Two new temples have been opened in the Pyrenees, at *Bagnères de Bigorre* and at *Luchon*. The Romanists of this province generally manifest eagerness to hear the doctrines of the Reformation, and some have been converted to the truth as it is in Christ. In the little town of *Mausele*, in the department of *la Charente Inférieure*, the religious census states the existence of eighteen hundred Protestants. Note, that in this canton there was not a single Protestant, five or six years since. Let us, then, be of good courage, and persevere in the work of evangelisation. Far from *expiring*, as the clerical

party declare, Protestantism has before it in France a vast field of labour and triumph.

A communication made to the Academy of Moral and Political Sciences at Paris announces a

#### SPEEDY PUBLICATION OF SOME UNPUBLISHED LETTERS OF CALVIN.

A young man, equally distinguished by his piety and learning, *M. Jules Bonnet*, had been commissioned, in the reign of Louis Philippe, to collect these letters in the public libraries of France, Geneva, &c. He has found 497, of which 190 are written in the French language, and 307 in Latin. This correspondence promises the greatest interest. It commences in 1524, when Calvin was yet on the benches of the University, and continues up to 1564, the period when the illustrious Reformer died. The greater part of these letters are addressed to Farel, Melancthon, Theodore Beza, and other distinguished theologians; the French letters are written to the King of Navarre, the Duchess of Ferrara, the Prince of Conde, &c. One is addressed to Lord Somerset, who exercised then high authority in England; it contains 28 pages.

It is desirable that this correspondence be soon published. It will present to literature some excellent models of style; to the historian, some precious documents; to the theologian, some interesting ideas; and to the simple Christian, some edifying sentiments. Calvin has exerted a most decisive influence on the development and acts of French Protestantism, and everything that has proceeded from his pen deserves the attention of posterity.

X. X. X.

## HUNGARY.

### PROTESTANT STATISTICS.

Dear Dr. Steane,—In vol. iv., page 274, and vol. v., page 150, of *Evangelical Christendom*, you have given a statistical list of the Protestants in Austria, with the exception of Hungary. The accompanying statistical account of the kingdom of Hungary and its dependencies is extracted from a work on that kingdom, just published; these accounts pretend to be correct, and to have been taken from authentic records. They may go some length towards completing the statistics with respect to Austria, given in your journal by our dear brother, Dr. Marriott; and though they do not enter so much into particulars as his, they may yet go far to show the importance of that section of Protestantism, which looks very much like the remote outpost of Gospel truth, facing a host of benighted beings, and is thus called upon to shine as a bright and glorious light, known and read by all men, in regions of utter darkness.

Nuremberg, Nov. 10th, 1851.

PAUL G. GOTTHEIL.

#### Statistics of the Protestant Churches in Hungary and its Dependencies, with the Number of Adherents.

##### I.—LUTHERAN CHURCHES.

NAME OF SUPERINTENDENCY.	Congregations.	Adherents.
Bergstaedte .....	170	290,216
Siebenbuergen .....	286	210,334
Jenseits der Donau .....	141	175,398
Diesseits der Donau .....	86	167,217
Dies-und jenseits der Theiss ..	120	163,045
	803	1,006,210

##### II.—REFORMED CHURCHES.

NAME OF SUPERINTENDENCY.	Congregations.	Adherents.
Jenseits der Theiss .....	518	711,499
Jenseits und Diesseits der Donau .....	238	297,545
Diesseits der Theiss .....	359	235,994
Jenseits der Donau .....	276	326,278
Siebenbuergen .....	581	275,528
	2002	1,846,844

##### RECAPITULATION.

##### General Statistics of Protestantism.

Superintendencies ..... 5

##### CHURCHES.

I.—Lutheran..... 803 } ..... 2805  
II.—Reformed..... 2002 }

##### ADHERENTS.

I.—Lutherans ..... 1,006,210 } 2,853,054  
II.—Reformed ..... 1,846,844 }

#### General Statistics of Hungary and its Dependencies.

Denominations.	Dioceses.	Parishes.	Adherents.
Romish .....	22	3521	6,130,168
Greek, united.....	5	2187	1,322,344
Greek, not united ..	9	2487	2,283,503
Protestants.....	5	2805	2,853,054
Unitarians.....			47,288
Jews .....			244,035
No. of Inhabitants ..	..	..	12,880,406

## GERMANY.

## THE BAPTIST MISSIONARY SOCIETY.\*

BY THE REV. JULIUS KÖBNER, HAMBURG.

An article on the "Inner Mission" having appeared in *Evangelical Christendom*,\* with a view to excite the sympathy and secure the prayers of British Christians on its behalf, it hardly appears right that want of information should restrict the interest felt in the progress of truth in Germany to the efforts of that Society. The state of the country is such, that every flower blooming in the kingdom of Christ should be pointed out to spectators, who have hearts to love the things of the Lord, that the distress may be in some measure mitigated, with which they gaze on the present condition of unhappy Germany. It would be wrong to conceal one ray of light from the eye too well acquainted with the darkness of impiety and infidelity brooding over the land.

Materialism and naturalism hang over us in a trembling balance, and ignorance of the one thing needful covers the moral landscape as the waters cover the sea. The great majority of our German pastors, there is too much reason to fear, are blind leaders of the blind; yet it is a matter of thanksgiving and praise to all genuine Christians that no inconsiderable number preach Christ, for they know him as "the Way, the Truth, and the Life." The Sabbath is still desecrated in every city and village of Germany, both in private and public life; and where some few faithful men endeavour to restore lost respect for the service of God, they meet with almost insurmountable difficulties, unaided by the Short Catechism in general use, or the Confession of Augsburg; the former making no mention of a Sabbath of rest, in contradistinction to work-days; and the latter simply affirming that Holy Scripture has abrogated the Sabbath, the observance of which, with other holidays, is no longer binding on conscience.

The authority of the Bible is set at nought by a people who regard and treat it as a school-book for children. In England, it is revered as the Word of God, in Parliament and palace, in the halls of the aristocracy and the homes of the people, by the rich and by the poor; but it is thrown aside in Germany, from the hour of confirmation, its possessor being only too happy to escape from a compulsory study of its contents.

No visible results have at present attended the publication of evangelical truth from many of our pulpits, and the deadly error of baptismal regeneration, against which true Christians in England rose as one man, is daily gaining ground amongst our orthodox clergy.

Under such circumstances, every attempt to promote the glory of God and the salvation of men, is in Germany of the utmost importance. What the Inner Mission has been privileged to accomplish in this respect is already well known to the English public, through the medium of a printed Report, which has, it may be hoped, engaged many intercessors to plead with the Lord for its future success.

We must now turn our attention to the establishment and operations of the Baptist Missionary Society. It appears, from the Report just referred to, that the German Church Union owes its existence to certain political events occurring in Germany in 1848; when, combating the general religious and political tendency of the time, it contended for the support and preservation of the State church intact, against those who would have separated it from the temporal power, and adopted the "Inner Mission," as a kind of instrumentality for the work it proposed. A few words will be sufficient to describe the origin and views of an elder Missionary Association. The German Baptist mission was founded in 1834, on the secession of J. G. Oncken, agent of the English Continental Society, labouring at Hamburg, to the Baptist communion; the object it has prosecuted since the commencement is of a two-fold character—the conversion and salvation of perishing sinners through the Gospel of Christ as the only adequate means, and then the organisation of believers into churches, maintaining the means of grace, and governed by a scriptural discipline, for purposes of mutual encouragement and edification. The state of Germany, previously to 1834, gave rise to our mission; and as North American brethren affectionately came to our aid, it has remained intimately connected with them ever since. Its operations extend, through the blessing of God, over the whole of Denmark and Germany, to Sweden, Switzerland, Holland, and Hungary. Baptist churches, or little bands of Baptists, are found in Zurich, Altheim (in Baden), Baireuth, Vienna, Pesth, and Breslaw; in Memel, Wolgast (in Pomerania), Wismar, Lübeck, Aalborg (in the north-east of Denmark), Hamburg, &c. The number of Baptists in Germany and Denmark was, in 1834, seven; increasing in 1848 to 1982; and in 1851 to 3746. These numbers indicate the actual members of their churches, and do not include those who, in addition, attend Divine worship in their congregations. Only about a fifth part of them were true believers before they entered the Baptist communion, which is a sufficient evidence of the favour with which God has regarded this attempt to glorify him, although few and feeble were the men who made it. We must not, however, omit to mention, that every member may be considered a missionary, each one looking on the mission-work as the grand end and aim of his life; even the women taking an active part in the circulation of the Scriptures and religious tracts. Without united effort such results as those we have specified, had never been seen; indeed, exertion to any amount, standing alone, is powerless to effect what is peculiarly the work of the Spirit of God. Besides this general co-operation, about sixty regular missionaries and colporteurs devote themselves exclusively to the cultivation of the Lord's vineyard in different parts of Germany.



By these means, 50,000 copies of the Word of God have been distributed within the last two years, and some 700,000 to 800,000 tracts annually.

The agents of the Society, provided with Bibles and tracts, have also invariably made a point of visiting the numerous vessels which put into harbour at Hamburg. The founder of the mission, the Rev. J. G. Oncken, established the first Sabbath school, on the English plan, in that city, which has occasioned the formation of sixteen others in connexion with the National church. That millions of immortal souls have thus become acquainted with the precious truths of the Gospel,—the influence of which, on their minds, we are not permitted to know,—is a circumstance calculated to raise many bright hopes for the extension of Christ's kingdom on earth.

The German Baptist mission, as is universally admitted, has had much to contend with; fines and imprisonment, persecutions and prohibitions, have all been employed to hinder its progress. In the electorate of Hesse, for nine years, the Baptists were bitterly persecuted; and the clergy of the Established church, generally, suggested proceedings which the civil authorities often unwillingly sanctioned. In the year 1848, penalties ceased to attach to the profession of Baptist principles throughout the land; but on a re-actionary movement in the political world, persecution for conscience sake broke out afresh in the Grand Duchy of Mecklenburg Schwerin, and, in Vienna, a whole company of brethren and sisters were cast into prison together.

Let God's justified children in England pray earnestly and affectionately for Germany.

## SWEDEN.

THE PROJECTED JOURNAL—UNION OF CHRISTIAN DENOMINATIONS—EVANGELICAL ALLIANCE  
—RELIGIOUS LIBERTY IN SWEDEN.

(To Sir C. E. Bardley, President of the British Evangelical Alliance.)

Christianstad, Sweden, Oct. 17, 1851.

Accept my sincere thanks for your letter, received some days ago. I am quite overpowered by the friendship France and England testify towards me.

Is it possible that our poor, weak petitions for the liberty of our Swedish church are already answered? Yes! I sincerely believe they are so, and I believe we have not prayed alone. No! Your supplications united to ours have drawn down this blessing upon us.

You have lately written to me that our Christian brethren of the Evangelical Alliance beseech the Lord on behalf of our country, our king, and our oppressed brethren. We appreciate the value of your prayers; but, above all, we know that our High Priest, Jesus Christ, intercedes every day for all of us. (Heb. ix. 2.) We accept your remembrance of us as a manifest token that our Saviour deigns to make use of us to accomplish his great designs.

I shall send the first number of our paper\* immediately, as I hope it may appear in December, and I shall be happy to send it to you regularly. It will be printed at Solvesbourg. The pastor Hammer, who is the editor, is a man of great learning, discretion, and, above, all is truly evangelical, and is the centre of all our efforts for religious liberty. Six or seven pastors form with him the little Society whose operations have for a long time caused the clergy great uneasiness. The *Gazettes* are filled with complaints; may our little paper serve to tranquillise and enlighten the mistaken opinions upon this question.

I yesterday received (thanks to Mr. Racine Braud) the seven last numbers of the *Bulletin Echo*, and I have already been delighted in reading those numbers which contain an account of the General Conference in London. This is the first complete information I have received upon the subject. Do I understand you properly,

when I suppose that you consider the multiplicity of denominations in the Protestant church as constituting its greatness?—as indeed it does, although the Popish church mocks us for it. Is not the brilliancy of light produced by the seven colours which compose it? "The light is divided in the clouds: the light is divided in the earth: to God alone it is one," are the words of the poet.

You do not wish, I should think, to persuade different Protestant denominations, in uniting themselves, to lose their individuality, to represent no longer the various colours. You would not call them to a unity, which would be, in reality, but confusion—the fruit of indifference and weakness. Do we not wish a *cordial union* of the various evangelical sects, *each preserving its own individuality*? Do we not wish that as the different opinions develop themselves in love, they shall be mingled in a more elevated union, without being annihilated—on the contrary, they will thus be strengthened. In proportion as each sect becomes more pure and elevated, men will see an admirable fact realised in the Christian world, which was exhibited by the great Dr. Wollaston in nature. He divided a disc of paper into seven sections, painting each a different colour; and mark the effect!—when the disc was rapidly revolved, it appeared white as snow. The seven colours had united without losing themselves. They formed light!

It appears to me, however, that many of our great speakers in the Conferences have not sufficiently understood the true end of the Evangelical Alliance. Many of them think the Evangelical Alliance wishes a feeble and sinister union, analogous to that of Prussia—where, for example, Lutherans are required to receive any sort of pastor, whether Reformed or Lutheran, and who never preaches but upon disputed subjects. They also seem to forget that the expression of different evangelical views is necessary to the elucidation of the various phases of

\* See p. 439, note.

the truth; for until the Christian church is perfected in heaven, there will still be different opinions. What is absolutely necessary for us now, is unity in diversity. And it seems to me, that the strict Lutherans in Prussia are right in holding aloof. If this be the intention of the Evangelical Alliance, I hope you may soon hear of the organisation of a branch here. The Swedish bishop Fahlcrantz made an attempt to effect this, three years ago, but was obliged to abandon it. I trust the next may be more successful.

Religious liberty has for some time been a matter of discussion in our country. The following are my poor endeavours in its behalf. I have translated and printed, five or six years ago, Dr. Baird's work upon religious liberty in the United States. Afterwards I was sent as deputy, in 1850, to the Reformed Assembly of Orebro. I there spoke of this liberty for our country. Marvellous to tell, all the assembly applauded the sentiment. About the same time, a voluntary assembly of priests and laymen was held at Christianstad, where (still more marvellous) thirty priests declared themselves upon the spot for religious liberty. I see, in M. Röntgen's

paper, *Le Bulletin du Monde Ochrétien*, a report of a similar assembly held at Helsinbourg in September.

We resolved, in our last sitting, that those assemblies should become annual—much to the annoyance of the clergy, who fear them. May Christ, who is the true light of all the world, enlighten their hearts and incline them peaceably towards us. We would willingly receive them in Christian love, as friends and brothers.

I have suffered, during ten years, from hæmoptysis, which prevents me from writing, and therefore my little girl, twelve years old, has written this letter for me. Neither of us understand French perfectly, and therefore pray excuse all faults.

But a few words with my own hand. I cannot thank you as I ought for all your encouragements. I know the great importance of your letter when published in our *Gazette*. You have called me the "poor nameless man," "your dear brother." I will pray our brother, Jesus Christ, that He will reward you for all that you have done for Him. (Matt. xxv. 40.)

Your most humble servant and brother in  
JESUS CHRIST,  
CARL. BERGMAN.

## ITALY.

### PERSECUTIONS AT FLORENCE—THIRST FOR THE WORD OF GOD.

In this paper it is intended to give a succinct account, derived from private sources, of the war which is, at the present time, waged in Florence against the Word of God, and of the persecutions suffered by those who read it, or are suspected of doing so. Some statements also will be made, with the design of showing how ardently, and to what an extent the Roman Catholic population of that city are thirsting after it.

On the 25th of April of the present year, government issued a decree, by which any magistrate is authorised to imprison any person who is known to possess or to read the Bible; and, still further, he may commit to prison any person who is suspected to be averse to the Romish religion, or whose tendencies are suspected to be towards receiving the truths of the Bible.

Under this decree Count Guicciardini and seven other persons with him were arrested, on the 7th of May, being surprised by the police while they were reading together the Word of God. The Scripture they were reading was the sixteenth chapter of John. They were several times privately examined in prison, when they boldly and steadfastly confessed Christ, and on the 17th of the same month they were exiled.

On the 10th June, a poor man, or a farmer, the informant does not know which, was sentenced to a year's imprisonment and hard labour for breaking his images of the Virgin and other saints. A Bible was found in his house, which he stated had led him to do what he had done. On the 8th September, eight or ten men of the Ponte à Ripedi were committed to prison on suspicion of reading the Scriptures—a suspicion which was, indeed, well founded.

The confessional is used for the purpose of

intimidating persons, and inducing them to betray their relatives. A father in this way informed against two of his sons. He was told that he should get no absolution until he had denounced them to the police. This he did, and they were both arrested and cast into prison.

In another instance, a wife betrayed her husband under the solicitations and threatenings of the confessor. His house was three times searched, but he succeeded in concealing his Bible, once in a basket of chips, and nothing else was found to convict him. He was seized, notwithstanding, in the month of August last, and is still in prison. His name is Pasquale Casacci, and he is well known and respected in Florence, having been for twenty-seven years a servant of the post-office.

On the 17th of August, between seven and eight in the evening, the police visited the lodging-house of Francesco Madiati. At the moment he was not at home; an active search was nevertheless made through all the rooms, even into the attics and the cellars. Two Bibles were found, and an English religious book, which were seized. In the meantime, M. Madiati had come in, when he was immediately arrested, as were also three other persons, who were found sitting together in one of the rooms, though they were not reading the Bible, nor were there for that purpose. They were all carried off to prison. One of these persons was an Englishman, Captain Arthur de Noi Walker. At the representation of the British legation he was afterwards released, but not until he had been kept in prison twenty-two hours. The other two were detained in prison seven days, and then, without trial, or judicial proceedings of any kind, or even so

much as the allegation of a crime, were offered their choice of indefinite imprisonment or indefinite banishment. They chose the latter, and are gone, one to Geneva and one to Turin. Twelve days after the arrest of her husband, Madame Madiat was taken into custody. Private examinations have taken place, at which they have avowed themselves to be Protestants. In addition to the crime implied in this avowal, the infamous charge has been brought against them of keeping a house for immoral purposes. They are still in prison, in separate cells, and are allowed to have no communication with each other. Under date of October 10th, the informant says, Madame Madiat cannot be visited by any one, but she writes as if her long imprisonment and solitary confinement had much impaired her health, and fears are entertained that she will sink under the rigours to which she is subjected. Even her medical attendant has been refused admittance.

To the foregoing facts, two others are to be added. Some years ago, when the church of St. Felicita was repaired, Count Guicciardini and some other persons had caused a few passages from the Bible to be inscribed upon the walls. They were in the Italian language, and from a faithful translation. The priests have had them obliterated, as it was found that persons passing by, stopped to read them. They have, however, been clandestinely republished, with a suitable preface.

The other fact is, that the Government have offered a reward of £6 sterling, to any person who will give information to the police of any one possessing a copy of the printed narrative of Count Guicciardini's exile.

In these persecutions, it is stated, the Jesuits are especially active. Many preachers are sent out, and principally of this order, to persuade the people that what is sold for the Bible is not that book in reality, but a peculiar Bible which the Protestants have of their own. Special instructions are sent from Rome to the confessors, teaching them how to deal with those who confess

having read the Scriptures, or having heard them read by others.

It may be inferred, from the vigilance which is thus used to discover copies of the Bible, and the tyrannous methods employed to prevent its being read, that a desire to obtain it extensively prevails. And this is the fact. Great numbers are thirsting after the water of life, as the following statements will show.

After the decree before referred to was published, people could no longer meet, without the greatest caution, to read the Scriptures. But they still continued to collect together in smaller companies, and in the bye-streets and most secluded parts of the city, changing the locality every time; and they went out into the fields, and along the banks of the river.

Urgent applications for the Bible are made from the provinces, far more than can be supplied; so much so, that one thousand copies might be disposed of in the course of ten days. Strict search is made at the Custom-house, and very few are got through. In this scarcity of the Word of God, a few persons have copied in MS. the greater part of the New Testament, from one which had been lent them to read.

It is a fact already known, that the Italian service in the Swiss Protestant church was suppressed because it was so much frequented. There were between 600 and 700 Italians present, the last time. And none, it is said, but those actually labouring, have a complete idea of the plentiful harvest to be gathered in that land; could public preaching be exercised, it is not too much to say that two-thirds of the whole population would leave the Romish system.

In conclusion the informant says, "Respecting our need of temporal means to carry on the work, and provide for so many children and families without fathers to provide for them, they being in prison or banished, I merely wish thus to allude to it, and to say that the Lord has always made his promises good to us up to this time; and, having giving us his Son, he will withhold no good thing from us."

#### SUPPRESSION OF PROTESTANT WORSHIP AT MILAN.

Dear Dr. Steane,—I have sad news to communicate this time. By order of the military commander, the Protestant service at Milan is suspended. No reasons for this step were officially given, and the members of the Evangelical congregation were at first reduced to guess what might have provoked this act of hostility against them. But you may well imagine, that though they were almost thunderstruck by this sudden prohibition of their service, they were at no loss to trace the cause whence it proceeded. What else could be the reason of such proceedings than the hatred of the Roman clergy, their fright of the light of the Gospel penetrating through the misty darkness which they have contrived to lay over whole nations? The Protestants were conscious to have strictly complied with the conditions imposed upon them; they had not transgressed against any law of the empire; they had even abstained from doings, which, though justifiable by themselves, would have awakened the

anger and jealousy of the enemies of the Gospel. They aspired to nothing but to be allowed, in all tranquillity, to celebrate Divine service, and nothing could they remember which in the least might have justified such proceedings; and there remained but the fact of a regularly conducted evangelical service to account for the enmity displayed against them. These suspicions were also fully justified by what they learned privately. They were told that the archbishop had complained of them, that Roman Catholics had been invited to attend the service, and had been members of their society. It appears that the archbishop had already, a long time ago, solicited the suppression of the Protestant service; but the General who was then entrusted with the command made no haste to comply with the desire of his grace; but another General, Baron de Martins, was since appointed to this post, and he, without hesitation, issued that unjustifiable order. (I am told, from good sources, that this

same General forced a British lady to leave the country for having tried to make proselytes!)

Now, remark, that this complaint, though that fact would certainly not be imputed as a crime, even in Austria, is utterly unfounded. The fact is, that some Roman Catholics attended the Protestant service, which, however, was never conducted in the Italian language,—the Protestants studiously avoiding all that might impede the so much restricted permission to celebrate their service; but those Roman Catholics were never invited, and never apprised of the hour of the service. Now, no one can be astonished that the Roman clergy do all in their power to prevent a Protestant service being conducted in a place which they regard as a stronghold of their church, neither that they do not shrink back from falsehoods in order to attain their end; but is it not most surprising, that authorities, who permitted this service, should, without previous warning, and without even inquiring into the truth of the statements brought before them, withdraw that permission? For let it well be understood, that the Protestants had not the least knowledge of those intrigues; and may they not reason that, if the fact that some Roman Catholics attended their service be the cause why their chapel was shut, those Roman Catholics ought rather to be punished, as was the case in Florence, and not the Protestants, who are innocent of this apparent crime?

There were, indeed, many symptoms that a good understanding existed again between the Austrian Government and the revolutionary clergy of Lombardy; the Emperor, at his last visit in Lombardy, decorated several bishops and priests with high orders; yet it seemed to be impossible that the military government should be so far condescending towards a clergy, who are most heartily despised by the whole army, and even by the greatest part of the people, as to sacrifice for them the harmless religious assemblies of the Protestants. You do not know, perhaps, that this same archbishop, whose desires meet now with so much favour, when going to meet Radezky, at his victorious entry into Milan, in August, 1848, went on his knees before the Field-marshal, asking his pardon, and received from the irritated chief the answer—"I'll give you twenty-four hours; if you be found at Milan after this space, the hangman will have business with you." However astounded by this answer, he had the good sense to stay at Milan, trying to gain the favour of the Austrians by surpassing even their zeal in persecuting the poor enthusiasts of Italian unity and liberty. Is it credible, that such a man shall have such an influence with Government, which must know that every thing done at his instigation will be severely censured by the whole people? For this reason, no doubt, the military commander, in his official report to the Field-marshal, omitted mentioning those clerical complaints, and justified his decision by

the fact, that the Protestants had formed a society and elected a committee, contrary to the laws of the state of siege. But then, why had he not told the committee that its sittings were illegal? Why, though every man in his senses will think that the permission of Divine service being granted, this involved also the permission of organising it, and of choosing members to be trusted with the administration, the committee would certainly have complied with the demand of the powers that be; but no, the governmental conclusion was not that the committee is illegal, *ergo*, it must be dissolved; but, *ergo*, the Protestant service, that was not illegal, is to be interdicted.

But it is justice to add, that, according to all appearance, the fault lies only with the inferior *commandant de place* of Milan, and that the higher authorities had no part in it. The Protestants may therefore trust that Field-marshal Radezky, whose uprightness and love of justice is generally extolled, will annul the decision of his subordinate. In fact, the news from Vienna are very encouraging, and it is to be hoped, that, in future, by the decision of the Field-marshal, the position of the Protestant congregation will be so strengthened, as to be no longer endangered by such petty, priestly intrigues. I will only add, that not only among the Protestants, but even among the Roman Catholics, great indignation is felt at these proceedings, and the result of the archbishop's endeavours, that the Roman Catholics—now more fully informed of the existence of a Protestant service—will be more eager to see what is going on there, and thus gather some precious truth that will bring forth everlasting blessings.

I should have written earlier, but for the desire to know before something of the issue, and for the apprehension that premature publicity might endanger the Protestant cause. I now think, that ere this news be published in *Evangelical Christendom*, the question will be decided, and I then shall inform you of the issue without delay. In the meantime, I earnestly solicit the prayers of British Christians on behalf of the Protestants at Milan, especially to the effect that this trial may prove a blessing to them in strengthening their faith and love of our Saviour, that they may be a shining light in the darkness of this country. I would also observe, how many blessings British Christians travelling abroad might convey to their isolated brethren in such towns as Milan, by letting them enjoy their Christian communion. I felt often like pain to hear of many British clergymen passing through Milan, that would not leave a single Roman Catholic church unvisited, while they seemed to forget their poor brethren in the faith.

I am, dear Dr. Steane, with sincere respect,

Yours, in Christ Jesus,

PAUL G. KIND.

## Home and Miscellaneous Intelligence.

### EVANGELICAL ALLIANCE—BRITISH ORGANISATION.

#### MEASURES ADOPTED IN RELATION TO ROMISH PERSECUTIONS—PUBLICATION OF DOCUMENTS.

**ROMISH PERSECUTIONS AND MEASURES THEREON.**—At a meeting of the Committee of Council, held on the 21st ult., communications were made on the subject of the persecution and imprisonment of persons in Tuscany for reading the Bible;\* on the closing of the Protestant church at Milan by the Austrian military;† and on the imprisonment of Dr. Marriott, at Carlsruhe, for circulating a tract against the Jesuits. On the last, it was reported that a Memorial to Lord Palmerston (which we subjoin) had been adopted by the Protestant Alliance.

Upon these statements it was resolved,—1. To bring them under the notice of a meeting of the London Members of the Organisation, about to be held at Freemasons' Hall, with a view to their giving occasion to special prayer for the persecuted servants of God; 2. To prepare a suitable expression of the sentiments of the Council for publication in the daily press; and, 3. To send a deputation to wait on Lord Palmerston immediately, in support of the Memorial presented to him by the Protestant Alliance, and that the deputation consist of Sir C. E. Eardley, T. R. Wheatley, Esq., J. Finch, Esq., and Dr. Steane.

#### MEMORIAL

To the Right Honourable Viscount Palmerston, &c. &c., Secretary of State for the Foreign Department.

The Memorial of the Managing Committee of the Protestant Alliance

**SHOWETH,**—That intelligence has just reached your memorialists, that Dr. Marriott, a British subject, for some years resident at Bâle, in Switzerland, has just been arrested and thrown into prison, on exclusively religious grounds, at Carlsruhe, in the Grand Duchy of Baden, in Germany.

That your memorialists are but imperfectly informed of the details, as Dr. Marriott is not allowed correspondence by letter, and their information is therefore derived from Dr. Marriott's friends at Bâle. From them they learn that Dr. Marriott left Bâle for Carlsruhe, on this day fortnight (Nov. 4th), [on account of the seizure at Carlsruhe of a tract, published by him against Popery. Some of his friends at Bâle were anxious to dissuade him from going there. The Jesuits were holding a mission at Carlsruhe, and danger was anticipated to him in consequence. He, however, considered it his duty to go, feeling, as he had expressed himself in a recent letter to the Religious Tract Society in London, that while the Grand Duke of Baden (a Protestant) allows the Roman Catholics to circulate tracts against the Protestant church, it is a gross inconsistency to seize a tract circulated by Protestants on the other side of the question. The next fact that appears is that, on Wednesday, Nov. 10th, intelligence reached Bâle that

Dr. Marriott had been arrested, a few days ago, and sentenced to prison for four weeks.

That your memorialists understand that Dr. Marriott, though a highly valuable correspondent of the London Religious Tract Society, was not their agent, having never received any salary from them; but that he worked for them, and with them, from the sole and disinterested desire of promoting religious truth.

That Dr. Marriott is a British subject. That according to all the information which has reached your memorialists, the Governments of many of the countries of continental Europe, at the instigation of the Roman Catholic priesthood, are attempting a fearful reaction against religious liberty, an enterprise even more dangerous to themselves than to the interests of religion.

Your memorialists therefore pray,—That your lordship will be pleased to direct, as speedily as convenient, inquiry to be made into the circumstances of this transaction, with a view to such measures as may be necessary in order to effect the liberation of Dr. Marriott, if he has been unjustly imprisoned; and to provide for the protection of British subjects in future from similar infractions of their just freedom; so that the unseemly spectacle may cease to be presented to Europe, of Roman Catholic priests clamouring FOR MORE THAN LIBERTY in this country, while the same body are labouring to deprive Protestants of every particle of the same right in countries where they are in the ascendant.

Signed in behalf and at the request of the Committee of the Protestant Alliance,  
Nov. 19, 1851.

(Signed) C. E. EARDLEY.

**PUBLICATION OF DOCUMENTS.**—The Committee of Council have, from many quarters, been urged to give a distinct and permanent form to the varied and valuable information on the state and prospects of Christianity, and its chief antagonists, in different parts of the world, which was presented to the late Conference. They are themselves persuaded that there can be but one opinion on the desirableness of complying with this suggestion. It has, accordingly, been proposed to publish a copious selection of the Documents and Papers which were read, in an octavo volume, consisting of about 500 pages. At the same time the Committee were anxious to place the measure, at the outset, upon a secure footing as to the pecuniary cost, and with this view issued a circular, announcing the proposed volume, and soliciting the names of subscribers. The response from every part of the kingdom has been so decided and encouraging, that the work will at once be proceeded with, under the editorship of the Rev. Dr. Steane. *Subscribers' names will continue to be received at the Office of the British Organisation, Adam-street, Adelphi, till the end of December.* Price of the vol., 5s. 6d.

\* See p. 497.

† See p. 498.

**MONIES RECEIVED FOR VARIOUS RELIGIOUS AND BENEVOLENT SOCIETIES AND  
OBJECTS, FROM JULY TO DECEMBER, 1851.**

*Paris Evangelical Society.*

Miss Muirhead, per Dr. Robson .....	£0 10 0
J. Dickson, Esq., for "Testaments for the Young" .....	1 10 0

*French Protestant Schools.*

M. D., by Dr. Steane .....	1 0 0
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*Toulouse Society.*

Glasgow Ladies' Continental Association .....	5 0 0
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*Free Church of Niort, Deux Sèvres.*

A Friend, by Rev. J. Jordan, per Dr. Steane .....	0 10 0
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*Pastor Puaur.*

Rev. J. Russell's Church, Old Kilpatrick .....	0 10 0
A Lady .....	0 2 6
Miss Shaw, Mountmellick .....	0 5 0

\* \* In the Number for June, 1850, a donation of 10s. from Mrs. Postle, Ingham, per Mr. A. Ben Olliel, was acknowledged as received for *Pastor Puaur*. It was intended for the *Spanish Journal*.

*Felix Neff's Schools.*

J. S. J., Cheltenham .....	1 0 0
Miss Carlisle .....	0 5 0
J. Dickson, Esq. ....	1 0 0
Mrs. B. Donaldson .....	1 0 0
Miss Jane Wilkinson, Madeira .....	2 0 0
J. B. J. Gourrock .....	0 5 0

*Theological College, Geneva.*

M. D., by Dr. Steane .....	1 0 0
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*Evangelical Church at Geneva.*

Captain Valiant .....	1 0 0
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*Mr. Hissel, Blind Society, Lausanne.*

London Society for teaching the Blind to Read, per Mrs. Cauterley, Munwell .....	2 0 0
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*The Churches in Piedmont.*

Miss Muirhead, per Dr. Robson .....	0 10 0
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**Brief Notices of Books.**

*Memoir of the Rev. Edward Bickersteth, late Rector of Watton, Herts.* By the Rev. T. R. BIRKS, M.A., Rector of Kelshall, Herts. 2 vols. London: Seeleys. 8vo. Pp. 461. 476.

Nothing but the great press of important papers demanding publication, and almost entirely superseding our "Brief Notices," has prevented us from giving earlier attention to these deeply interesting volumes. It may, indeed, seem to be a work of supererogation that we should speak of them at all, since all the world knows how much we loved the subject of the memoir while living, and revere his memory now he is dead. Many men have surpassed him in learning, many in eloquence, but few have been his superiors, or even his equals, in practical good sense, in ardent zeal for Christ, and in the spirit of brotherly love. His religion from the first was of that earnest and vigorous kind which subordinates every other principle to itself, and casts the entire character into its own mould. And such it continued to the last. If of any man, since the days of the Apostle, assuredly of him it might be said that "for him to live was Christ;" and which of us questions that "for him to die has been gain?" Into more competent hands the task of preparing his biography could not have fallen than into those of his son-in-law, our beloved friend and coadjutor, Mr. Birks; and he has fulfilled his duty, not only with filial piety, but with great wisdom and fidelity. His work will become, as it deserves, a family book, which godly parents will delight to put into the hands of their sons; while it will also find a place in the closet of many a Christian pastor, as well out of the pale of the Established Church as within it, holding up before him a bright example for his daily study and imitation. We need not add how cordially we recommend it.

*The Royal Preacher: Lectures on Ecclesiastes.* By JAMES HAMILTON, D.D., F.L.S. London: Nisbet and Co. Post 8vo. Pp. 255.

If we say that this work is eminently characteristic of its eloquent author, both in conception and in execution, we presume that most of our readers will at once have obtained a general, indeed, but at the same time an accurate, impression of it. We know of no writer who is always so much like himself; and since his own distinctive literary features are both so unique and so beautiful, we would not that he should resemble anybody else. It is rare, indeed, to meet with a book in which so much poetry blends with and illustrates so much homely truth and practical wholesome piety. It is a book for us all—for men of taste, for men of fortune, for men of rank, for men of science, and for the devout and lowly Christian.

*The History of the Early Puritans: from the Reformation to the opening of the Civil War in 1642.* By J. B. MARSDEN, M.A., Vicar of Great Missenden. London: Hamilton, Adams, and Co. 8vo. Pp. 426.

We took a method with this volume which we do not commonly take with works on which we intend to pronounce our critical judgment,—we read it to the family circle; and we give the united feeling, when we say that the whole party grew more deeply interested as the history proceeded, and laid aside the book, when it was finished, with lively sentiments of gratitude to the author for the instruction he had afforded us, and, at the same time, for the graphic skill and candid spirit with which he had written this difficult part of the ecclesiastical story of our country. We hope it will not be long before he publishes his intended sequel, the History of the Later Puritans.

*Christ and the Pope.* By NAPOLEON ROUSSEL.  
Designs by R. H. ROE. London: Nisbet and Co.

It is a perfectly legitimate use of the artist's pencil to employ it against Popery; and not unfrequently it exerts a wider and more powerful influence than the author's pen. The Reformation was greatly assisted in this manner; and in the newly revived conflict in which we are now engaged with the Pope and his emissaries, we are glad to see this weapon again employed. The work before us consists of ten plates, admirably designed and executed, exhibiting striking contrasts between portions of our Lord's history and of the Pope's, accompanied with letter-press illustrations, selected, the former from Scripture, the latter from well-known authors. We hope it will have a large sale, for it deserves it. But there is another reason also why we recommend our readers to order it, and that is, that the profits will be given towards the Protestant church at Angoulême.

*The Jansenists: their Rise, Persecutions by the Jesuits, and existing Remnant. A Chapter in Church History.* By S. P. TRUGGLES, LL.D.  
London: S. Bagster and Sons. Post 8vo. Pp. 98.

If God has always preserved to himself a remnant, even in the bosom of the apostate church of Rome, as we believe that he has, we may certainly look for them, since the times of the Bishop of Ypres, among the followers of that celebrated man. Those who wish to possess themselves of their history, or to revive their acquaintance with it, will find a serviceable compendium in this little work. In the concluding chapter is an exceedingly interesting account of their present condition, as they continue to exist in Holland. It is impossible to read the conversation between the Archbishop of Utrecht and Cappucini, the Pope's nuncio, without admiring the steadfast fidelity with which the former refused compliance with the intolerable terms of Romanism, or detesting the immoral sophistry by which the latter sought to cajole him into submission. We sincerely thank the author for the opportunity he has so admirably afforded us of retracing the path of the persecuted, learned, and evangelical, though Roman Catholic Jansenists.

*The Works of John Owen, D.D.* Vols. VI. and XIV. Edinburgh: Johnstone and Hunter.

This reprint of Owen's works bids fair to be as widely circulated as the author's name is known. Never before did the great Puritan appear in such a dress—every way in keeping with the character of the man and of his productions, and happily adapted to our modern ideas of convenience and taste. With respect to the important matters of accuracy in the text, and of careful editorial revision, we are constrained to speak in terms of warmest commendation. Mr. Gould seems to have formed a most correct estimate of the task committed to him; never shows himself, but when there is a propriety in making his appearance, and is then nothing more than the interpreter of obscurities, and the usher of his principal into the better acquaintance of the reader. This is a ceremonial by no means superfluous; for, though every one who has so much as set a foot within the domain of theological science is familiar with Owen's fame, few are conversant with the occasions and the circumstances of his multifarious authorship; and, consequently, a few words of preface must be to the bulk of readers a very reasonable and acceptable aid. These introductory notices are really excellent, giving just the kind and the amount of information which

will be generally desiderated, always expressed with neatness, and often with much felicity. There is, no doubt, a transition somewhat startling from the ease and polish and pleasant flow of the prefatory notes to the massive and often cumbrous march of Owen's style of exercitation; but we are not the less reconciled to the effort of wending our way in the giant's company, that we have been gracefully introduced to his acquaintance. We could wish that the editor had done a little more, by breaking down those unwieldy paragraphs, which almost frighten the eye before they are attempted, covering, as they sometimes do, page after page, without break or resting-place.

The two volumes now on our table contain Dr. Owen's valuable treatises on the Mortification of Sin, on Temptation, on Indwelling Sin, and his Exposition of the 130th Psalm; with his animadversions on "Fiat Lux," and other tracts on the Popish controversy. The full value of the polemical pieces is not easily appreciated at this distance of time, and placed as we are in circumstances so different. Though the merits of the question between Rome and the church of Christ are ever the same, yet Owen's main contribution to this department being in reply to a contemporary work which is now in nobody's hands, his argument possesses so far a character of relative value and of temporary interest—an effect which is perhaps increased by the form of direct personal address in which he grapples with his adversary. Hence, probably, he is more sparing of quotations in his opponent's own words than otherwise he would have been, which is a disadvantage to persons perusing the work after the accidents of the discussion have passed from remembrance. We apprehend that from this reason Dr. Owen's arguments against the Papacy, able as they are, full of matter, as classical as learned quotations can make them, and seasoned with unexpected strokes of irony and humour, will never occupy the prominent place in public attention which their great and varied merits so justly claim. Perhaps the single exception we have taken to the value of Owen's productions on Popery is equally applicable to all the writers of his day on that controversy. Their works furnish, however, an almost inexhaustible supply of those facts and reasonings which will be indispensable in every age, and very little difficulty will be experienced by modern controversialists in adapting the abundant material supplied to them in these works to the present state of the controversy.

The publishers have but to persevere as they have begun, and they will certainly render important service to the theological literature of our day. We trust we may with equal confidence add, that their worthy deeds will earn for them an honourable fame, and meet with such acceptance as shall make them no losers by their enterprise and liberality.

*Strictures on the "Farewell Letter" of H. W. Wilberforce, M.A., late Vicar of East Farleigh. With Correspondence.* By Captain H. YOUNG.  
London: Wertheim and Co.

It is not often that we have read a pamphlet, of the same size with this, containing so much sound argument, and which makes so many telling points against an adversary. The spirit, also, in which it is written is both manly and Christian. Nothing is wanting in dignified courtesy, while the true scriptural Protestant consistency is apparent in every paragraph. We recommend the tract warmly to those who are in the laudable habit of circulating publications against Popery.



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# EVANGELICAL CHRISTENDOM:

## ITS STATE AND PROSPECTS.

A MONTHLY JOURNAL ESTABLISHED AND CONDUCTED BY MEMBERS  
OF THE BRITISH ORGANISATION

IN CONNEXION WITH

## THE EVANGELICAL ALLIANCE.

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"WHERE TO WE HAVE ALREADY ATTAINED, LET US WALK BY THE SAME RULE, LET US MIND THE SAME THING."—PHIL. III. 16.

"UBI AGNOVIMUS CHRISTUM, IBI AGNOVIMUS ET ECCLESIAM."—AUGUSTINE.

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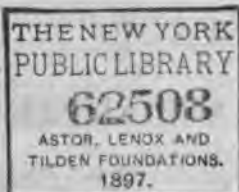
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## PREFACE.

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COURTEOUS READER! We have companied with each other until another revolution of the heavens has brought us to the last month in the year. We thank you for your fellowship. It has acted upon us both as an encouragement and a spur. Knowing how intelligent you are, and how inquisitive, how much you are interested in the religious condition of the Continent, and what a value you set upon varied and authentic information, we have kept up an extensive correspondence, as our pages attest, with almost every Kingdom and State in Europe. Month after month we have had something fresh to tell you, and always worth your hearing. We have taken you with us to the shores of the Baltic, and across the sandy plains of northern Germany; on the banks of the Rhine we have lingered together, and of its sunnny tributaries, the Neckar and the Moselle. Through Switzerland we have wandered, and across the Alps into the valleys of renowned Piedmont. Down into once classical Etruria we have gone, now enslaved and Popish Tuscany; and, were it not that we were intent on other and nobler objects than works of art, much as we may worthily admire them, we might have felt, as others have, that

“Of all the fairest cities of the earth,  
None is so fair as FLORENCE.”

But in her Grand Ducal palace a tyrant is enthroned, and in her halls of judicature justice is outraged, and in her Bargello the readers of the Bible are imprisoned, and her streets are crowded with the white uniforms of Austria, and the black cowls of Rome! Through France we have travelled again and again, and much we have learned of the state of that strange country, where a great nation passes, almost as rapidly as we can write it, from the wildest forms of democracy to the most abject servility under the military despotism of a usurper. And there we have seen the protean character of the Papal priesthood, and how they are sure to be on the crest of the wave, whether it be a republic or an empire. Upon our brethren, too, we have looked, of the Protestant churches—those of them who hold the Evangelical faith—and have thanked God that, amidst unknown difficulties, they are still zealous in the service of Christ. Other kingdoms, also, we have visited—Portugal, Holland, and even Russia; and our aim has been, courteous reader, to make you still more largely acquainted than you previously were with the work of God as it is going on in those countries, with its discouragements and antagonists, as well as with its successes. To this end, we can honestly say, we have spared no efforts we were capable of making. It has been with us a work of love. For we entertain the conviction profoundly, and the events of every day lend it still increasing power, that ancient Christendom is about to become the theatre in which such a drama will be enacted as the sun has never yet shone upon. And if we will be observant of the prelude, we may learn, at least in some measure, what is likely to be the character of its principal



scenes, and so not be left in total unpreparedness to meet them. One thing we are persuaded of, that the true Church of God—using this phraseology to designate no organisation of Christians, nor the whole of the existing organisations or churches into which Christendom is divided, but the really godly portion of them all, those who,—all forms and all formalism apart,—will live a holy life, and hold fast the faith of Christ—will become more and more an object at once hated and feared alike by the anarchists and the despots of the world. Real vital Christianity is the element which they all dread, and not without reason, for it is the element which none of them can conquer; but which, in the end, will conquer them all.

Oh, that true Christians of every name and among all nations would draw one another into closer fellowship! They are, we believe, growing into habits of more sympathetic intercourse, partly from the more active impulses of brotherly love, and partly from the pressure of external events. Let them be assured that they have, in common, principles, interests, and objects, infinitely more precious than any objects, any interests, any principles even, that keep them asunder; and that there never were times in the history of the Church, when wisdom and duty required of them to be united, more than those upon the very threshold of which they are standing.

We shall endeavour, if Divine Providence enables us, still to pursue our work. We have no intention of relaxing our labour; on the contrary, we hope to make our successive numbers in the ensuing year increasingly worthy of public support. And we ask those who enter into our views, and appreciate our efforts and our aims, to aid us by enlarging the circulation of our journal.

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*\*.\* Our January number will be enriched with a beautiful aquatinto engraving of the Protestant Church at Laibach, in Austria, to the erection of which so many of our readers have sent their generous contributions.*

# EVANGELICAL CHRISTENDOM:

## ITS STATE AND PROSPECTS.

### Original Papers.

SERIES VI.—PAPERS ON CHRISTIAN STATISTICS.\*

#### PRESENT STATE AND FUTURE PROSPECTS OF PROTESTANTISM IN FRANCE.

BY THE REV. J. A. BOST, OF RHEIMS.

##### INTRODUCTION.

A noble and generous thought has led to our gathering together. Whilst the nations of the earth are rivalling each other in a peaceful and industrial congress, it is a noble sight to see the several churches of the world forming a general, fraternal, truly oecumenical, and truly catholic council. We are learning to know one another. And if, until this day, our distant sympathies have united churches separated by seas, straits, rivers, mountains, language—to-day, as in the first period of the church, we hear every man, in our own tongue wherein we were born, the history of the people of God, from pole to pole, and from hemisphere to hemisphere. The ancient and modern races of man clasp each other by the hand, and in the face of the whole world we confess, that the God who formed the whole human race of one blood, has by one blood also redeemed it. Here we are neither English, Swiss, French, nor American; we are brethren. We are no more Anglican, Presbyterian, Congregational, or National; we are Christians. And the holy unity of Christ's church so displays itself, not as a cohesion of crystals, nor like the pillars of your Crystal Palace, formed as they are in the same mould, but as the unity of the leaves of those ancient trees which cast their shadow through it, which are all similar, whilst yet they are dissimilar, because their unity owes its origin not to a human, but to the Divine hand—

to Him, who everywhere in life has joined unity with diversity, and gives unity without it in death alone.

To-day, we have met to converse on the spiritual and religious state of France, of that country which owes the birth of its Christianity, under the influence of Polycarp, to Nicetus, the ancient martyr, Pothinus, and the pious Réuce. Familiar with persecution at an early age, the church saw, without surprise, Blandina weary her executioners; Saretus and Alexander, whilst at the stake, encouraging and strengthening their brethren, who were shortly to follow in their steps. In the third century, evangelists arrived from Italy, and founded churches at Paris, Tours, Limoges, Toulouse, &c. In the fourth, the church extended herself from Bordeaux to Strasbourg; the Rhine brought zealous missionaries, and well deserves the title of the "Priest's high-road" (Pfaffengasse); Martin, of Tours, at the gates of Amiens dividing his cloak with his sword, shared it with a beggar, and Ireland sent us Fridolinus; whilst the fifth century closes with the baptism, if not the conversion of Clovis, the Sicambrian king. St. Bemis, of Rheims; Védaste, of Arras; Médard, the friend of the Bible and Calvin's countryman, Gregory of Tours; the amiable but strange apparition of Saint Radegonde, and of his epicurean friend, Bishop Fortunatus, who composed his canticles *inter pocula*, characterise and illustrate the sixth century.

\* Being a continuation, from vol. v., p. 490, of Addresses delivered at the Fifth Annual Conference of the Evangelical Alliance.

In the seventh century, we find St. Eloi, (the goldsmith,) the friend of the good King Dagobert, the bishop of Noyons and of Tournay. But already had corruptions crept in among the clergy; Brunehaut and Tredigonde rival one another in wickedness, and make friends by the money obtained by their iniquities. Ecclesiastical dignities are sold by auction, and the intervention of Gregory I. was justified by the fact, though nothing could justify it according to right.

The coronation of Charlemagne is the means of humbling the Gauls at the end of the eighth century. By this foreign invasion the church seems to recover itself, through the vigorous impulse given by the conqueror, who appreciated the value of the Bible. The resuscitation was of no long continuance. The church, it is true, externally progressed and amassed treasures, but spiritual life decreased, and finally disappeared. Valdo and the poor brothers of Lyons, and afterwards the Albigenes, sought in vain to produce a reform of the many crying abuses. In answer to their cries, the stake is prepared, the military force is called out, and the half of France is either stained with blood or covered with ashes. In the fifteenth century, reform was unanimously called for; and when, in the sixteenth, this movement found a leader in the person of that great legislator, who was a man of genius in all the branches of human learning and activity, administrative, theological, philosophical and literary, half the nation rose under the influence of his powerful voice; and, for an instant, one was led to think that the whole nation would unite in this work, which was as conformable to its desires as it was to its particular character. But the power of Popes, Kings, Rome, and the Inquisition, had not been considered; and two hundred and fifty years of bloodshed have succeeded in darkening that light which John Calvin had been, under the Divine guidance, the remarkable instrument of diffusing.

#### STATISTICS.

But we have to speak of Christianity in France, and we shall seek for it in Protestantism; not that we intend to connect with Protestantism exclusively the idea of Christianity, or to assert that spiritual life manifests itself in Protestantism alone; but it will be readily accorded to us to select from among the several human systems, for our point of departure in fulfilling our task, that which has carefully preserved the oracles of God; and, apart

from every human sympathy, we see in Protestantism the Israel of the flesh, the true successors of Israel, the depositaries of the promises.

The legal enactments of the 18th Germinal, of the year 10 (April, 1802), which succeeded two centuries and a half of uninterrupted persecutions, were enthusiastically welcomed by every Protestant in France. We are not about to dwell on the different principles recognised by these Acts; one principle, or more properly, one fact, runs through them all; liberty is conceded, the right to live. Every thing else was, for the moment, comparatively unimportant. This is all our brethren from the valleys enjoy, and for which they bless the memory of Charles Albert. Our brethren from Tuscany, Count Guicciardini, would be content with this. The patient had been snatched from the hands of death, and it would have shown but a bad grace to argue respecting the remedies employed. Thus it was, that in the caves of the earth, the garrets, and the stables, which formed the temples of Protestants, the churches bent their knees in humble thanksgiving, and with flowing eyes blessed Him who had given peace and repose once more to His people. *Deus nobis hec otia fecit!* Such was the grateful cry of French Protestantism. Neither the theologian nor the simple-minded Christian thought of criticising, what indeed since then has given rise to such well-founded doubts; for instance, the administration of the churches being placed in the hands of the rich—the right of the civil power to interfere with our internal affairs—the parcelling out (*morcellement*) of the churches—the suppression, intentionally, perhaps, of the general synods.

About 50 general consistories, upwards of 200 churches, and as many pastors were officially recognised, after the promulgation of the Act of the 18th Germinal. At this day, the numbers amount to 126 additional general consistories, viz., Ninety-three of the Reformed church, and thirty-three of the Lutheran church; and 756 additional churches and pastors, viz., 507 of the Reformed church, and 249 of the Lutheran church. It was specially during the first part of the reign of Louis Philippe, that the greater portion of this increase was effected. The Republican Government created only one new consistory, (that of Sedan,) for which our churches have no reason to be grateful; whilst the number of pastors was augmented but by five or six. At the present time, not less than 80 requisitions are

before the authorities, arising partly out of conversions which have taken place to Protestantism, and in part from the increase in existing churches.

The total estimate for the Protestant National churches of France, including the allowances for pastors, extraordinary aids, the construction and repair of churches, &c., amounts, annually, to 1,269,550 francs (about £50,000), which yields an average of 1,680 francs (£67) for every pastor and parish. You must not confound, however, the parish with the "commune," the latter being a legal and territorial division, whilst the parish is the religious division, and ordinarily comprises several communes. One pastor alone in Isere has the care of more than six communes; in the department of the Seine and Marne, eight; in that of Lot, one; of the Garonne, ten; the Haut Rhin, from eight to eleven; in the department of La Drôme, from ten to fifteen; La Côte d'Or, thirty; the Basses Pyrénées, from twenty-one to thirty-six,—of course, this depends upon the number and scattered position of the Protestants. Some pastors have the whole of a department under their care; thus, in the cases of the pastors at Sedan, Rheims, Dijon, Brest, their duties lie in circles of thirty to sixty miles round their residences.

The number of the Protestant population in France is not known, even approximately, and no basis is possessed from which to make a tolerably exact calculation. If the sixteenth article of the Act of the eighteenth Germinal, which grants a consistory to every 6,000 souls, be taken as a guide, then the ninety-three Reformed and the thirty-three Lutheran consistories would be indicative of a population of 756,000. But, even if there be some consistories where there are not 6,000 souls, there are others whose numbers may be taken at a far higher figure, for instance:—

At Alais, there are, . . . .	10,000 souls.
Nîmes . . . . .	16,985
Mulhouse . . . . .	19,435
Paris . . . . .	43,305

The calculation by parishes cannot give us more light upon this subject; for, as it will be seen, there is considerable difference

in the figures, some parishes containing a population of 400, others as many as 3,000 or 4,000. It would be impracticable to arrive at a correct average without knowing all the numbers, and it is here that we are at a loss. A census has lately been ordered to be made by the President of the Republic, but as yet the results are not known; and, on every side, appeals have reached us against the manner in which the order has been carried out, and against the incorrectness of the partial results which are known.\*

This census, therefore, does not come before us in a manner which enables us to rely upon it; and the less so, because, in several churches, and especially among our Congregational brethren, the right of making a religious census has been contested with the civil authorities, and answers on the subject have been refused. According to custom, however, the names of those who refuse to answer are carried to the side of the majority (Roman Catholic). They have acted upon the old proverb, "silence gives consent." The French Government has not yet admitted that there can be any persons devoid of religion; thus, where no religion is professed, the name is written amongst the *minimum*: the least he can be is a Catholic. We do not envy the partisans of the papacy this little victory, but we repudiate principles which lead to false results.

It must be here remarked, that Protestants are very unequally divided amongst the departments in France. Numerous and crowded together in some departments in the south, the east, and the west,† they are few in number and scattered in the north, and particularly in the centre of France.

Of the eighty-six departments (eighty-seven, if Algeria be comprised), in sixty-two alone are Reformed Protestant pastors found, who are recognised by the Government:—

Le Gard . . . . .	93	Lot et Garonne . . . .	17
La Drôme . . . . .	41	Gironde . . . . .	14
L'Ardèche . . . . .	37	Haut Rhin . . . . .	13
Bas Rhin . . . . .	23	L'Ariège . . . . .	9
Hérault . . . . .	22	Seine . . . . .	9
Tarn . . . . .	22	Dordogne . . . . .	8
Deux Sèvres . . . . .	20	Vaucluse . . . . .	8
Tarn et Garonne . . .	20	Aveyron . . . . .	7
Charente Inférieure . .	19	Aisne . . . . .	7
Lozère . . . . .	18	Basses Pyrénées . .	7

\* In some towns, and in many villages, no one was questioned as to his religious creed; but, as soon as the lists were completed, the mayor or the schoolmaster gave from memory the names of those whom he knew to be Protestants, as the rich, the notables, or persons who were well known by the public profession of their faith; but the lukewarm, the indifferent, the poor, were left in the category of the Roman Catholic multitude.

† Le Gard, la Lozère, l'Ardèche, la Drôme, l'Isère, la Dordogne, les Deux Sèvres, le Haut et le Bas Rhin, &c.

Algeria .....	7	Moselle .....	2
Haut Alpes .....	6	Pas de Calais .....	2
Bouches du Rhône..	6	Haute Saône .....	2
Seine Inferieure ....	6	Seine et Oise .....	2
Seine et Marne .....	6	Ain .....	1
Haute Garonne .....	5	Ardennes .....	1
Iscere .....	5	Aube .....	1
Nord Vienne .....	5	Cote d'Or .....	1
Haute Garonne .....	5	Eure et Loire .....	1
Haute Loire .....	4	Finisterre .....	1
Loiret .....	4	Gers .....	1
Meurthe .....	4	Indre et Loire .....	1
Calvados .....	3	Loire et Cher .....	1
Charente .....	3	Loire .....	1
Manche .....	3	Marne .....	1
Rhône .....	3	Oise .....	1
Somme .....	3	Orne .....	1
Vendée .....	3	Puy de Dome .....	1
Cher .....	2	Var .....	1
Doubs .....	2	Vosges .....	1
Loire Inferieure ....	2	Antilles .....	1
Maine et Loire .....	2		

The Lutherans, whilst they are less scattered than we are, only occupy nine departments with their 249 pastors.

Bas Rhin .....	159	Seine .....	5
Doubs .....	32	Vosges .....	3
Haut Rhin .....	28	Moselle .....	1
Haute Saône .....	10	Algeria .....	1
Meurthe .....	8		

At Paris and at Havre the Lutherans have assistant pastors for the Protestants who are scattered in the neighbourhood of these towns.

Of our eighty-six prefectures (eighty-seven, including Algeria), only twenty-one are the head-quarters of the consistorial courts.\* Fifteen other prefectures have also pastors, although they are not of the consistorial courts.† Whilst others, without being the residence of pastors, contain a good number of Protestants, and are visited either by the neighbouring pastor, by suffragans, or by some of our Evangelisation Societies.‡

In twenty-five of the departments there is no place of worship officially recognised;§ but several have been evangelised, and some even have become, under the care of our Societies, very remarkable centres of reli-

gious operations. Thus, in the Jura, the Evangelical Society of Geneva has founded a church; the same Society can count seven churches in the departments of the Saône and the Loire, together with four pastors.

The Evangelical Society of Paris, according to its last Report, maintains five pastors in the Haute Vienne, five in Yonne, one pastor and two evangelists in Sarthe; in all which departments the Gospel has been introduced by our Independent brethren, who alone continue to labour there. One evangelical pastor from Wales labours zealously and devotedly in the department of Finisterre. Ille and Vilaine has also been evangelised, and we are happy to be able to say the same of the Haute Marne; the Meuse, where one of our compatriots, full of zeal, is engaged in sowing around him the seeds of eternal life; and of the Basses Alpes and the Hautes Pyrénées, where, but recently, some interesting scenes have occurred.

In sixteen departments, Independent, Presbyterian, and Congregationalist churches exist, and they nearly all have joined the union of the Evangelical churches.|| Bordeaux, Paris, Lyons, St. Foy, Nîmes, form the principal centres. In several other places, churches may be found springing up, but which, as yet, have not been constituted; for example, at Auxerre, Limoges, &c.

Our brethren the Darbyists (Plymouth Brethren)—we are compelled to employ this word in order to designate them—have also, in the southern provinces, several very active little assemblies; but we have not been able to collect positive facts, which would enable us to appreciate their number and their activity.

The Wesleyans possess churches in eight departments;¶ they consist (including two posts in French Switzerland, at Aigle and Lausanne) of nineteen pastors,

\* Alger, Besançon, Bordeaux, Caen, Lille, Lyons, Marseilles, Montauban, Montpellier, Nancy, Nantes, Nîmes, Niort, Orleans, Paris, Privas, La Rochelle, Rouen, Strasbourg, Toulouse, Valence.

† Agen, Amiens, Angers, Arras, Avignon, Bourges, Clermont, Dijon, Foix, Grenoble, Metz, Poitiers, Tours, Troyes, Versailles (Colmar).

‡ Mezières, Chalons sur Marne, Chalons sur Saône, Melun, Angoulême, Bois le Duc, Epinal, Blois, Chaumont, Colmar, Pau, Tarbes, Limoges, Macon, Rennes.

§ Allier, Basses Alpes, Aude, Cantal, Corrèze, Corse, Côtes du Nord, Creuse, Eure, Ille et Vilaine, Indre, Jura, Landes, Lot, Haute Marne, Mayenne, Meuse, Morbihan, Nièvre, Hautes Pyrénées, Pyrénées Orientales, Saône et Loire, Sarthe, Haute Vienne, Yonne.

|| Seine (two churches at Paris), Dordogne, Bergerac, la Force, Deux Sevrès, Niort, Tarne, Mœsset, Gironde, St. Foy, Bordeaux, Haute Garonne, Toulouse, Charente Inferieure, Montendre, Lot et Garonne, Clairac, Nord, Vieux, Condé, Meurthe, Nancy, Eure et Loire, Gaubert, Indre et Loire, Huismes, Basses Pyrénées, Pau. These churches are members of the union. To these must be added the Independent churches at Lyons, Nîmes, Vigou, Barget, Casteltarbes in the Basses Pyrénées, and some others which we may not know.

¶ Seine, Pas de Calais, Calvados, Herault, Garde, Haute Alpes, Drôme, Meuse. The principal stations are Paris, Calais, Boulogne, Caen, l'Isieu, Bois le Duc, Joinville, Nîmes, Anduze, Albi, le Vigau, Garges, Nyons, Bordeaux, la Vallée de Trassinère, and that of Onagoes with Guffensère.

one evangelist, one paid catechist, thirty-two unpaid evangelists, 162 male and female teachers in Sunday schools; eighteen principal stations, twenty-seven chapels, seventy-four other places for meetings; 865 members, 50 or 60 candidates, 6,000 hearers, and 1,000 children in the Sunday schools.

The brethren of the Baptist denomination are established in the departments of l'Aisne, l'Oise, and le Nord; they possess six churches, five pastors, five evangelists, and about 150 members; these figures are taken from the Report for the year 1850. We have been unable to obtain more precise information, notwithstanding our having addressed ourselves to one of their most eminent and most devoted pastors. This Society publishes a few books, nearly all of which have reference to the question of adult baptism.

The Moravian brethren have boarding-schools, conducted on the religious principles of their own church, at Paris and Montauban; a small society at Paris, and another at Nismes, each with its leader; a pastor at St. Hippolyte (near Nismes), for the *Diaspora*, the dispersed members of a more extended society, composed of 200 to 300 persons; an ordained minister at Bordeaux, who acts as chaplain to the sailors of that port, chiefly Germans; a small community, of about 100 members, at Strasburg, and some scattered societies in the Bas Rhin (Lower Rhine). Few members of their *church*, for the individuals constituting their societies are not so considered, are to be found in France; but they are generally loved and respected among our churches.

The preceding dry details, which I have sought to curtail, and at the same time to secure their exactitude, may be considered almost official, with the exception of two points.

With respect to the first point, it must be remembered, that, in the annual official statistics, the vacated and filled-up places are not always indicated; so that, sometimes, two pastors may be indicated at one post, whilst, on the other, the vacated post may not be noticed.

With regard to the second point, assistant pastors are sometimes considered in the light of the regular pastor, and at other times only as suffragans. I have not been able to ascertain their exact position in every instance with respect to the State; and supposing the number of the posts of pastors to be 756, this number may have been augmented by about ten, in the details which have been given, since, in several cases, I have been obliged to reckon the assistant pastors appointed by the consistory.

#### SPIRITUAL LIFE.

Let us now consider for a moment the internal life of French Protestants; and having looked at the number of Israel according to the flesh, contemplate their spiritual development. But shall we find here grounds for rejoicing? We are now approaching the most difficult part of our task, one which without doubt will be more interesting, because spiritual life is brought under our notice, and not mere figures; and one in which we ourselves feel more interested, because it relates to the universal church—the only church we recognise, or desire to recognise.

We shall, therefore, use full freedom of speech, for we shall not discuss motives, but simply keep to facts. And, of our facts even, we desire to speak in the spirit of charity, remembering that “the Lord knoweth them that are His.”

We are aware that we do not state anything new, when we observe that two great parties divide our church. These two divisions are designated by the inappropriate names of Methodism and Rationalism—names which we mutually repudiate. The latter appellation, of German origin, does not bear the same signification as it does in Germany; and without trenching on the special report about to be laid before you by one of our brethren on this subject, we feel bound to state that this term, properly speaking, does not relate to particular theories, as one might be led to think, neither to certain definite dogmatic arguments, nor to deep philosophical speculations. It is rather connected with a certain religious tendency. If, in point of fact, certain dogmas, such as the Trinity, the atonement, election, the inspiration of the Holy Scriptures, are generally denied by this school, this denial appears to us to be more an effect than a cause, more a result than a principle. The subject-matter of the Rationalist preaching is mostly confined to a circle of moral duties; this is in advance of paganism, but far behind Christianity. Christ, independently of the question of His divinity, is rarely brought forward in the preaching of Rationalists. The Scriptures speak of those who are dead whilst they live; and it is under the idea of death, rather than that of error, that we would the more willingly seek a definition of Rationalism. For we reckon amongst the most distinguished of the men known as Methodists, pastors and theologians who have surpassed, in bold, scientific, and dogmatic statements, all that the most decried neologian would

have dared to give utterance to; and yet our Christian instinct, the sympathy of life, tells us plainly that these are brethren, whilst the others are not so. We might produce from amongst us an eminent theologian,\* who has written on scientific subjects, in the free and attractive style of a learned man, without subjecting the purity of his faith to the slightest suspicion, either with us or with you. In Germany, even, the most illustrious men connected with the late awakening have published and maintained opinions, often more startling than what we designate Rationalism. Vapid, vague, weak, and ghastly, this party only awakes from death to become more proud and overbearing. Tolerance, which, according to their teaching, ranks as the first theological virtue, finds a place on their lips only, and that in the same sense as the Jesuits make use of the word liberty. They claim it for themselves, but they did not hesitate, nine years ago, to exclude from their pulpits 200 pastors of our churches. They tolerate the expedition to Rome, they do not tolerate Roussel's tracts. At the same time, we are happy to add, that men of peace are also found in this party, and, it ought also to be said, men who know the truth, but who are kept back by certain dogmatic formulas, which they cannot adopt. By exterior association latitudinarians, at heart they belong to the church of the Lord's chosen ones. Some of them are known to us, and well do we sympathise with one another.

Methodism, more zealous, more fixed in its opinions, and more steadfast, embraces, without formularies, or a common standard, a great diversity of religious views: Calvinists and Wesleyans, Nationals and Separatists, men of system and men of action—all who give evidence of life, not only by their individual convictions, but also by their habitual intercourse with religious men—all are comprised under the particular designation of Methodists;—a name given to them by their enemies, as in ancient days the terms Galilean, then Christian, Huguenot, and Pietist, were applied. In religion, as in politics, one's cognomen is not a matter of choice, but a thing imposed.

The two synods held at Paris, in 1848, have served to fix approximately the relative strength of these two sections, into which our poor church is divided. They nearly counterpoise each other, with a slight Rationalistic majority, and an inter-

mediate moderate central point, composed of the less extreme partisans of both sections, and who gained the day on every occasion where the questions at issue were momentous and difficult.

We may be permitted to hope, that as we have already seen ecclesiastical barriers vanish without calling upon any one to abjure their individual convictions, so also within the sphere of religious life and of faith in Jesus Christ the only Saviour, we may see dogmatic barriers removed, which belong to the domain of science and speculation, and which too often have tended to keep Christians at a distance from each other, and to separate us from many pious brethren in the Roman church. A hidden work of this nature is going on. It appears to be admitted that the ancient apostolical dogmas, requisite for the maintenance of the life of the church, are not always necessary for the life of an individual; and hence, perhaps, may arise the germ of the renovation of the church.

Spiritual life is more readily understood than defined, and our life, more than our formulas, unites us in France; and, thanks be to God, we are able to say that the idea of union is daily making a fresh and blessed progress. Christians of all denominations know how to own their brotherhood when they meet each other. The Reformed and the Lutheran church, though divided from the very beginning as to the Lord's Supper, are joined to each other in true unity, and more than one proposition has been made for an external visible fusion of the two communions into one.

But whilst we are waiting for the realisation of this wish, which will change into a visible union the unity of the invisible church, instances multiply themselves which prove that this union is a fact accomplished. One of the Lutheran pastors at Paris is one of the pastors of the Reformed church. Several pastors of the Reformed church in Alsace are Lutheran pastors; and in some of the Reformed churches, amongst whom Lutherans are found scattered, the pastors do not hesitate to give the Lord's Supper to them according to the rites of the Lutheran church, i.e., with the wafer instead of bread.

The same may almost be stated with respect to the Nationals and Independents. For a long time bitterness and coldness existed; but now, for the most part, they communicate after a brotherly manner with each other.

This double fact is linked with the

\* The late Dr. J. Pye Smith, in Kitto's Cyclopedia, art. *Adam*.

origin of the separation. Owing its birth amongst us to different causes, results dissimilar, but nearly always felicitous, have ensued, and the termination has been different.

Although this may not have been acknowledged, the principle on which separation proceeded was tinged with a hue, more dogmatic and moral than ecclesiastical; yet, as if by the force of circumstances, the direction taken has been nearly always towards a new ecclesiastical constitution. At the time of the last revival, thirty-five years ago, preaching was dead, in most of our churches,—the Holy Ark was dumb. Pious persons experienced the need of a more substantial food, which, drawn from the Bible, would tend to develop their spiritual life. They met together, and derived benefit from so doing—they separated themselves from the world to read the Word, and they found more edification from their little meetings, than from the somniferous sermons of the National church. The incident was drawn into a principle, founded upon this word, "Come out of Babylon, O my people." Wherever the preaching was the most faithless and powerless, dissent became stronger and more tenacious. Here dissent was completely justified, but wherever this motive alone existed, it ceased when the cause disappeared.\* The appointment of an evangelical pastor sufficed to recal into the National church those who had previously quitted it. The fact governed the principle, and dissent was only a question relative to spiritual food. On the other hand, in different localities, strong and fixed principles, either relating to internal discipline, or, within the last few years, the separation of Church and State, gave rise to new positions, and to a dissension which cannot be viewed as a struggle, because personal questions, as well as points of faith, have been placed aside. It is no longer a protest against death, it is life under a new form.

A third cause for dissent arises from the number of conversions from Romanism to Protestantism. Whole flocks arose under the preaching of the missionaries of peace. When this occurred under the direction and influence of the consistories,† they became annexed to the Established church. When, however, and this happened most frequently, a revival was effected in the communes through the instrumentality of the agents of our religious Societies, independent churches were formed according to the influence exercised upon them, not

being strong enough, any of them, to weigh the reasons for and against, and to decide for themselves.

We refer lastly to cases of annexation, remote from the official pastor, and more or less abandoned, and seldom visited. If an independent pastor establishes himself in the neighbourhood, and offers to help them, they have a close interest to join themselves to him, and no one can have any interest to hinder this course of action. Then it is evident that this circumstance has far greater power than the principle; but we are grateful for the circumstance, because, according to our view, the church is universal, and the Lord is the only Shepherd of the flock.

The Moravian Brethren, few in number in France, having no particular congregation, but full of love towards God and man, rival, with heart and hand, the Evangelical Alliance. Strictly speaking, they have no churches amongst us; but wherever they find a few of their body gathered together, societies are formed, which hold their meetings according to their customs, maintaining an intimate connexion with the church of the Brethren, and at the same time partaking of the sacraments, and frequenting public worship in their respective national churches, Lutheran or Calvinist.

The Wesleyan Methodists are warm friends as well as earnest enemies. Their position is a beautiful one. Constituted as a free church for more than forty years, during which their missionaries have laboured in France, they can appeal to their past life, which testifies that they have striven to do good themselves, without impeding what others might seek to do; and especially have they laboured to enlighten, awaken, and encourage the pastors of the National church; and they can reckon, as the fruits of their endeavours, some of the most distinguished and useful among them. In more than one locality have they extended the limits of Protestantism. In the north and south, through their preaching, stations for pastors have been erected, in situations where the worship of the Reformed church had ceased to exist ever since the revocation of the edict of Nantes. Their presence is recognised in the revival in France, as it was also felt in that in England, by the combat they maintained with Antinomianism. Whilst everything is preparing at this moment in France, and throughout the world, for a change which, in all probability, will lead to the abolition of the State churches, we cannot fail to admit the im-

\* At St. Quentin, Horgicourt, &c.

† In the environs of Paris, St. Quentin, &c.



portance of the Independent Wesleyan churches, which, by their union, form a church within the church.

If the Methodists, following the apostolical injunction, have refrained to reap where others had sown, we cannot say so much of our dear and good Darbyist Brethren. Almost in every locality where they have established themselves, divisions have occurred. We do not reproach them with being inconsistent with regard to their principles—this merit is rare enough to be pointed out. They consider themselves as being more enlightened than others in the knowledge of the Holy Scriptures; and, without neglecting the evangelisation of the unconverted, it is but natural that they should prefer to enlighten thoroughly those who are awakened—a course of action which springs from the very doctrines which they hold. They willingly address themselves to converted persons, and by exaggerating several true principles, which unfortunately are often forgotten and unknown in our churches, they sometimes assume a hostile position with respect to faithful pastors. The greater part of the information which has reached us respecting them, contains complaints against them, which, however, we are bound to say, bear more upon their proceedings than their doctrines; and we feel assured that they would have done, and might do far more good amongst us, if they knew better how to unite truth and love. Infallibility in the interpretation of Scripture can be no more conceded to our brethren, than to our eternal enemy, Antichrist.

#### RELATIONS WITH ROMANISM.

Our relations with Romanism are nearly similar to what they were three hundred years ago. Rome has not moved a muscle, and we have gone forward. The chasm has become widened, notwithstanding the beautiful dreams of those who contemplate a fusion which is impracticable. The two principles, charged with negative and positive electricity, are formed to depart more and more from each other. Thunder alone can result from their being brought together. The olden days will not, however, return. Rome, by remaining immoveable, has lost all the ground which has been gained by the human intellect and the human heart. No doubt, some vapid plagiarists of Joseph de Maistre—no doubt, some gross and frightful romance writer,\* some well-paid legitimist editors of newspapers,† may lament that St. Bartholomew's

massacre was not more effectual, that some victims were allowed to escape, and that the Inquisition, that holy helpmate to the Vatican, can no longer burn alive Christians and learned men; but the world's good opinion, like the Spirit of the living God, has left them. They possess the body, but the soul is no more there. The age, far better than this church, makes progress, and without her; but, alas, the age advances without a guide, and not knowing whither. The age civilises and softens itself—it is getting accustomed to discuss instead of fighting; and if some modern Ahasuerus attempted to issue a new edict of persecution, he would learn that his subjects were no longer slaves, and that his soldiers were no longer executioners.

Still, although we have no longer dragons, inquisitors, swords, nor stakes, to stifle our voices—unhappily, rulers who understand nothing, and have learned nothing, are found among us. Whoever has leaned on the priesthood, has fallen through the priesthood—Napoleon, Charles X., Louis Philippe; and, as if no experience had been gained, help from the priesthood and from its masses is still had recourse to, in the vain hope of gaining, through them, the nation at large. In vain did Louis Philippe fall, the very day his Jesuits returned from Tahiti, ashamed and confused at having done nothing, notwithstanding so many cannons; in vain did Louis Philippe fly, the same day in which the Chamber of Deputies were going to discuss his project relative to the Royal Almonry of St. Denis; in vain was Louis Philippe overthrown by means of the same laws he had so repeatedly applied to the church, and which he sought to apply to the world; in vain did his friends, the priests and archbishops, pursue him with epithets of Pharaoh and Nebuchadnezzar; hardly had he landed on your hospitable shores, than already the Republic had offered its incense to the priesthood. How many masses were celebrated in the open air! How continually were they religiously invited to bless the trees of liberty! The nation, fettered again, wearied with a three days' struggle, again abdicated; and the actual administration, invigorated by this perfectly French lethargy, offered clerical bribes, which surpassed all that had been done for a long while. The legislature placed in the hands of the priesthood the primary instruction, and they cleverly carried it on to the increase of ignorance.

Under the authority of military tribu-

nals, in some districts, Protestant National Guards, who refused to follow in processions to the honour of cardinals, were condemned; whilst the civil power cast two booksellers into prison because they sold controversial works. The sale had not been restricted under the reign of Louis Philippe, and the works had already reached the seventeenth edition, without any impediment having been thrown in the way of their circulation. Finally, the administration, whilst it decides in favour of the claims advanced by the State consistories, when the grounds set forth are clear and undeniable, or when their rights are incontestable, willingly avails itself of every means of evasion, in order to escape from fulfilling its duties; neither the legality of the forms of worship, nor its own duties are remembered. Overbearing towards the smaller communes, its weakness is manifest in cases relating to the larger. Pastors are refused proper lodgings, or adequate allowances in lieu of them, and special schools are denied to Protestants, notwithstanding the letter of the law in both cases; and doing all that can be done, without compromising itself with respect to the Pope, whom it delivered out of the hands of his own people, it avoids all that might annoy the bishops and priests. To look at it, one would say, that a Roman tribunal had been brought among the French people, an antique administration into a modern State, drawn two ways; at one time yielding to the dictates of its own proper nature, and at another to those of its executives. Thus it is that, without continually having grievances to bring forward against the administration, we are kept continually on the fret; and we should rejoice to see this doubly illegitimate Government pass away, which, so far as relates to us, gives neither liberty nor persecution, but which more resembles hostility than toleration.

With respect to the Independents, they are in a far worse condition. They are unprotected by official rights, and the municipal authorities care for little else. The gendarme has, therefore, more rights than the Dissenting pastor.

As a general rule, it may be said, that the Ruler suspects Protestantism, although all Protestants are in the enjoyment of peace and consequent prosperity, which ought to have the effect of re-assuring him; but he fears them, and fear is but a poor counsellor, productive of such ridiculous means as we will not now dwell upon; for we should alternately pass from jest to severity, from the ridiculous to

what is deserving of odium, and we have a far better use to make of our time.

#### PROSPECTS.

To form some idea of the future, with respect to Protestantism, we should dwell on our hopes and our fears, on the causes which may promote the progress of truth among us, as well as the several causes which tend to fetter, retard, or hinder it. We shall first speak of the latter.

Independently of spiritual death, alike the ruin of the church and of the whole of Christendom, we have some particular causes of dissolution, which are extremely prejudicial to us. Our dispersed condition, and our being in the minority, is the first fact we shall allude to. The isolation of many families has been one cause of backsliding; our traditional history has been lost, together with ecclesiastical life and our holy meetings: by degrees they become habituated to different religious habits and other doctrines, and, like a man about to perish from hunger, they end by preferring unwholesome food to the entire want of nourishment.

As a minority, we are crushed by a majority, enriched financially as well as numerically at our expense. To many, the majority has powerful attractions; to some, the voice of the majority is law; and men have been seen of every rank—ministers of state, members of Parliament, mayors and pastors, rich and intellectual—worshipping the golden calf of the majority;—men who did little or nothing for us, men who paid our enemies, and who yet boasted of the name of Protestant. A minister has been seen to undertake an impious war against the island of Tahiti,—a war which might have roused his ancestors, who were pastors, from their tombs, who had witnessed the dragoonades. Protestants have been known to support the war against Rome, in order to restore, with the blood of our soldiers and the money of our poor people, no matter under what pretext, a Government which brands every faithful man, every scientific man, and every lover of liberty. Religious persecution has re-commenced with us,—our books have been confiscated, our just rights encroached upon, our brethren imprisoned, one of our pastors seized by the gendarmes, and Protestants dumb, sanctioning, by their silence, principles which certainly would have disgraced our ancestors, and which, but a short time back, in the halls of Louis Philippe, found eloquent and noble opponents. Yet these Protestants, so little jealous of our rights,

are seen to be full of zeal, and tenderly alive to all that infringes the rights of Romanists. For their own worship they do nothing; but they can send subscriptions towards the construction of Romanist churches and chapels. If one of the Romanist processions, borrowed from paganism, passes the front of their dwellings, they are richly decorated with brocade; should some bishop or cardinal make his triumphal entry into a town, they are sure to be the first to present themselves humbly before him, and to flatter him by the use of the forbidden title of "my lord." Romanism will naturally appear dignified before persons guilty of such undignified conduct; and Protestantism suffers from men who thus degrade themselves. What common sense condemns, religion condemns.

Mixed marriages form another source of legitimate apprehension. The letters we have received are unanimous upon this subject, without exception. The least inconvenience ensuing from this practice is the weakening of religious feeling in each of the contracting persons. A man and his wife, who cannot worship together in public, easily fall into a custom of not visiting any place of worship. A family which cannot unite itself before God, cannot be said to be really united; a link which no longer exists, although originally formed under the auspices of religion, is not a true bond of union; having everything in common except one's heart, one's faith, and one's convictions, is in truth having nothing in common. And such unions, dissolved as they are, if viewed from the religious point, assume the same feature if we look at the family itself. Romanism or Protestantism must be sacrificed in the new generation; and if, as in some instances, the children are divided according to their sex, the course adopted is the most unnatural and unfeeling. Religious discord is thus perpetuated in the same family. Yet this is a rare instance. Generally, it may be laid down as the first rule, that all children are of the same religion as their mother; and this has something natural in it: as a second rule, that they are of the same religion as the richer of the two parents: and a third rule is, that they are of the same religion as that professed by the majority in the communes.

Passing from these rules to facts, we can assert, from our experience, as well as from that of our colleagues, that, out of

one hundred mixed marriages, perhaps forty educate their children as Romanists, and sixty as Protestants. The numerical advantage, which might have been in our favour, is destroyed by the fact, that, ordinarily, the richer of the two contracting persons passes over to the religion of the majority and of luxury. I may add, though perhaps it is unnecessary, that these proportions vary according to the zeal of the priests and pastors; and this struggle for the children, for it is nothing less, saps the real activity of each, although it may be necessary so to act, and forcibly distracts from their holy duties by occupations and pre-occupations, at once degrading and unbecoming their position. The number of mixed marriages varies in different parts of the country. Out of 800 inhabitants in one village, we counted sixty-three mixed marriages; out of 1,000 inhabitants in a southern village, only three examples have been known during twenty-eight years.

We must also place political pre-occupations under the head of those causes which impede the progress of the truth, though they have done more harm to true Christianity than either to Protestantism or Romanism. The Romanist altars have been surrounded by those who, having been infidels during the last twenty years, have thought this course expedient, with a view to being considered respectable, and for the purpose of restoring a monarchical form of government. Some, also, among the well-wishers of Christianity, but who cannot discover it in Romanism, have joined our ranks; but, in fact, we have not gained much, because their hearts have not been gained. Earthly cares and political struggles have so occupied the minds of those over whom we might have had some influence, that we cannot but deplore the effects produced; and the painful reaction exercising its effects on their lives, a numerical increase affords but a barren compensation.

Added to which, we are not understood. We are known by the Protestant Catechism of the bishop of Troyes, and by the stupid articles found in some of the daily papers;\* and these last, by way of apology for their attacks on Rome, find nothing better than to turn us into ridicule, and to caricature our faith and our most solemn convictions. This *persiflage* is the religion of our politicians, who always speak of the press as the ancient augurs spoke of the entrails of their victims.

Our hopes rapidly fleet before us, if we

\* Le Siècle, for example.

are in the habit of leaning on man. We were stronger in adversity than when protected. If we speak as Christians, we have to deplore the spiritual deadness of our flocks; if as Protestants, we ought to know that our minority in our deadness is condemned, not because we are a minority, but because we are dead. If it be the property of earthly things to find their death in the very principle of their existence; if, for example, Catholicism, (or we should rather say the Papacy,) which has existed and increased only by the principle of authority, has found its death in the same principle; (for it is dead,—what remains of life is artificial: interested parties conceal its death from those who ought to know it, but the secret is betrayed by the odour; the 800,000 bayonets, which ought to have defended it, have killed it;) Protestantism, on the contrary, seems to be menaced, because it has not been faithful to its principle; because, under diverse forms and with diverse tendencies, besides the immutability of the Word of God and of the Holy Spirit, it has wished again to consecrate the immutability of the human mind, and thus return to its "wallowing in the mire,"—to the errors, that is, of Papal infallibility. Truth, it is certain, changes not; but yet, in relation to us, it changes, according as we are more or less estranged from it.

The essence of Protestantism is the knowledge of truth in its varied hues and colours. Protestantism is not of itself truth, but a method by which we arrive at truth, and by which the union of life and doctrine is maintained (which does not purely belong to it), by treating with respect their varied manifestations in our fellow-men.

From the neglect of this essential consideration, through the desire of stereotyping the movement, Protestantism has seen its influence compromised and its efforts paralysed. As a traditional religion, Protestantism maintains but a languid course, because it does not possess the power of corporations, and the riches arising from the multiplication of taxes under every kind of name, for the purpose of upholding despotism. Still, in the centre of this fading minority, a fraction exists, which walks side by side with those who are dead; a living church, enlightened by the Holy Spirit, exists, and is productive of fruit. To her we look, appearing amongst us in various forms, but yet under each form manifesting her life by her works. We look to this evangelising church, which imparts instruction—to this church, which

soothes and conveys consolation—and to our Societies, which afford a proof of what exists now, and gives us a promise with respect to the future.

We possess more than forty different Societies, belonging to our different churches. Based upon principles more or less broad, with features more or less of an ecclesiastical character, with different doctrinal standards, and some with no standard,—all labour, through different mediums, and according to their faith, to extend or maintain the kingdom of God in France as well as the world. One stretches out its hand to the heathen of Southern Africa and the Antilles; another gathers the fatherless of both sexes, relieves the poor, tends the bed of sickness, and visits those who are in prison. One addresses itself to Romanists, and the children of Israel; another seeks out the scattered Protestants; some circulate the Word of God, and others disseminate tracts and useful books; schools are instituted by one, whilst churches are built by others. But, whatever line they take, we rejoice at the manifestation of life thus afforded. We must add, that the nearer they are to Gospel truth, in so much does their activity increase; and the labours of our brethren of the Free church appear to be the most blessed. Hitherto, much good has been effected by these Societies, and they are nearly all progressing; and if some have fallen through imprudent liberality, through improper management, or from other causes, as a general thing it may be said, that daily they are gaining ground, as well as acquiring fresh sympathies from the churches.

But the Society upon which, beyond all others, we the most build our hopes, is the Evangelical Alliance, or rather the spirit of the Alliance. If Rome has sought to bring men together as prisoners bound with chains, Protestantism has endeavoured to make them unite, by holding the Head; the Christian spirit of the Alliance is to unite men in heart, and in this alone can true union be found—all other unions are artificial. Feeling, love, Christian love, is a natural bond; and this bond, this heavenly fire, the fountain of living waters cannot extinguish. "Union is strength," is an old adage, but true, nevertheless; and the more true in the kingdom of Him who, in commandments both old and new, has said, "Love one another," and who has bid us walk by the same rule whereto we have already attained. The union of the church will proclaim the union of the world. This is the aim of the Alliance, and affords a

living proof of the work going on among the churches in the world. I rejoice to be able to remind you, that a work of the Rev. A. Bost, my father, on the "Constitution of the Church," published in 1835, has been, perhaps, the first evidence of the spirit of the Alliance in France. In lieu of discussions and warfares one with another, we shall now employ every weapon given us by the Spirit against the common enemy, and in Him we shall prove victorious.

We ought to add here, that a most favourable spirit now exist towards us. Wherever we are known we are esteemed; and what is understood of our form of worship is respected. And the comparison between our doctrines, our lives, or our pastors, with those of Rome, is generally favourable to us. "It is strange," was the remark lately made to me by a rich merchant, residing in one of our most influential towns; "it is strange, one would say, that more wisdom is shown in your religion than in ours." Similar testimony could be collected everywhere. We might appeal boldly to our prisons, which, more than once, have been brought forward as a proof of the morality of Protestantism. If England and the United States are cited, as is every day the case, for their happy political condition, the most bigoted persons reply, that what can be done in a Protestant country cannot be effected in a Romanist one — a concession which, allow me to observe, ought not to be lost sight of. Hitherto, this good feeling has not, indeed, produced facts worthy of being cited; but, like a fire smouldering under the ashes, the slightest breath may cause it to burst forth, and, perhaps, in the hands of the Lord, it may exercise a far more potent influence than we ourselves imagine.

Permit me, in conclusion, to say, love the church of France. That you do love her, we know. If our number be small, call to mind that our brethren and sisters have been murdered; if we are poor,—if our brethren are often seen among you raising subscriptions,—do not forget that, during 250 years, we were robbed and plundered; and that only for the last fifty years, that is, from the first revolution, have we been allowed to look upon our property as our own, and the labour of our hands as something positively acquired. To our minds, the history of the Reformed church lays bare a sorrowful but a sublime spectacle—the most sublime that can be found in ecclesiastical story. In no country has

the church of God been persecuted as it has been in France, during two centuries and a half: and nowhere has the church conducted herself as she has there done, in the midst of horrible persecutions. We shared the dragoonades with the valleys of Piedmont, but the massacre of Bartholomew was ours alone. With the brethren of the valley we had our Camisards; but we stood alone with Charles X. and Louis XIV. Permit me to call to your mind the prophets of the mountains of Cevennes, whom we better understand and otherwise judge than Eugene Sue.\* Permit me to remind you of Jean Cavalier, the young peasant, who, for two or three years, with 2,000 men, checked the progress of the greatest general of the age, and the numerous armies of that king who should be called the "Great" only in such countries as Austria and Madagascar. Nor can I, on this occasion, pass over two great spirits of the last age—Rabaut, father and son; one the pastor of Nismes during forty years, the other at Paris for ten. A price was set upon their heads, their footsteps were tracked, they were hunted down like the wild beasts of the forest, they sought shelter in caves and deserts, but were always faithful and untiringly active, and prolonged through the violence of persecution a life of self-denial, which seemed certain some day to terminate on the scaffold. The old man, one day, found in a crevice of a rock, which was the hiding place of his correspondence, a letter from Paris; he knew the writing of his son, but he also recognised the Government seal. Doubtless, he thought, his son had been betrayed, and that the letter was from his prison, bidding farewell to his father. The old man's heart beat violently; he opened the letter, at the same time invoking the Almighty. It was a new edict of Cyrus; it was more than a new edict of Nantes: it was signed, "Your son, Rabaut, President of the Assembly of the Constitution." The old man could scarcely give credit to it; but it was a fact. We shall not attempt to describe his feelings. The Lord let his servant go in peace.

A few days previously, in the Assembly, Mirabeau proposed to grant toleration to the Protestants. One voice, and one alone, was heard to oppose his powerful eloquence. It was that of the member for Aube—that of Rabaut—who resisted, in sublime language, this reparative step. He repelled the idea of toleration for his church; he claimed equality or persecution. He tri-

\* In his romance entitled "Jean Cavalier."

umphed; his words electrified the Assembly; the equality of creeds was proclaimed, and the next day acted upon; for Rabaut himself was nominated President of the Assembly. But a few weeks back he risked his devoted head; now he ranks with the monarch, nay, is perhaps higher than the monarch—the first magistrate of the kingdom.

Rabaut, father and son, passed through Jordan, and entered Canaan—the wilderness journey terminated with them, and with them the day of miracles. Our public rights then began, and if we have again to endure internal struggle, beseech the Lord for us that we may prove faithful. Already, much unfaithfulness may be seen; we have experienced bitter sorrow as well as great joy. God has given some powerful men after his own heart. The character of the clergy has not always been on a level with their duties; but side by side with the regular minister we have, thank God, had an irregular mi-

nistry, even as Israel had, besides its priests, its prophets, and its judges; and more than once have we rejoiced to see, in a church where the minister was as one dead, chosen souls given by God, saving the church with, without, or in spite of the pastor.

To the Head of the Church, the Royal Shepherd of the sheep, our eyes are joyfully turned. He who brought the young men out of the burning fiery furnace, and Daniel from the lions' den, He can keep us in the hour of trial. The spiritual Israel will remain until Israel according to the flesh has repented, whose abundance will become the riches of the nations of the earth.

Supplicate God, then, for the church of France, as many of us this day pray for you; and may this occasion, which bears testimony to the catholicity of your faith and love, remain between us as the altar of *Ed,\** which witnessed between those on this side the Jordan and on that.

## European Intelligence.

### EDITORIAL REVIEW OF EUROPEAN INTELLIGENCE FOR 1851.

The first year of another half-century has run its course. There have been striking proofs, during its progress, of human advancement in all the arts of life; but also decisive evidence how much the Gospel of Christ is still needed, to remove the moral, social, and political evils, which weigh heavily on the nations of the earth.

AT HOME, the subject which occupied every mind, when the year began, was the Papal Aggression. Many, who had derided all fears of the progress of Popery, were suddenly startled out of their false security; and a cry of alarm and indignation spread throughout the island, and reached the extremities of the British empire. The Protestant feelings of the nation, which had been comparatively dormant, were revived. The conflict, thus kindled, occupied nearly the whole session of the Parliament. In spite of strenuous opposition from a small minority, a protest was entered once more, by the Crown and Legislature, against the pretensions of the See of Rome to set up its canon law in authority amongst us, by means of a Romish cardinal, and a new episcopal hierarchy, pledged to enforce it throughout the whole of England.

There are some Protestants who would have counselled entire inaction, and others who would have desired more stringent measures; but the main body have acquiesced in the wisdom of an enactment, which they regard, substantially, as a renewed and solemn protest against the ever-aggressive and insidious usurpations of the court of Rome.

But legislation alone, however right or needful in its place, is a feeble defence against the inroads of a subtle and dangerous superstition. The chief means of resistance to Popery, beyond all doubt, is the zealous diffusion of that Gospel, which Rome corrupts and destroys. The year has been marked by an immense number of sermons, lectures, and writings, all bearing on this great controversy. The first excitement may have passed away, but there is good reason to hope that a deep and abiding impression has been made on thousands, who were before ignorant of the principles and the history of that ceaseless enemy of liberty and true religion.

But more direct efforts to spread the Gospel, and to uproot the superstition which opposes it, have not been wanting. IN IRELAND, especially, the progress has been most striking.

The labours of the Irish Church Missions, in Dublin, and in Galway; of the Irish Society, in other districts, and of the Presbyterians of the north, have been attended with remarkable tokens of the Divine blessing. The priests openly confess their fears that the power of the Roman church may be soon completely overthrown in the country which has been its stronghold for ages. It is probable that thirty or forty thousand converts have been brought out, within the last four years; and the spirit of inquiry is spread, wide and deep, among the people. The fields are white for a harvest of souls. May a spirit of prayer be given to all British Christians, that the blessed work, now in progress, may be marred by no mixture of human infirmity, but may go on, more and more, to a prosperous issue; till Ireland rejoices in the glorious liberty of the children of God, and the reign of Popery, with its heathenish superstitions, comes to an utter end!

THE GREAT EXHIBITION OF INDUSTRY is, however, the most distinguishing feature of the past year. These twelve months have witnessed the busy preparation, when the Crystal Palace rose, almost like an exhalation, to receive the countless treasures of art; the eager interest of the first opening, when solemn prayer was offered up for the Divine blessing on the enterprise; the resort of growing multitudes to the great spectacle, till the visits and the visitors were counted by millions; and, last of all, the disappearance of the brilliant pageant, like the dream of a night-vision. It is difficult to conjecture all the consequences of this unparalleled concourse of nations to our shores. A new impulse has certainly been given to the arts of civilised society, and fresh motives been given, to the various states and kingdoms of Europe, to live in peace and harmony. But such influences alone are far too weak to resist the shock of political jealousies and passions. The peace of the world would have, indeed, a fragile foundation, if it were made to rest on the beauty and the treasures of the Crystal Palace. The building, which can secure such a blessing for the earth, must have firmer walls and deeper foundations, and on these "the names of the twelve Apostles of the Lamb." Still, the Christian must rejoice that any fresh weight has been thrown into the scale of mutual amity and forbearance. The events which have occurred since—both in England, on the Continent, and in America—show that all will be needed, to hinder the descent of the opposite scale, which is weighted with all the selfish passions, the fierce political rivalries, and the criminal ambition, of the

nations and the rulers of the earth. We have further reason to rejoice that, in many cases, a wholesome impression has been made by the visits of foreigners to England. They have admired that habitual regard to the laws, which enabled a few unarmed police to effect the same objects that are secured, elsewhere, by an immense display of military force; and many of them have discovered the great truth, that Britain's regard for the Bible is the secret of Britain's peace and social prosperity. Would that the lesson had been still more plainly legible, and that the drunkenness, prostitution, and Sabbath-breaking, which abound among us, had not obscured and weakened the impression, which might else have been like a mighty moral lever for the regeneration of the world. As it is, the results present an equal cause for Christian thankfulness and for national humiliation.

Perhaps the brightest feature of the Exhibition, to the Christian mind, which sees events in the light of heaven, is the occasion which it gave for the August Conferences in connexion with the Evangelical Alliance. A new and powerful impulse, we cannot doubt, has been given to the mutual sympathy of Christians in many lands. The different parts of the army of Christ have been brought nearer together, and taught more thoroughly their own strength and weakness, and the nature and power of the enemies with which they have to contend. Let us hope that neither the information imparted, nor the intercourse enjoyed in these meetings, will have been in vain; but that the practical wisdom and the missionary zeal of the church of Christ, in all its various portions, will have received a real and lasting increase. It is the duty of all, who took part in that blessed season of holy fellowship, to pray and labour for this great end.

IN FRANCE, the close of the year has been signalised by a painful contrast to the peaceful celebration of industry in the Crystal Palace. A new proof has been given how little mere political changes, without the Word of God, can do, to secure either the peace or liberty of a great nation. A prohibition to the colporteurs, to circulate the Protestant Bible in France, preceded, by only a few months, the last act in the fearful drama of revolutionary violence, and guilty ambition. Our duty, as Christian observers, is to weigh all things in the balances of the Gospel. No regard to possible consequences must prevent us from condemning rebellious license, even when it parades the much abused name of liberty, or from denouncing a gross and selfish breach of faith, because the maintenance of social order

is the plea by which it is justified. The Christians of France have a difficult task to fulfil. May grace be given them to discharge it rightly. Their duty, we think, is to keep aloof, for the most part, from a political arena, which offers them little but a choice of evils; and to redouble their efforts for spreading that Gospel, which alone can free their country from the curse of Sisyphus, in rolling their liberty towards a summit of imaginary and illusive perfection, from which it bounds suddenly downward, into the lowest deep of military despotism or hopeless anarchy. But, even here, the Spirit of God is moving on the face of the waters, and whole communes are thirsting for the living waters of salvation. May the Lord of the harvest send forth gifted and faithful labourers into this part of the harvest-field. British Christians would rejoice above measure, if France were to rival us as closely in her love for the Bible, as in her display of the triumphs of her art in the Crystal Palace.

In the OTHER COUNTRIES OF EUROPE there has been no signal change, but a deep and secret restlessness still prevails. The peace is volcanic, and not lasting. The task of their rulers, difficult in the firmest and wisest hands, has been rendered more hazardous by their own follies. It is, perhaps, one danger of these times, to condemn rulers hastily, in perplexed questions of policy, when our own knowledge is imperfect, and the problems to be solved require almost superhuman wisdom. But still there are a few plain maxims, on which all Christians may or should agree; that it is sinful, in times of trouble and fear, to discourage Bible truth, and encourage gross superstitions, to violate the religious freedom of quiet and peaceable citizens, or to break specific engagements, solemnly made, under whatever plea of fancied expedience. In one or all of these sins against truth and righteousness, most of the continental Governments appear to be now involved. Our first prayer should be, that these rulers themselves may discover the path of true wisdom they have left, and walk in it with firm steps, a reliance on the blessing of God; and our next, that if their faults or crimes, conspiring with the passions of their people, occasion fresh troubles, any new revolutions may be effected with less of bloodshed and blasphemy than the last. But if both of these hopes fail us, we can only anchor ourselves upon the sure word of promise, and long for the coming of that king-

dom, in its full and perfect triumph, which is righteousness, peace, and joy in the Holy Ghost.

MISSIONS TO THE HEATHEN.—Meanwhile, amidst the clouds which rest on the political horizon of Europe, the heathen world is opening, more and more, to the missionary labours of the church of Christ. In Africa, the Church missionaries of the East and West Coast, and the London missionaries from the South, are pushing their discoveries and their labours towards the heart of that vast continent, and rapidly converging towards each other. Lake Tchad has been reached, and its islands visited, by adventurous travellers, and the British flag hoisted on its waters. A lake, fed by northern streams, has been discovered in the south; and in the east, the two snow mountains, Kenia and Kilimanjaro, give promise of a temperate climate for European missionaries; while the repulse of the Dahomans from Abbeokuta is an augury of hope for the progress of the Gospel on that side, and a new station, far inland, has been lately occupied. In India, the Protestant missionaries, of every name, give the same cheering report, that the fabric of Hindooism is tottering to its fall, and that fresh labours of itinerating missionaries would probably be attended with immense results, from the spirit of inquiry that has been awakened. In Burmah, in China, in Polynesia, and New Zealand, the work of God continues to advance, with daily tokens of His blessing; and Japan and Thibet are almost the only countries which continue still beyond the reach of Christian missionaries. Yet, even here, a lodgment has been effected at their very border, in Loo Choo, and at the foot of the Himalaya mountains. May the door be opened speedily! A glorious work is before the church of Christ in the coming year; and should storms arise once more, and tempests break over the continent of Europe, or unforeseen troubles arise in our own land, there are promises which may still cheer and console us. "The Lord has His way in the whirlwind and the storm, and the clouds are the dust of His feet." The half-century on which we are entered may begin with the fierce gusts of human passion and strife, following close on the triumphs of peaceful industry; but its close may, perhaps, still witness that joyful jubilee, when "the kingdoms of this world shall be the kingdoms of our Lord and His Christ, and He shall reign for ever and ever."



## FRANCE.

FRESH PARTICULARS RESPECTING THE PRETENDED MIRACLE OF LA SALETTE—ROSE TAMISIER CONDEMNED TO SIX MONTHS' IMPRISONMENT—A FRENCH BOOK OF CANONICAL LAW INTERDICTED AT ROME—PASTORAL LETTER OF THE BISHOP OF LUCON—PROGRESS OF EVANGELISM AT ST. MICHEL—RELIGIOUS AND MORAL STATE OF FRANCE AT THE PRESENT TIME—GRAVE PROBLEM FOR THE FUTURE OF THIS COUNTRY—CONCESSION OF THE CHURCH OF THE PANTHEON TO THE ROMANISTS—FRESH TESTIMONY BORNE TO THE PROTESTANTS OF ENGLAND—SHACKLES IMPOSED ON THE PROTESTANT JOURNALS—DECREE OF THE COURT OF CASSATION IN FAVOUR OF RELIGIOUS LIBERTY—FRESH PROGRESS OF EVANGELISM—WANT OF PROTESTANT PASTORS.

—, France, December, 1851.

I have already more than once spoken of the *soi-disant*

## MIRACLE OF LA SALETTE,

or the fabulous appearance of the Holy Virgin to two children—a little boy and a little girl—on a mountain near *Grenoble*. Some fresh and curious incidents have happened.

The priests amassed much money by the prodigy. They had constructed at La Salette a chapel, to which thousands of pilgrims repaired; they sold in bottles, carefully stopped and sealed, the water of a spring situated near the spot; they sold also medals, chaplets, narratives of the miracle—in short, everything that could be sold by greedy priests to credulous Romanists, and the sums thus gained increased daily. But suddenly, an old curé, displeased at seeing his church forsaken for the chapel of La Salette, thought of interrogating the two children, and they confessed to him that they had never seen the Virgin, and that it was, in every respect, simply a lie!

The curé hastened to publish this confession. Soon there was a great tumult among the members of the Papist clergy, in the diocese of Grenoble. A fierce contest ensued. Some persisted in maintaining the reality of the miraculous apparition, others denied it. It was an unheard of scandal, and infidels profited by these divisions to jeer at religion itself. In his perplexity, the bishop of Grenoble resolved to apply to the *Holy Father*. The two children were commanded to write their secret in the letters, which were sealed in the presence of witnesses, and two ecclesiastics received orders to carry these letters to Pius IX. What a silly farce!

They went to Rome; and the Pontiff, having read the letters, "manifested emotion." (I copy the words of the account published by one of the messengers;) "his lips were compressed; then he said, in enigmatical terms, 'France is threatened with great plagues. She is not alone blameable; Germany, Italy, and all Europe are so also, and merit severe chastisement. I have less to fear from *Proudhon* (a celebrated French infidel) than from religious indifference. Your soldiers fall on their knees before me, but it is if, after looking right and left, they have perceived nobody.'"

All this did not decide the question. So, when the two ecclesiastics returned to Grenoble, the *q*u<sup>er</sup>rel recommenced as before. Were these children liars or not? Was this miracle approved by the church or not? Did the bottles of water, sold by the priests, possess a special

virtue; or was this clear water, as all other water which is drunk in the world? After good or bad arguments came abuse, which the Papist champions did not spare. At length, the bishop of Grenoble interfered in the dispute, and pronounced his *quos ego*, forbidding all the priests to write a word more on the subject. "I regret," he says, in a circular letter, "the disputes which have arisen on the subject of La Salette. These discussions are stumbling blocks to the faithful, and injure souls; they are, besides, on the part of the priests, an encroachment on my authority. The bishop alone has the right to determine in religious questions. I therefore think it my duty to put an end to these discussions, and I expressly forbid all the priests of my diocese to issue any direct or indirect publication on the subject without my permission."

Silence, then—complete silence—is absolutely commanded on the miracle of La Salette! The bishop fears the light of discussion, and shuts the mouth of the clergy. The devotees will continue, if it please them, to make pilgrimages to the chapel of the mountain, and purchase bottles of water. The priests will continue to get gain by the sale of the holy things; but the appearance or non-appearance of the Virgin will no longer be discussed. Oh, profound abasement of the papacy! What religion is that, which can only live by stifling all free and sincere examination!

Another miracle has found its denouement before a judicial court. You remember the image of *St. Saturnin*, from which oozed drops of blood, and

## ROSE TAMISIER,

who pretended to effect this prodigy by her prayers. All the south of France has been sensibly affected by it. Rose was regarded as a saint. The oozing of the blood had brought innumerable visitors to *St. Saturnin*. The archbishop of Avignon had made, on its occurrence, a solemn procession, and the *Circonspect* *Religieux* declared, that whoever refused to believe in this marvellous event, was an atheist and ungodly man. The public functionaries and the gendarmes, wishing to gain the good graces of the sacerdotal body, themselves attested the truth of the prodigy.

But, alas! we live in an age when many people allow themselves to open their eyes and reason. It is difficult for the Jesuits to give authority to their impostures. Rose Tamisier, who would have been canonised three or four centuries ago, has been prosecuted for an

raging religion by unworthy manoeuvres. I have already told you that the matter had been tried at Carpentras, and that the tribunal had declared itself incompetent. The case was brought before the Court of Appeal at Nîmes, on the 6th and 7th of November last, presided over by *M. Gustave de Clausanne, a Protestant*. Remarkable thing, that a Protestant should occupy the first place in the trial of a Papist bigot! This is a proof of the progress of our ideas and manners.

A great crowd of magistrates, functionaries, military advocates, and persons of note, filled the body of the tribunal. Rose Tamisier showed the same impassibility as before the former judges, and obstinately denied that she had knowingly deceived the public. To the questions of the president, she answered with a clear voice, "That which I before said, I still maintain; I have spoken the truth. I have received, five or six times, the communion in a *supernatural* manner. . . . I did nothing to the painting of St. Saturnin. Far from glorifying myself, I have been humbled by that which has taken place. . . . I belong to no sect. I wish to live and die in the Catholic religion. I would willingly die as a martyr in its cause." Notwithstanding these denials, uttered with so much assurance, the affair has taken a bad turn for Rose Tamisier. It was stated that this girl had committed shameful juggleries, and abused the simplicity of the simple. The advocate found no other excuse for her than that her soul was *ardent, exalted, agitated, almost struck with madness*. She was condemned to six months' imprisonment, and a fine of sixteen francs. This sentence will, perhaps, teach the *framers of miracles* to be more circumspect; when the imposture exceeds certain limits, we have magistrates who afflict a just punishment on the guilty.

#### FRENCH WORK OF CANONICAL LAW INTERDICTED AT ROME.

You know that there exists at Rome a *Congregation de l'Index*, commissioned to point out dangerous books. It publishes, from time to time, the list of works which have merited censures. This congregation is generally hostile to every thing which offers the least character of intellectual or religious independence, and our most illustrious authors have been the objects of its sentences. It may be added, that this has not troubled them much. But, recently, the Roman *Congregation de l'Index* has done more: it has condemned, as a bad book, the *Manual of Ecclesiastical Law*, by *M. Lequeux*. Well; this *Manual* had already passed through many editions, and obtained the approbation of many bishops of France; it was used in a great number of seminaries. *M. Lequeux* himself is a very good Roman Catholic; he lives, in good faith, that he has written nothing contrary to the doctrines and maxims of the pontifical chair. What, then, has drawn his head the thunders of the Congregation? Is this: *M. Lequeux* had timidly exposed some ancient principles of the Gallican church; and had shown that the temporal power is not

dependent on the spiritual power, and that the Popes have not the right of depriving kings of their crown. This was enough. Evidently, *M. Lequeux* is a *dangerous* writer, and his book ought to be expelled from all seminaries as a pestiferous work.

Formerly, the French bishops would have protested with energy against a decree which annulled the liberties of the Gallican church, and persisted in using the *Manual* of *M. Lequeux*, in spite of the condemnation pronounced at Rome. Now it is very different. The bishops of our country, with two or three exceptions, are servilely prostrate at the feet of the Holy Father; they dare not say a word, nor do the least act, which could displease the Roman court. It is the most degrading of all servitudes. But public opinion goes not with them; it disdains such abasement; and the controversy sustained in the political journals, on the occasion of the sentence, shows once more that the French are by no means disposed to bend as slaves before the omnipotence of Rome. Let the Pope and Cardinals take care! If they stretch too far the cord of the bow, it will break.

#### THE BISHOP OF LUÇON

has desired, apparently, to show the greatness of his zeal for the Papist cause; for he has published a pastoral letter, in which he hurls anathemas against Montesquieu, Chateaubriand, *M. Thiers*, *Walter Scott*, and even poor *Robinson Crusoe*. The fiery prelate proscribes, without mercy, all the books employed in our national schools. He does not even pardon the writers who say that men become better as they become more enlightened. You understand that the praise of light is an impiety in the advocates of Romanism. Ignorance and submission are their true device.

This is not all. The bishop of Luçon formally forbids the reading of the New Testament, even in the Catholic translation. I will quote his own words:—"The New Testament in French, which they pretend to be the faithful reproduction of the translation of *De Sacy*, should not, may not, be put into the hands of infancy as a reading book, when even these editions given by the Protestant Bible Societies will reproduce exactly the translation, otherwise censurable, of *M. Lemaître de Sacy*. You know the numerous protestations and condemnations of the Holy Chair against these kinds of works, which, besides, are interdicted in general terms by the fourth rule of the Index."

I deliver this extract, without comment, to the reflection of your readers. The style of the bishop is a little involved; he does not say, plainly, that the Word of God is a bad book; but, beneath his silence, it is easy to see that what displeases him is the contents of the New Testament, and not the infidelity of the translation.

#### PROGRESS OF EVANGELISM AT ST. MICHEL.

I mentioned, in my last letter, that the mayor of *St. Michel*, in the department of *les Basses Alpes*, had been suspended from his office, be-

cause he had authorised the burial of a Protestant child in the communal cemetery. This arbitrary and wicked act, far from arresting the work of evangelism in this village, has given it a fresh impulse. The inhabitants have earnestly called for Protestant pastors. The Romanist bishop of the diocese has been excited and alarmed. He ordered an *extraordinary jubilee* to be celebrated at St. Michel, and the *Abbé Mille*, senior director of the great seminary at Marseilles, has preached several sermons in the parish church. Vain efforts! the church was empty! The priests went from house to house, praying, entreating, threatening, in order to obtain for M. Mille a more numerous auditory. An additional blow:—A lay Protestant, M. Vernon, held, at the same time, meetings, at which he explained the Bible, and the room was full. One circumstance, which much weakened the influence of the defender of Rome, is, that he refused to hold a public conference with M. Vernon, on the ground that he was not a pastor. And then, when a pastor came, the *Abbé Mille* still declined the discussion on the foundation of the Scriptures. He pretended that councils, traditions, and the bulls of Popes, ought to be received as valid arguments. The inhabitants of St. Michel perceived clearly that Romanism could not be sustained by the Word of God; and, since then, about 900 or 1,000 have announced their intention of embracing Protestantism. The movement extends even to the neighbouring villages.

#### RELIGIOUS AND MORAL STATE OF FRANCE.

I have not to entertain you with the political matters which have violently agitated our country during the last fortnight, and I am happy to be able to pass by so painful a subject. But these events have shown, in a new light, the religious and moral state of France; I must, therefore, make a few reflections.

We live, at this moment, under the *régime* of the sword, or physical force. No liberty. No guarantee for our public or private rights. The soldiers are our *sovereign* masters; the *state of siege*, which has been proclaimed in nearly half of our departments, permits the heads of the army to imprison, judge, and condemn the citizens at their pleasure, and to deprive all the functionaries who do not servilely submit to their domination. The establishment of such a government seems impossible in the midst of a civilised people—but, nevertheless, it exists; and why? One of the causes of this strange fact must certainly be sought in *Romanism*. Protestant nations, which have enjoyed political liberty, would not tolerate this *régime*; a Roman Catholic nation suffers it, because there are close analogies between the *military principle* and the *sacerdotal principle*.

In truth, what is the fundamental maxim of the Papist priesthood, either among the laity, or even among its own members? It is the maxim of *passive obedience*. No spontaneity, nor individual responsibility; the denial of the right of examination; the absolute duty of submission to orders from above. The

heads of the priests, and especially the Pope, think, decide, and act for their inferiors and the entire people! Authority is entirely concentrated in some hands, and the rest of mankind must bend their head and obey as simple machines.

Well! such is precisely the maxim essential to the army: *passive obedience*. Soldiers have no right to reason. Whether their chiefs command them to defend their laws or to trample them under feet, to protect the citizens or slay them, to support the cause of justice or to aid an odious dictatorship, matters not; the duty of all, from the general to the common soldier, is to obey immediately, without asking even a single word of explanation.

Such is the principle, which, passing from the sacerdotal body to the mass of the people, has deeply demoralised France. The majority of the French, I blush to speak it, are devoid of that spirit of *individuality* which constitutes the glory and strength of the English and Americans. They do not feel—or, at least, but little—their *personal responsibility*. They have not a *conscience of their own*, which, with well-founded convictions, would inspire them with courage to resist the changes of events. They change with external circumstances. Sometimes republicans, when the republic triumphs in a Parisian insurrection; sometimes submissive to a military dictator, when it pleases an ambitious man to rend the laws with the point of the bayonet; always, and in every thing, mark well this mobile character, which waits for that which shall have been resolved on at head-quarters by a handful of individuals, and which changes its opinions according to the issue of this or that conspiracy.

In this, evidently, is an incessant cause of revolutions and disorders. The way is open to all intriguers and usurpers who shall hope to succeed by a *coup-de-main*. What should they fear? The people, demoralised in great part by the priests, is like a gentle doct, which bends beneath the yoke, from whatever quarter it may come. Notice what takes place in the countries of South America! There, every year, and almost every month, appear new pretenders, who, aided by vile accomplices, overthrow the established constitution and government, in order that they, in their turn, may be overthrown by the same means. Every thing there is surrendered to the *chance* of brutal force. It is a well-devised plot, or a battle in the streets, which raises or destroys political institutions, and the popular masses tranquilly permit the conqueror to bind their hands. Alas! why am I compelled to compare my country with South America? We would have thought that France would thus far have fallen? But like causes produce like results. Romanism demoralises the people, deprives them of all their resources, of all energetic individuality, and delivers them up so to speak, to the first occupier.

Now serious men propose

#### GRAVE PROBLEMS FOR THE FUTURE.

One of two things: either the French at length abandoning the Papacy, which would

and degrades them, and embracing the evangelical faith, which alone can inspire firm principles, shall render themselves worthy of a free Government, and capable of sustaining its glorious weight; or, renouncing the generous aspirations of the modern *esprit*, and returning to the errors of the middle ages, they shall lose even the name of a free people. In the former case, France may yet rise from its abasement, and exercise over the world a useful and glorious influence. On the second hypothesis, the time of its decay will commence; it will fall to the level of Spain, Portugal, and Italy; the whole Latin race will be, as it were, struck with death; and the inhabitants of this country, more and more subjected to the tyranny of the Jesuits, will drag out a miserable and dishonoured existence. This is the all-important question—*To be, or not to be.* There is no other alternative.

There are some superficial spirits who do not see this. They imagine that our present situation is *exclusively political*, and think to change or improve it by *political* remedies. It is a grave and dangerous mistake. The political is the purely *external* side of events—at the bottom is *religion*, the state of the conscience, the moral sentiment. That which constitutes and guarantees the liberty of a people is, before everything else, its *morality*, which itself is based on its *religious faith*. As long as Romanism shall have in France numerous adherents, the most sacred rights will be radically disputed, and the whole constitutional edifice will rest only on sand. For, as I have often written to you, the spirit of the age is, in its very essence, hostile to liberty—to liberty of conscience and worship, to the liberty of the press, to liberty of association, to liberty of education—to every liberty, be it what may! Between modern tendencies and the man priesthood there is a conflict to the death: one of the two must perish.

It remains, then, to be seen, if the majority of the French are disposed to free themselves from Romanism, yes or no. The solution is doubtful. Some persons think that, in spite of literary appearances, the mass of the people separating themselves more and more from the clerical party; I will give, in the course of this letter, some facts which seem to justify this notion. But other persons, equally intelligent and impartial, say that the Papacy has regained its territory in France during the last thirty years, and that our country is already in a state of moral and social decline. It is not for me to decide. I pray God to have pity on our unfortunate country, and to give it, with evangelical piety, the institutions suited to raise it from its reproach and servitude. Let us trust. The compassions of the Lord towards the poor, perhaps, not yet exhausted.

After these general reflections, which are justified by the importance of the events, I will briefly pass in review the principal facts which attract the attention of your readers.

SESSION OF THE CHURCH OF THE PANTHEON TO THE ROMANISTS.

On December 6th, when the streets of Paris

were still moist with the blood of the citizens slain by the soldiers, the President, Louis Buonaparte, published a decree, of which this is the first article:—"The ancient church of Sainte Geneviève is restored to worship, conformably with the intention of its founder, under the invocation of Sainte Geneviève, protectress of Paris. Measures will eventually be taken to regulate the permanent exercise of the (Roman) Catholic worship in this church."

What pressing necessity led Louis Buonaparte to such an act, in the midst of the horrors of civil war? Have not the Romanists sufficient churches in Paris? And, supposing their places of worship insufficient, was the moment well chosen for augmenting their number? It is clear that the military dictator of France wished to inaugurate his tyranny by a striking manifestation of complaisance to the sacerdotal body. He seeks to obtain their sympathies, and announces in this manner that he will endeavour to proceed on a good understanding with the clergy. It is, perhaps, a wise thing on the part of the President; but, under all circumstances, it is not very flattering to the priests; for it is to invite them publicly to make common cause with a man who has violated his oaths and all national laws. Will the alliance between the President and Papist clergy be effected? Nothing prevents our presuming that it will. The priests of Rome have been accustomed to receive and support Governments, without distinction of origin or political principles, provided that these Governments favour their pretensions.

The history of the church Sainte Geneviève is this:—It was commenced under Louis XV., conformably with a vow made by that prince in severe sickness, and continued in the reign of Louis XVI. But it was not finished at the period of the revolution of 1789. The members of the Constituent Assembly decreed that this edifice should receive the title of *Pantheon*, and should serve as a place of sepulture for the most illustrious citizens. The following inscription was placed on its front—*Aux grands hommes la patrie reconnoissante.* The mortal remains of Voltaire, Jean Jaques Rousseau, Mirabeau, and others, were removed thither. In 1806, the Emperor Napoleon permitted the priests to celebrate their worship in this monument, but preserved its name of Pantheon, and stipulated expressly that the senators, the great officers of the crown, &c., should be buried there. After their return to France, the Bourbons restored the name of *Sainte Geneviève, protectress of Paris.* This was in conformity with their bigoted customs. In 1830, the revolution of July having placed Louis Philippe on the throne, a decree, countersigned by M. Guizot, again transformed the church into the Pantheon, and replaced on it the famous inscription, *Aux grands hommes, &c.,* and ordered a celebrated artist, M. David, to sculpture some allegorical figures. That lasted twenty-one years without contradiction. The last Legislative Assembly even, notwithstanding its anti-democratical opinions, would not have dared to change the destination of this edifice. But

Louis Buonaparte, relying on the cannons and swords of the soldiers, has made this present to the priests. We shall see how far he will go in this direction. Romanism and tyranny go very well together; they are worthy to give each other the right hand of association.

I have already mentioned some

#### HONOURABLE TESTIMONIES BORNE TO ENGLISH CHRISTIANS BY ROMANISTS

of France, who had visited the Universal Exhibition. I find, in an ultramontane paper, another testimony of the same kind, worthy of being cited. "During the past fourteen days," says the principal editor, in a letter dated from London, "I could have wished to be able to persuade myself that I have not quitted France; that this people, so religious, so peaceable, so laborious, so respectful to the law, but so jealous of its liberty, were the French people;—that this country, so prosperous, so tranquil, so well secured against all anarchy, were my own beloved country;—that this Government, so paternal, were the Government of France;—that this press, so independent, so truly liberal, so powerful, were the French press. . . . That which has ruined France, and still is ruining it, is that it has forgotten Christian politics; that, in the question of liberty, it only knows the tumultuous, agitated, miserable, and savage liberty of the republics of pagan antiquity. Ah! one must come *here* to comprehend the benefits and ineffable sweetness of liberty, such as Christianity gave it to the world. It is *here* that it reigns in all its glory and its majesty, displays its treasures and works its miracles; it is *here* that it gives to the human mind that activity, genius, energy, and holy faith, which move mountains, and change the face of the world."

These words are very beautiful, and so much the more beautiful because just. But why did not the Romanist writer say *something more*? Why did he stop in the middle? The differences which he points out between England and France must have some *causes*, and what are they? If the editor of the ultramontane journal had put this question, he would have perceived that the religious spirit of the English, their respect for the law, the loyalty of their Government, the independence of their press—and, in fine, their condition of peace and prosperity, were owing especially to their *Protestant* faith. Let the majority of the English become Romanists to-morrow, and, before ten years, all these moral and social advantages will be lost, or at least compromised. But the Roman Catholics dare not go to the end of their confessions; they relate that which they have seen, and refuse to trace it to its source.

Let us, however, rejoice at this public homage paid to the character of the English by French Papists. It is one of the most happy fruits of the Exhibition of London. Some prejudices against Protestantism, obstinately held, and propagated by the priests, will fall before the evidence of facts; and who knows that the inhabitants of France will not

turn to a religion which produces such excellent results?

#### SHACKLES IMPOSED ON THE PROTESTANT JOURNALS.

We have, in Paris, three or four Protestant journals, which, up to the present time, had been preserved from all judicial vexation. These humble organs of the Reformation followed peaceably their way, and endeavoured, in their narrow sphere, to edify the members of our flocks, without mixing in the agitations of public affairs. But it appears that the magistrates, impelled probably by the denunciations of the Roman clergy, have resolved to prevent the free manifestation of our sentiments. Some explanations are necessary, to make this fact intelligible.

The law concerning the periodical press distinguishes between the *political* and *religious* journals. The first must furnish a considerable *cautionnement*, or money, as security for good conduct. The second are free from this preventive measure. It is clear that our Protestant journals, being *religious* in their spirit and object, have not given *cautionnement*. But what happens now? The procureur of the Republic discovers, everywhere, *politics* in these modest journals. You say that the Government shows all courtesy to the Roman Catholic clergy: that is *politics*—pay a *cautionnement*! You relate the history of a *prêtre* or mayor, who has hindered the celebration of Protestant worship: that is *politics*—furnish a *cautionnement*! You report that an academy rector has shut up, without good reason, the school of a Protestant teacher: that is *politics*—give a *cautionnement*, a *cautionnement* of 18,000 francs, or you will go to prison for six months! By such a mode of interpretation, every thing may be regarded as *politics*; an article on transubstantiation itself may take a political character, under the captions *communiary* of a magistrate influenced by the Jesuits and the publication of our Protestant journals would become impossible. Such is the progress we make in liberty!

#### THE COURT OF CASSATION,

however, pronounced, on November 18th, a sentence which forms a happy contrast with the sad facts I have had to communicate to you. This supreme tribunal has nobly maintained the right of religious liberty, and given judgment in favour of *M. Lenoir*, minister of the Gospel, who had been condemned to imprisonment and fine by the inferior tribunals.

*M. Lenoir* was accused, first, of having celebrated public worship in France, although a Frenchman; secondly, of having convened a club, or political meeting, forbidden by the laws; thirdly, of having acted contrary to the decision of the *préfet* of la Haute-Vienne. The Court of Cassation, in its memorable judgment, replied, that the exercise of public worship is not forbidden to strangers, either by the constitution or by any law; that the meeting convened by *M. Lenoir* was purely religious and had, in no sense, the character of a political club. That the *préfet* of la Haute-Vienne

had no right to make a decision contrary to existing legislation, &c. In consequence, the judgment of condemnation has been cancelled, and the affair of M. Lenoir must be pleaded afresh, before another tribunal.

This is very well. But the sentence of the Court of Cassation was pronounced on *November 15th*—I repeat the date. Since then, what great changes! Where are our rights? Will the military authority, which has dominion everywhere in France at the present moment, respect liberty of worship? Will M. Lenoir be able to recommence his work of preaching in the department of the Haute-Vienne, which is now in a state of siege? Will M. Louis Buonaparte,—the sanguinary dictator,—manifest the least scruple at preventing the free expression of the Protestant faith, after having broken the most sacred laws? Each of these questions excites in us mournful thoughts, and our only refuge is in the Father of Mercies, who will not abandon his oppressed children.

I had collected many facts, before the fatal events of December 2, which prove

#### THE RAPID PROGRESS OF EVANGELISM IN OUR COUNTRY.

For instance, the new converts of *Sainte Opportune* (department of *l'Eure*) continue in the faith they have embraced. The Romanist church of their village is closed, because the very great majority of the inhabitants have renounced the mass. Also, at *Estissac*, (depart-

ment of *l'Aube*), of a population of 1,500, more than 700 have made a formal adhesion to the evangelical faith. Lately, a renowned preacher of the papacy came into this commune; and, notwithstanding the efforts of the priests, he only assembled *seven hearers*. Many neighbouring villages share in this revival. At *Sainte Saturnin*, (department of *la Charente*), 280 inhabitants have applied to the consistory of *Tarnac*, for the establishment of regular worship among them. In short, all the ancient province of *la Saintonge* is deeply moved by the preaching of the Gospel. But, alas! the state of siege! military tyranny! the alliance of Louis Buonaparte with the sacerdotal corps and the Jesuits! What will these cheering commencements become? We pray much; once more, our firm refuge is in God.

There is also an internal affliction in French Protestantism. There is

#### A WANT OF YOUNG PASTORS.

There are, in the Protestant *National* church itself, some places which remain vacant three months, and six months, notwithstanding the most active efforts, because the list of candidates is exhausted. The same thing is found in greater proportions among the Independent congregations. I mention this mournful dearth of pastors, but have not space to point out the causes. I shall probably have occasion to recur to this subject. X. X. X.

#### PROTESTANT AGGRESSION ON POPERY.

Rochefort.

Dear Brother,—I have been desirous of writing to you for a long time, but unforeseen circumstances, which so often interfere with the realisation of our wishes, excepting when compelled by necessity, have prevented me; besides, you will have so many interesting things to tell your readers, relative to the Conferences, that I can delay, without inconvenience, the publication of this letter.

I have many things to tell you, and I shall endeavour to do so briefly, at the same time omitting nothing.

It is some months since I left Lunerai, and am become the pastor of the church at Rochefort, a town containing 25,000 souls, situated upon the Charente, two hours' distant from La Rochelle, and eighteen from Paris. It is one of the prettiest towns of France, and what is of greater importance to me, it is the seat of a religious movement which gives delightful and encouraging hopes. Before my arrival, the church was literally empty; since then it has become full, and we are on the point of enlarging it.

Twenty-six Roman Catholics, the greater part fathers of families, have publicly abjured their errors, and now adhere to the truth.

On the first of last June, this circumstance excited the anger of the rationalist journal, *Le Lien*, which, by its attacks, encourages me to persevere in my way; for if it praised me, I could naturally ask myself what sins I had

committed. I hope to furnish him with occasion for a second article, for I have forty Roman Catholic catechumens who are about to receive religious instruction. If *Le Lien* is angry, the clergy are furious; but they dare not publicly show their anger, which reveals itself in dark diplomacy, in order to fetter the work of God. But up to this time (thanks be to Him!) they have been powerless, and the movement towards reform is such, that we are full of hope; in fact, cannot we discern, in the following circumstance, a token that the time is fast approaching in France when Popery will receive a lasting wound?

While I was in London, last July, the mayor of a village in the department of Charente came to me, at 47, Leicester-square, to beg me to come and preach the Gospel to those under his administration. "The bishop wants to send us a priest," said he to me, "but we will submit to no such yoke. Come and teach us the Protestant faith; for this purpose I shall assemble all the fathers of families, and I doubt not that a third of them, at least, will attend your ministry; they number about eighteen hundred."

I only await the termination of my pressing duties to go and announce the "glad tidings" to a population wholly Roman Catholic, but deeply disgusted with Popery through the conduct of its leaders.

Behold me here, in a fair but difficult field of labour, and remember me at the throne of grace.

I have now to tell you of my tracts. Thank God! they claim a little place in the sun of evangelisation. At this moment, 9,500 are circulating in some twenty departments of France. In the environs of Bolbec, the spirit of inquiry which they have awakened among the Roman Catholics has excited the rage of the priests, who have seized them in order to burn them. They would gladly send them to the *procureur du roi*, to subject me to an indictment, but they cannot; for God enables me to give Popery a heavy blow, without being an aggressor, or descending to insult. So the gentlemen of Rome do for themselves what, if the present resembled past times, they would have had done by the hand of the executioner. One of their number preaches against my tracts, and has ordered all his hearers, who have polluted their eyes and hearts with "the writings of that infamous Puaux," to bring them to him, that he may burn them before the church door. I know not whether he has been obeyed; I doubt it, for they ask for fresh supplies from that part of France.

At Elbeuf and its environs God's blessing evidently rests upon them, for they aid and second the religious movement that has shown itself for some time there. Pastor Daudgran, in less than two months, has made two demands on me, telling me that my tracts were read in that neighbourhood with profit and avidity.

The church at Amiens is in progress. The anonymous author who has written three pamphlets against me, whilst dipping his pen in the *bénitier* of his church, has been obliged to throw aside the mask. He calls himself Martial Roussel, member of the Academy of Sciences at Amiens; but he has done it with so bad a grace, that silence would have become him better. I have replied briefly to his last mis- sive, telling him that I would have no discussion with him, excepting in public conference. He has had my answer three weeks. I now await his.

At Brussels my tracts have sold well; more are still asked for, and M. Durand, the Secretary of the Evangelical Society, desires that I will send him a special packet for Belgium; but, for nearly three months, my time has been so fully occupied, that I have not been able to write as I could have wished.

They write me from Mulhouse, that my last paper, entitled, "Is the Romish church an infallible judge in matters of faith?" has produced an excellent effect upon the Roman Catholics; and Pastor Bernard, my correspondent, and one of my most devoted assistants, tells me that a very distinguished Roman Catholic advocate has been deeply struck with it.

The last mission that the enraged Abbé Combaillet made to Strasburg, was an excellent advertisement for my pamphlets. I have upon my desk six letters which assure me of it. The first bookseller there urgently requests a selection of all my publications; he tells me, he doubts not but they will have a great run in the town. An old but true Huguenot thanks me with an overflowing heart for my

tracts, which have consoled her for the attacks of the Popish missionaries; she sends me three shillings, that she may receive some copies which she wishes to read. A native of Strasburg (he adds no other signature), expressing his friendship for me, encourages me to follow with my tracts the Abbé Combaillet, for they reply, word for word, to the attacks which he occasionally directs against reform.

A medical student thanks me for the good I have done him; another writes me a very affectionate and sympathising letter; a young Roman Catholic professor writes me that he is disgusted with the errors of Popery, and begs me, with simplicity, to be his spiritual guide. "Rome," said he, "makes infidels of us all." I am in correspondence with him. I cannot, my dear brother, enter into the details of these letters, they are all of too personal a nature to admit of it. I could cite many others which I have received, but this appears to me already to have extended to a sufficient length. I shall only add, that, at this moment, without any advertisement in the circles of Rouen, Elbeuf, Bolbec, Amiens, Brussels, Troyes, Strasburg, Mulhouse, Tournay, Bagnière de Bigorre, Valence, Havre, Rheims, and of St. Quentin (Aisne), my tracts have obtained sufficient success to disquiet the priests. A whole family having left Romanism after reading my tracts, has greatly disturbed them. As they have an influence everywhere, they have procured the *concierge* of the church to be condemned by the civil tribunal, as a colporteur without a licence. From that time the sale ceased; and the stock having been sent back to Paris, it was re-directed for Strasburg, and was cleared off in a few days. I shall not, henceforward, have any other resource than that of sending my tracts by post to those in that town who may be named to me by my correspondent.

We are a republic, but with less freedom than under Louis Philippe. Our two Protestant booksellers have been imprisoned; the Roman tracts confiscated; let them but advance a few steps further, and they will soil our religious publications with an official stamp; they will, perhaps, do more—they will forbid our religious discussions as useless. From our ~~citizens~~ men, whether Roman Catholic or Protestant, we may expect anything. When the question is of proscribing Jesus Christ, the State will shake hands with Herod.

I have told you my joys, my dear brother; I must also tell you my troubles. I am frequently alone to struggle with the ~~for~~ for one Protestant who is friendly towards me, twenty regard me only as a disturber of the peace. I am still more an embarrassment to the Government, for denunciations ~~run upon~~ run upon me; and I have, in the administration of public worship, to carry on a work which would have caused me to be burned long ago, had 1851 been like 1651. There is another trouble I should like to conceal from you; but I feel I should be uneasy in doing so—it is a weight which lies heavily upon my heart. To avoid the expense of a banker, I entrusted a brother in Havre to bring me the ~~commissions~~ commissions.

of our English brethren; but the merchant whom he charged with the commission, telling him that those funds were the produce of voluntary offerings for the advancement of the kingdom of God, has not handed me the sum with which I felt assured of the means of circulating from 14,000 to 15,000 tracts. I am thus left to my own resources, and my depôt of tracts is completely exhausted.

Your affectionate

PUAUX.

\*\* We have inquired into the loss to which the concluding sentence of this deeply interest-

ing letter refers, and, from what we learn, we fear there is no hope of the money being recovered. It was entrusted by M. Puaux's friend to the hands of parties who have failed and gone away. The amount which he has thus lost was £45, and he is involved, as the consequence, in liabilities for printing his tracts, which he is unable to meet. We cannot but express our earnest hope that the friends of Protestantism will generously come to his aid. We shall be happy to receive contributions for him, which may be sent either to our publishers, or to the REV. DR. STRANG, CAMDENWELL.

## GERMANY.

CHURCH CONFERENCES AND OLD LUTHERANS—TENDENCIES ROMeward IN BERLIN—GUSTAVUS ADOLPHUS SOCIETY—ECCLÉSIASTICAL DESTITUTION.

CHURCH CONFERENCES AND OLD LUTHERANS.

Duchy of Lauenburg, Dec., 1851.

One of the most cheering ecclesiastical "signs of the times" on the Continent is, undoubtedly, the increasing interest in, and influence of, church conferences, in which free discussion and brotherly love are found so to go hand in hand, as to round off many of the asperities of confessional difference, and to render those who, while aloof, thought unkindly, if not harshly, of each other's sentiments, eager to exchange "the right hand of fellowship," and to acknowledge that, in respect of polemical animosity or confessional disparity, each had often been "verily guilty towards his brother."

There cannot be a doubt that the British "Evangelical Alliance" has been honoured to give the first strong impulse to this desire for spiritual confederation in Germany, and may legitimately claim the Wittenberg *Kirchen-Tag*, with all its wide and ever-enlarging circle of evangelical operations, as the blessed and blessing offspring of that memorable meeting in London, of "nearly one thousand Christian brethren from all parts of the world,"\* on the 19th of August, 1846.

The continental visitants of that *great day*, (inferior to none, perhaps, in Gospel design, Gospel spirit, and Gospel disinterestedness, since the day of Pentecost,) returned each to his own home, impressed with a sense of the delight, the advantage, and the duty, of merging the minor, in the paramount interests of our common faith, and of the possibility of *agreeing to differ* in non-essentials, such as they had never before so fully realised.

Each spoke, in his own circle, of the wonders he had seen and felt, and the result was, the Wittenberg *Kirchen-Tag*, in 1848, which, though it did not attain to the mature stature of its prototype, (inasmuch as nothing was there recognised as a church, save what bore on its forehead the seal of human authority,) yet stood forth, a bold, vigorous youth, promising the attainment, at no distant date, of a *manhood*

in Christian liberality, which will hail as friends and brethren "*all* who in every place <sup>and</sup> the Lord Jesus Christ in sincerity." love

Indeed, the test of opposition has already, in some measure, antedated this manhood, for the association formed at Wittenberg was speedily summoned to enter the lists against the *ultra* Lutheran party, whose ecclesiastical motto being "*Aut Caesar aut nullus*," would forbid, if it could, even "the casting out of devils" by any who "follow not" in all points with it.

This party is, however, rapidly diminishing, because many who uphold the theory are too evangelical-hearted to be able to practise it; and it is pleasing to reflect, that there is considerable ground for believing that one motive for such men holding aloof from all conference, *not exclusively* Lutheran, is a secret consciousness that liberality in sentiment is *infectious*, and that, were they themselves exposed to the warm atmosphere of brotherly intercourse with their dissenting brethren, a very unorthodox amalgamation of feeling, if not of views, would be the inevitable consequence.

I could myself name more than one *out-and-out* Lutheran, who, while with the lip they approach very near to the Roman Catholic assumption, of *their* church being the *sole* depository of Christian truth,† still do with the *heart* recognise and love all whom they, in the judgment of charity, believe to be disciples of Jesus of Nazareth.

For such men, a *Kirchen-Tag*, where no *sect* is admitted but that everywhere-spoken-against sect to which St. Paul belonged, would be a most dangerous *séjour*, in which they are almost certain to lose *their burden* (confessional exclusiveness) where Bunyan's Pilgrim did his, viz., at the foot of the cross.

That such meetings as the one so recently held in London, and its miniature congener in Elberfeld, must hasten this, by some dreaded, and by others devoutly wished for consummation, is felt by all, and accounts for the fact

\* See *Evangelical Christendom* for January, 1847, vol. i., p. 11, <sup>red by</sup> Google

† "*Die alleinige Trägerin der Wahrheit*," is the authorized Lutheran phrase.



that no minister of the strict Lutherans attended the first, and but few the last-mentioned Congress; while those few felt bound to arm themselves with a double portion of the Lutheran panoply, and to advance their peculiar views of what may be called the *Protestant power of the keys* with courageous conscientiousness.

I can picture to myself the amazed countenances with which the British visitors of the Elberfeld meeting must have listened to the grave discussions of the virtue inherent in Gown and Ruff, by donning which, a poor sinful worm becomes heaven's accredited ambassador, authorised to dispense absolution, and, *ex officio*, open or shut the door of grace to his fellow-worms! But, while such astounding (yet sincerely believed) assumptions will naturally appear so incredible to the English Protestant reader as to lead, perchance, to a doubt of the veracity, or the German accuracy, of the reporters of the speeches, it is a fact familiar to every one resident in Germany, and the more distressing because, generally speaking, the most strenuous maintainers of, and believers in, priestly power, are to be found among the most truly religious and spiritually-minded of the *old Lutherans* (a designation this party is fond of); some of whom go the length of asserting that "powers of healing" bodily as well as spiritual diseases are still inherent in, and frequently exercised by, such of the regular clergy (but, as matter of course, always in *full canonicals*!) as have the courageous faith thus to "magnify their office."\*

#### TENDENCIES ROMeward IN BERLIN.

But while this highly-estimable, though, as it seems to us, narrow-viewed, department of Lutheranism is retreating more and more within its orthodox shell, casting out unorthodox brethren, and being cast out by the world (for it no longer enjoys Government countenance or support), the United or Established church of Prussia, but specially various congregations of that church in Berlin, are verging towards Rome with a most alarming retrogression, and coquetting most ominously with her sense-enticing ritual.

Even the accredited organ of the "straitest sect" among them, the *Evangelische Kirchen Zeitung*, edited by Dr. Hengstenberg, has, in the current year, lent the authority of its pages largely to the recommendation of liturgical worship, to the entire exclusion of extempore prayers on the Sabbath, and to the further exclusion of even a sermon on the week-days. The reason assigned for *this last* is not a little remarkable, being no other than an expressed desire to meet the wishes of those who *dislike* sermons; and whom the writer in the *Evangelische Kirchen Zeitung* designates as "*the most desirable* of all participants in public worship;" for whom liturgic devotions would have peculiar attractions, and whom, therefore,

it is expedient "*not to frighten away* by preaching;" a love for which he considers the clerical weakness of the day!

Assuredly this writer differs, *toto celo*, in his view of preaching, with that held by St. Paul, as propounded in 1st Corinthians i. 18-31, and still more from the sentiments of his DIVINE MASTER, expressed by command, and exemplified by practice!

Evening devotions, under the name of *esper service*, are also proposed, which are to be limited to *read* prayers and *singing*, the alternate chanting being recommended as most calculated for effect.

But liturgical church service is by no means either the sole, nor the most startling *antique innovation* (if I may be pardoned the paradoxical expression) which is lauded in this Berlin High-church organ; for the use and benefit of pictures and images, in the interior decorations of churches, as *helps to devotion*, are not only maintained by human reason and analogy, throughout twenty-seven columns out of the seventy which compose the Church Magazine for June, 1851, but are justified on the ground of Bible authority and precedent!

The writer certainly takes the bull by the horns when he heads his image-recommendatory article with the prohibitory text, "Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven or in earth," and goes on, with this Divine prohibition full in view, to prove, that what God pronounced dangerous and injurious under the old dispensation, is both harmless and useful under the new; and that it is highly desirable to re-enlist the fine arts under the Christian banner, for the purpose of instructing the ignorant by the eye, instead of by the ear, and of stimulating the devotional feelings of the educated by the aid of poetic imagery! The simple, authoritative language of the second commandment is explained away, by making it refer wholly to the use made of the images and pictures, and the prohibition is regarded as nullified, so soon as we do not fall down and worship the images.

From the danger (to which, alas! experience sets her seal) of worship following in the train of admiration, and of instruction stopping short of the thing signified, to dwell on the thing seen, Protestants are supposed to be sufficiently secured—by the nineteenth century! On the other hand, the Biblical descriptions of Divine personalities, such as that given in Revelation, &c., of THE SON, and in Isaiah, Ezekiel, and Daniel, of THE FATHER, are brought forward as conclusive evidence of the lawfulness—nay, expediency—of adorning our places of worship with pictorial representations, not only of the *Son of Man*, but of God the Father also.

Verily, when Scripture can be pressed into such a service, by pious writers, in an exclusively religious journal, we are returning, not

\* It is surely passing strange that the modern pertinacity in excluding the laity from all voice in their own spiritual concerns, should be paramount among the ultra reverers of Luther (upholding not merely his authority, but his inspiration and gift of prophecy!), while that great Reformer himself stoutly contended for the *universal priesthood* of the Christian congregation, founded on 1 Peter ii. 9.

by steps, but leaps, to the patristic ages; and when the Berlin Protestants have filled their churches with statuary, painting, and scientific music, and banished "the foolishness of preaching," in order to secure the attendance of "those most desirable of all worshippers," the dislikers of sermons, we may expect to hear of still more numerous accessions to Romanism from among them; unless, indeed, for those whom such externals attracted thither, the step be rendered unnecessary, by their finding eye and ear sufficiently gratified without forsaking their old accustomed pews.

#### GUSTAVUS ADOLPHUS SOCIETY.

An ecclesiastical meeting, of another description from that in Elberfeld, took place recently in Hamburg, viz., that of the Gustavus Adolphus Society, founded—as most of your readers are probably aware—to afford pecuniary aid to poor and oppressed Protestants throughout Germany.

Many voices have, from time to time, been raised against this association, on account of its alleged latitudinarian principles, and the consequent *ultra*-liberal sense in which the term *Protestantism* is held by many of its members.

There is, I fear, still some just ground for these objections—though less so, I have reason to believe, than formerly, owing to an increased preponderance of the evangelical element in its councils, arising from an increase of evangelical members. While, in the eyes of the religious public generally, the alleged defect, allowing it to exist in its largest sense, seems hardly to justify a standing aloof from a society which has undeniably done immense service to many suffering Protestant communities of most decidedly evangelical sentiments; and which, moreover, if it have not always inquired, so critically as some might deem expedient, "who is my brother?" before affording pecuniary support, has assuredly set a noble example of courageous and unflinching interference in behalf of those co-religionists, whose political disabilities (as in Austria and Bavaria) shut them out from all open brotherly support within their own land.

#### ECCELESIASTICAL DESTITUTION.

During the late meeting in Hamburg, which was very numerously attended, public interest was much excited by the detail of several appalling cases of ecclesiastical destitution. The most striking of these are furnished by the Prussian province of Posen and by Bavaria.

The former of these countries has been reduced to the utmost poverty by four successive years of varied but unremitted disaster, viz., by war in 1846, by famine in 1847, by revolution in 1848, and by total stagnation of every species of commerce in 1849! Under the accumulated pressure of which calamities, not only money but credit has vanished from the land.

The recognised advantage of supporting a Protestant and German, in the midst of a

Roman Catholic and Polish population, had dictated the Government policy of an annual money-vote, for the repair of churches and school-houses, where they existed, and for their erection where imperiously called for.

But revolutionary levelling in 1848, and Roman Catholic ascendancy in the Prussian councils in 1849-50, have changed the face of affairs so entirely, that the Protestants of the Grand Duchy of Posen find themselves now cut off, by a vote of the Prussian Chamber, not only from all hope of future assistance, but, most unjustifiably, from the fulfilment of the previously made grants; so that, buildings commenced, and congregations organised, under the legalised expectation of Government support, have been necessarily put in a state of abeyance, and the already incurred expenses fall as a debt on the several parishes—a debt which, but for such promised Government aid, would never have been incurred.

Re-action, although rampant in all other Prussian departments, is not found expedient when the resumption of Protestant aid is in question. Hence, several congregations are in imminent danger of dispersion, unless help arise from other quarters. Three are specially named as hanging on the very verge of ecclesiastical dissolution; and the Gustavus Adolphus Society, impressed with a deep sense of the heavy responsibility which such a catastrophe would entail on Protestant Germany at large, has published an appeal in behalf of Santomysal, Jablonne, and Neubrück. Santomysal, which numbers 1,900 communicants, will be compelled finally to abandon its literally ruinous church, without hope of obtaining another, (for which the estimate is 8,000 thalers, or about £1,240, and of which the utmost efforts of the parishioners cannot compass above 5,000 in the next ten years,) unless vigorously supported. Jablonne is a new, but most promising Protestant station, set up just before the revolution of 1848, and wholly paralysed, as regards internal resources, by that event and its sequences.

Neubrück was some years since robbed of its church by fire, and as of the estimated expense of a new one (2,800 thalers) only 600 have as yet been gathered by the wholly impoverished inhabitants, public worship is necessarily intermitted until happier times shall arrive. Such a state of existing churches cuts off all hope of the formation of new ones, however imperiously called for, if the Protestant population shall not be absorbed by the immense mass of Catholics by which it is surrounded; and as aid has been vainly solicited from the Prussian Government, the Gustavus Adolphus Society looks with deeper anxiety for voluntary contributions from all who feel the claims of co-confessionals, and desire not to be found acting in the spirit of him who asked, "Am I my brother's keeper?"

The king of Prussia has seen fit to publish an official denial of any design of going over to Popery.

T. B. K.

## BAVARIA.

"GERMAN CATHOLIC" COMMUNITIES—CONVERSION OF TWO OF THEIR MINISTERS AT NUREMBERG—THEIR OWN PUBLISHED REASONS—BAVARIAN MISSIONARY AND BIBLE SOCIETIES—ACTIVITY AND PROGRESS OF POPERY.

Nuremberg, Dec. 2, 1851.

My dear Sir,—You are already aware of the commotions which, of late years, have agitated the minds of people in Germany, with reference to religion, and which, in part, have taken an antichristian direction, and resulted in the formation of the so-called "German Catholic," or "Free Christian Communities." Their object, though professedly religious, was, in reality, socialistic,—at least, all their proceedings tended to justify such a conclusion. At all events, that it was not a desire for *more* spirituality in religion, and a better satisfying of their religious wants than they could find in existing churches, soon became evident to every man; and he who is not yet convinced, is desired to cast his eye for a moment over *Ronge's* pamphlets, with whom the movement originated—or, rather, who struck the spark, which had long been smouldering under the accumulated material, into a flame—and of whom better things were expected, especially in Britain, where, I hope, things are by this time seen in a different light. In 1848, one of these communities, amounting to several thousand members, was set up here, in Nuremberg, and the surrounding towns. They had two ministers, or rather "speakers," as they called them, to attend to their spiritual wants; baptism was abolished; the Trinity denied; the Lord's supper turned into a meal; marriage declared to be unnecessary; and all institutions so modified as to please the carnal mind.

When I left this place in August last, in order to attend the Evangelical Alliance meetings in London, all this enmity to Christ and his truth was in the highest blossom. There seemed to be no abatement, either in the accession of members or otherwise. At our meetings, as you are aware, much intercessory prayer was offered, for the removal of the antichristian spirit abroad in the world; and when I returned home, after a few weeks, fancy my astonishment, when the first news that greeted my ears was, that, in one instance, our prayers had been heard and answered in the conversion, to the pure Gospel truth, of the two above-mentioned preachers or speakers themselves! Yes, the Lord heareth the prayers of His people. What an encouragement for us to bear on our hearts those who persecute and hate the Lord's Anointed!

The names of the two brethren, whom the Lord's grace has plucked from the veriest brink of destruction, are, Frederick Dumbhof and George Ruf. They have given proofs of their sincerity by braving the rage of the multitude, which they might have avoided, if they had left Europe for America (which they have done since), and perhaps, in that land of freedom, made their new profession; but they were desirous, at whatever sacrifice (such are their

own words), to endeavour by their own example to repair, in some measure, the mischief they had (in blindness) been doing to the people. Nor has this been in vain; for many individuals and families have since followed their example, and renounced their connexion with the infidels.

In a pamphlet published by the two preachers, they state the reasons for their change of mind. Its pages throw some light, both on the practice of the Romish church and on the character of the new Catholic movement. I ought here to state, that Dumbhof and Ruf were formerly Romish priests—both distinguished in profane learning—and in charge of parishes. But gradually they became dissatisfied with the Romish system, and were looking out for another way of usefulness. Just about that time, Ronge started his anti-romish movement; and they, according to their own confession, being ignorant of the Word of God, joined that new sect, in the hope of finding there what they sought—namely, the purified church. It was through heavy, painful, and harassing struggles that they had to learn that, apart from the Word of God, there is no stability, no security, no comfort, no peace. The pamphlet before us gives proofs sufficient that thus they have been schooled. The Bible is not the groundwork of these communities, nor Christ the rock on which they are built; and hence the dashing waters of human depravity are rapidly swamping them downwards into the very gulf of destruction.

"We part from that communion," they say, "because we have clearly seen its character. and because we experienced, in our own persons, that whosoever has once forsaken the paths of faith, must unavoidably fall a prey to ungodliness, and to a wretchedness of mind which deprives life of all its worth, and the soul of every enjoyment." "It is high time that we seek again for what we have lost in your community!" "Enough," they say, in another place, "enough, the measure of follies which we saw among our people seemed to us to be full, and so far advanced or forced into the ways of estrangement from God, that the eye of hope seemed to be completely darkened, and the floods of error to rise higher every day, and we began to shrink in terror from the situation we found ourselves placed in; and hence, like shipwrecked mariners who are anxiously looking out for land, we made all haste to escape the floods, which we knew to be dangerous, and in our souls there arose an unspeakable longing after a saving rest." "Is it, then, to be wondered at, that a man, having become perfectly wretched—and, moreover, been made conscious of his utter wretchedness, and brought to the brink of despair,—is affrightened, and returns from his evil ways?"

\* I am but an indifferent English scholar, and have not succeeded in finding an English word to answer the German expression, which is very strong; I therefore give it here—it is, "Trostdlosigkeit."

Oh, that even one hardened sceptic, in reading this, would be warned in time to see the evil of his ways, and the hopelessness of his existence; and return to God! As certain as the Lord liveth, so certain will the hour of repentance overtake him, as it has overtaken these two stray wanderers; overtake him, perhaps, with the last heavings of departing life, when nothing else remains but "a certain fearful looking for of judgment and fiery indignation which shall devour God's adversaries!"

Your readers may possibly like to hear something about what is being done hereabouts for the spread of the Gospel abroad and at home. The committee of the "Bavarian Protestant Missionary Society" have published their seventh annual report. The receipts for the year have amounted to 18,189 florins, and, as there is no missionary house nor field connected with this Society, these monies are spent in the support of the different missionary operations carried on by the Lutheran Society at Leipsic, and the Evangelical Society at Basle. The Missionary Society for preaching the Gospel to the Jews in Bavaria is but in its infancy. Its report shows an income of 364 florins, of which nearly half are a donation of £10, made by the British Society for the Propagation of the Gospel amongst the Jews. The Society's labours are at present confined to the dissemination of the Word of God among the ancient people of God. The report of the Bible Society's committee shows an income, for the present year, of 14,932 florins; the distribution amounted to 4,856 Bibles, 2,337 New Testaments, and 86 Psalms. The operations of that Society are confined, according to the regulations imposed upon it by the State, to *Protestant Bavaria* only! The "Home Evangelisation Society," the organisation of which you kindly noticed in an early number of this year,\* is about to publish its first report. It has gratefully enjoyed the support of brethren in England and America.

Thus much from our immediate neighbourhood. For the rest of Germany, I can only concur in the view taken by many other brethren, that Romanism is making rapid strides everywhere. The press is teeming with their productions, almost in every walk of literature; education is another of their means of success; and the most mischievous thing is this, that almost all continental Governments seem to be possessed with the idea that in the Romish

church alone are to be found the elements of order, and the props of conservatism. Were they themselves well grounded in the Word of God (I mean, the rulers), they would know differently; that the main stay and staff of all order and becoming submission to the laws of the commonwealth, are to be met with, not in "the house of corruption," but alone in vital Christianity—to the furtherance of which they have done hitherto so very little, if they have not altogether hindered it. Look at the *liberal* Government of the Grand Duchy of Baden, imprisoning our dear brother, Dr. Marriot, for disseminating Christian tracts in the land! That country has formerly been looked upon as ultra-Protestant and ultra-liberal; it was, previous to 1848, the most liberal Government of Germany, but now it is entirely in the grasp of the Romanists!

Of the activity of the Romanists, an article I read the other day in the *Augsburg Allgemeine Zeitung* will give a proof. The following is an extract:—"Of the activity of the Romanists in Northern Germany (now especially large), we read the following instance in an Hanoverian paper. Some years ago, a Catholic church and school were erected at Osteroda, where there are only very few Catholics, the means for which had, of course, mostly to be contributed from abroad. As the instructions given in the Catholic school are gratuitous, it contains already *sixty children of Protestant parents*, who, for the sake of such gratuitous instruction, have taken their children from the Protestant school and sent them to the Catholic school." "The Xaverius Society has determined to spend, this year, 87,628 dollars in support of Romanism in Protestant countries." Truly, in the sight of all this, is it not time—I solemnly ask the reader—that all minor squabbles between Protestants be thrown into the depths of the sea, there to be buried for ever; and to unite into one living body, to show a bold front to the lying enemy, which is encroaching on the camp of God's truth on all sides, and to stem the current of the muddy waters which are about to sweep over the earth, to deprive mankind of the light of the Word of God, and to engulf it again in spiritual darkness and destitution?

I am, dear Sir, truly yours,

In the bonds of Christian love,

PAUL EDWARD GOTTFREIL.

## AUSTRIA.

### PROTESTANT CHURCH AT LAIBACH.

In the last communication we published from our correspondent in this city, the capital of the province of Carniola, it was mentioned that the exterior of the Protestant church—to the erection of which many of our readers, in answer to our appeals, had contributed—was finished; and that rapid progress was making

to complete the interior. We have received two letters since then, which we have been unable to publish, from the occupation of our pages by the Conference papers; and, besides the letters, we have also received copies of a lithographic print of the church, with the personage and school. From these we shall now

give a description of the sacred edifice, and some additional information.

The church is a handsome building in the Byzantine style, and surmounted with a tower for the bell. It is 14½ fathoms long, seven fathoms wide, and to the edges of the roof 6½ high, but to the summit of the tower, 13. The weight of the bell, which was cast by J. Smith, of Manchester, is two tons, and bears upon it the following inscription:—"My voice ever proclaims glory to God, unity, and peace." The church is lighted by twelve windows, of ground and mosaic stained glass, the window frames projecting and cruciform. In order to save expense, and at the same time to conform it to the laws of acoustics, the roof in the centre of the church is flat. It is ornamented with crosses and stars, and there are four ventilators in it. The pulpit resembles the ancient basilica, stands in the centre of the chancel, and has a staircase on each side. Beneath the pulpit and between the staircases, and raised by two steps, is the communion table. Immediately above the pulpit is a large, richly decorated altar-niche, with a painting of Christ and the woman of Samaria at the well; and in a division of the frame are our Lord's words addressed to her:—"God is a Spirit, and they that worship him must worship him in spirit and in truth." Round the border of the niche are the words, "Blessed are they that hear the word of God and keep it." In order as much as possible to place the hearers near to the preacher, and to increase, in the small compass of sixty-six square fathoms, the number of seats, it was found necessary to raise a gallery round three sides of the church. It contains two rows of sittings; and the organ finds a place, opposite the altar-niche, in the centre of the narrow gallery. This gallery is ascended by a staircase at the back of the church, which will serve at the same time as an ascent to the parsonage and school-rooms, which remain to be built.

Such is the description which has been sent

us of the church; and we confess to a feeling of gratitude to God, in which we are persuaded many will sympathise, that this journal has been the means of affording encouragement, and no inconsiderable amount of pecuniary assistance, to our fellow-Protestants of Laibach, in raising it. Let it be remembered, that this is the first and only Protestant church in Carniola. We have much pleasure in adding, what our correspondent tells us, that it was visited, in the course of last summer, by a distinguished member of the Evangelical Alliance, J. H. Graham, Esq., of Edmond Castle, Carlisle, who expressed himself exceedingly gratified with it, though at that time it was in an unfinished state, and generously presented a donation of 200 florins towards it, as a proof of his brotherly interest in the work of God.\*

When our last intelligence reached us, the church, though completed, had not been consecrated. The congregation were waiting until the pastor they had chosen was approved of, and his appointment confirmed by the *Cultus* minister, at Vienna.† The pastor elect is the Rev. Theodore Elze, formerly chaplain to the Duke of Anhalt-Zerbst. "In the year 1846, (our informant writes,) we had not a single kreutzer towards this work; but what neighbourly love can effect has been shown in it, and now a church is erected which cost 20,000 florins, or £2,000; but we are £500 in debt.

"But the good God, who has hitherto helped us, will still incline the hearts of men towards us, who have been living in a corner of the earth, neglected, without a church. Our attention is now not only directed towards paying off the debt of 5,000 florins, but also towards building the parsonage and the school; for, without the latter, no lasting benefit will be derived. Whilst the husbandman watches tenderly the seedling he has planted, shoots spring forth, and produce good fruit. We compare our benefactors to husbandmen, and ourselves to the shoots.

"Trusting that God will dispose the hearts of

\* Since the above sentences were penned, Mr. Graham has himself written to us, calling our attention to an appeal in favour of the Laibach congregation, which he has made through the columns of *The Record*. "I feel very anxious," he says, "to bring before the Christian public, through the medium of your valuable paper, the case of a Protestant community on the Continent, for which I am deeply interested. I will, as shortly as possible, state the circumstances of it. Two hundred and fifty years ago, nearly all the duchy of Carniola (which is a province of Austria), and its capital, Laibach, were Protestant. The Emperor Ferdinand II., in 1598, summarily expelled from Laibach the ministers and schoolmasters; and, two years after, the Protestant laity were, under pain of banishment and loss of their property, called upon to renounce their faith. The greater part of them in consequence emigrated. Within the last few years, however, a new Protestant community has risen up at Laibach, and now consists of 300 persons; and, as a great favour, they were allowed by the Emperor, in 1847, to assemble for public worship twice in the year, which was conducted by a pastor who came for the purpose sixty miles from Trieste. In 1848, after the revolution in Austria, they obtained permission to build a church; and although they have met with great difficulties, both from the opposition of the Jesuits as well as in raising the necessary funds, they have so far succeeded as to have nearly finished erecting a church capable of holding 700 persons, and have also obtained an excellent minister, M. Theodore Elze, so that they look forward to opening the church early in the ensuing year. They require, however, fully £500, for the remaining cost of building it; and it is most important that a parsonage and school-house should be built adjoining, which will cost near £1,500 more. Having read accounts of this Christian community, as well as heard of it from a friend who had been at Laibach, I made a point of visiting it, in a tour I lately made in Germany. The country, from Vienna, by Gratz, and through Styria and Carniola, is most beautiful, but it was painful to feel that it was under the deadly influence of Popery. On reaching Laibach, it was very gratifying to me to meet Protestants, and to see a Protestant church nearly completed. I visited it, and was much pleased with its neat and suitable appearance."

† This confirmation, we understand, has now been granted.

his people to assist us, we hope to attain our aim. We count you, reverend Sir, as one of the husbandmen, who do warmly interest themselves for us, and who have shown your kindness by making our wants publicly known. Accept our thanks, in simple but heartfelt words. I will forward you an account of the consecration of the church, as well as a detailed description of Protestantism at Krain, its origin,

suppression, and present revival. In the meantime, accept the assurance of my high esteem."

It is scarcely necessary for us to add, that we renew our commendation of this interesting case, and shall be happy to take charge of any further contributions towards it. They may be sent, either to our publishers, or to the Rev. DR. STEANE, CAMBERWELL.

## ITALY.

### PERSECUTIONS AT FLORENCE.

In our last number (vol. v. p., 497) we gave an account, derived from private sources, in which we have reason to place entire confidence, of the vindictive spirit with which the Papists are persecuting those who are known to read the Word of God in this city, or are even suspected of doing so. We especially mentioned the imprisonment of Madame Madiai and her husband, and the fact that the health of the former was sinking under her rigorous confinement, while her medical attendant was denied admission to her. We have now lying before us another communication, giving a later account, the substance of which we shall proceed to lay before our readers.

"You will learn with pleasure," our informant says, "that no charge is brought against these people, save in those things which relate to their faith. The *accusa* has been sent to Rome, doubtless for judgment,—judgment before trial! Last week, Madame Madiai was so ill that her life was in danger. We tried hard for leave to see her, but without success. We were told that until she recovered sufficiently to leave her cell, no one could see her. I was in the Bargello yesterday, and they assured me she was out of danger. To-morrow we hope to see *him*. Strange to say, his strength has failed more than hers, but his faith is firm. He says, with God's help, he is ready to suffer all things, death itself, willingly, for the love he bears his Saviour."

The communication goes on to mention, that at the instance of a friend who had long known and esteemed Madame Madiai, the Hon. Mr. Scarlett had called on the minister Landucci, with a view to move him to a just consideration of their case; little hope, however, was entertained of a favourable result. "Rome (it is then said) is to decide upon the sentence. God help these poor people! for vain is the help of man. The state of this country daily becomes more deplorable. On Friday and Saturday there were above fifty arrests; some for religious, some for political offences. All night long, prisoners, we were told, were being brought into the Bargello. One man had a most narrow escape. Thank God, he is now safe. He was a well-educated person, and . . . The gendarmes entered his house after midnight; happily, he had just left to help a friend, whose shop was being visited. When he returned he saw lights in his house, and his poor wife at her window, warning him by signs

to fly. He did so, and after wonderful escapes he was saved. Seventy-five of Guicciardini's work, and two of Gladstone's pamphlet, were found in his house, which would have condemned him to a fearful punishment. How strange and mysterious are the ways of Providence! One after another, His most zealous and useful servants here are removed, when apparently they could ill be spared. 'His ways are not our ways,' and we surely may with confidence leave Him to justify His own cause. I am now going to the Bargello, and I will finish this letter after I return.

"I have just been to the prison. We had great difficulty in obtaining leave. I never begged so hard for any favour, and at last I gained the point. We saw her first in her cell. Poor soul, she was greatly cast down. Her fever had left her as weak as an infant. She said, 'the spirit is willing, but the flesh is very, very weak.' Her cell was very cold. She asked me rapidly, in English, 'Is there any hope of our getting out of this place?' I durst not give her much hope. I said, 'At present, no.' Our interview with her husband was most interesting. I never yet saw such an instance, of not merely resignation under affliction, but positive rejoicing. He said repeatedly, 'my only sorrow here, is in thinking of my poor wife's sufferings, and my not being able to see her.' He told us they asked him at his examination whether he had read the 'Reformation,' by D'Aubigné, and if so, whether he had there seen the punishment for heretics? He said he had read there, and elsewhere, of the cruelties of the Romanists and the Inquisition, but none of these things moved him; he was willing to suffer torture and death in such a cause. Poor fellow, his only amusement, for he has no books, is in writing from memory some prayers, and parts of the 51st and 118th Psalms; he could not remember the whole of either of them. He said he would like to give me, as a *memoria* of him, the prayers he had written, but the gaoler would not permit him. Mr. — was much affected at this interview, and said he should never forget it."

These details, without adding more, will, we are persuaded, touch the hearts and unlock the sympathies of our readers; and many prayers will ascend for these persecuted fellow-Christians. How graciously is God sustaining their faith, and arming them with fortitude to

bear their cruel wrongs! But is there nothing that British Protestants can do in this case? Are the Popish priesthood of Florence beyond the reach of their influence? Why should

not measures be adopted, in this case, similar to those which, with God's blessing, forced the Inquisition itself, and snatched Achiili from its murderous grasp?

## Home and Miscellaneous Intelligence.

### EVANGELICAL ALLIANCE—BRITISH ORGANISATION.

RESOLUTIONS IN RELATION TO THE PERSECUTIONS AT FLORENCE—GENERAL MEETING OF LONDON MEMBERS—MEETINGS AT BRIGHTON—NEW SUB-DIVISIONAL COMMITTEES—LETTER FROM REV. DR. DUFF—DECEASE OF REV. G. B. KIDD.

RESOLUTIONS IN RELATION TO THE PERSECUTIONS AT FLORENCE.—At a meeting of the Committee of Council, held on the 21st of November, a notice of which appears in our last number, vol. v., p. 500, the following resolutions were adopted, and ordered to be published in the *Times* and *Daily News*, in which journals they accordingly appeared, on the 8th ult., viz:—

"1. That this Committee, having had its attention directed to the continued hostility to the Word of God manifested by the Roman Catholic authorities in Florence, and many facts authentically reported having been laid before them, relating to the imprisonment of persons in that city for being found possessed of the Bible and suspected of reading it, take occasion to express their strong condemnation of these measures, as indicating a spirit of intolerance and active persecution utterly incompatible with the rights and liberties of mankind, subversive of the first principles of Christianity, and in direct antagonism with the declaration of Roman Catholics in this country, that their church is the friend and advocate of religious liberty.

"2. That the Committee at the same time express their earnest and affectionate sympathy with those who are suffering bonds and imprisonment for righteousness' sake; assure them that they are regarded with intense interest by multitudes of their fellow Christians in Britain, who cease not to commend them in prayer to the protection and grace of that God whose Word they revere and love, and for their ardent attachment to which they have been deprived of their liberty; and encourage them to a steadfast adherence to Christ, notwithstanding the malice of their enemies, in the confident expectation that He will finally give them the victory, and bless the whole world with the possession and unrestricted use of the Bible.

"3. That a meeting of the members of the Alliance about to be held at Freemasons' Hall, on Wednesday evening, the 17th inst., be made special, for the purpose of still further engaging the public attention with these persecutions, and of offering public and united supplication for the persecuted."

GENERAL MEETING OF LONDON MEMBERS.—The meeting referred to in the last of the above resolutions, and which was intended to have been an ordinary gathering of the mem-

bers and friends of the Alliance resident in and around London, for the promotion of its general objects—but was thus made, by Papal persecution, to assume a special character—took place, as indicated in the resolution, at Freemasons' Hall, on the evening of Wednesday, the 17th ult. T. R. Wheatley, Esq., presided. There were also present, the Hon. and Rev. B. W. Noel, the Revs. Dr. Steane, Dr. James Thomson, J. Stratton, R. H. Herschell, W. H. Rule, A. S. Thelwall, and J. C. Leppington; Geo. Hitchcock, Esq., W. Money, Esq., J. W. Alexander, Esq., J. Claypon, Esq., R. C. L. Bevan, Esq., Signor Gadaleta, &c. The devotional exercises were conducted by the Rev. Dr. Steane, A. S. Thelwall, and Dr. Thomson, and the meeting was addressed by the chairman, and the Revs. R. H. Herschell, W. H. Rule, Baptist Noel, and Signor Gadaleta, recently a priest of the Benedictine order of Monte Cassino, in the kingdom of Naples. He mentioned that some striking conversions had lately taken place in Italy; and even priests and bishops were beginning to entertain scriptural views of Christianity. There were many in Italy, who would fain see the triumph of the Gospel over Popish errors; but they durst not lift their voices to implore support from their English brethren, lest fines and imprisonments, and tortures, should be the result of their temerity. In connexion with religion, Italy was perhaps the most interesting of all countries; it was the stronghold of Popery; and in that country every effort was made to suppress the truth. He thought the cause of Italy was not sufficiently considered in generous England.

MEETINGS AT BRIGHTON.—Two meetings of the members and friends of the Evangelical Alliance were held at the Town Hall, Brighton, on Friday, the 26th of September. All persons interested in the promotion of Christian union, and desirous of understanding the principles of the Alliance, having been invited to attend. Among those present, were Sir T. W. Blomefield, Bart., the Rev. F. Dupre, perpetual curate of St. Margaret's Chapel, Brighton; the Rev. R. S. Smith, the Rev. T. Gomb, the Rev. Joseph Sortain, Countess of Huntingdon's Connexion; the Rev. J. N. Gooky, Independent; the Rev. A. S. Thelwall, of King's College; the Rev. Dr. Duff, of Gallatin; the Rev. M. Martin, pastor of the French Protestant church in London; the Rev. J. J. August.

of Glay, in the department of Doubs, near Basle; the Rev. M. Revel, moderator of the synod of the Vaudois church; the Rev. M. Bost, of Neuchatel; Rev. M. Verneil, of Paris; Dr. Dill, C. Eley, Esq., T. West, Esq., W. Penfold, Esq., &c. At the morning meeting, after devotional exercises, presided over by the Rev. Mr. Dupre, and in which the Rev. Messrs. Goulty, Martin, and Sortain took part, the chair was occupied by Sir Thomas W. Blomefield; and the meeting was addressed by the Rev. A. S. Thelwall, who attended for the purpose of giving a sketch of the history of the Alliance, and a statement of the principles on which it was founded; by M. Jacquet, whose account, delivered in French, of the efforts in which, for many years, he had been engaged, with a view to the spread of the Gospel in France and in Switzerland, was interpreted by M. Martin; and by Dr. Duff, who spoke with his usual animation and eloquence.

The meeting having now lasted three hours, an adjournment took place till the evening. The assemblage was again numerous. After devotional exercises, at which the Rev. J. N. Goulty presided, and the Rev. W. Dupre, the Rev. Mr. Hebb (Wesleyan), and the Rev. W. Savory offered prayers, Sir Thomas Blomefield again took the chair. Speeches in favour of the Alliance were made by the Rev. A. Verneil, the Rev. W. Chalmers (of London), the Rev. Mr. Bost, and the Rev. Mr. Revel.

**NEW SUB-DIVISIONAL COMMITTEES.**—The meetings at Brighton resulted in the formation of a sub-divisional Committee for that town and its neighbourhood, and in a considerable accession of earnest and influential members.

A Committee has also been formed at LEAMINGTON, consisting of representatives of the leading evangelical denominations, for a Sub-division intended to include Leamington, Warwick, Rugby, and Coventry.

Attempts have been made to revive the cause of the Alliance at Southampton and at Derby, which attempts, it is believed, will, under the Divine blessing, be crowned with success. At the former of these places, a meeting is arranged to be held for conference, of all the members resident in the counties of Hants and Dorset, on the 3rd of February; at the latter, a public meeting on the 10th. Similar attempts have been made in reference to Cheltenham, Nottingham, and Huddersfield; but not with equally encouraging prospects.

**LETTER FROM REV. DR. DUFF.**—The following letter from Dr. Duff, addressed to Sir Thomas Blomefield, has been laid before the Committee of Council, and will, we are sure, be read with great pleasure.

"My dear Sir Thomas,—When you asked me to take a share in the proceedings of the meeting of the Evangelical Alliance yesterday, I felt that I could not decline responding to your call.

"For upwards of twenty years, it has been my humble endeavour in this, and in other lands, to act out practically the spirit and objects of the Alliance.

"And if, hitherto, I have not been formally

united to it as a member, the circumstance has arisen from what, in ordinary parlance, would be designated accident, and not design.

"Having now, however, been brought, in the good providence of God, into actual contact with the Alliance and its operations, I deem it a duty to seek for the honour of formal incorporation therewith, as a member. In what way this end may be attained, I leave it to you to determine. Being in this country as a stranger from a distant land, and constantly moving about among the churches, I can scarcely regard myself as a regular resident within any of the sub-divisional bounds of the British organisation.

"In your 'Manual of Principles,' &c., I see it stated that you are ready to enter into correspondence with men in foreign lands, who approve of the basis and objects of the Alliance.

"Perhaps under this head I might be enrolled as one of the Calcutta correspondents of the Alliance; as it is my purpose (D.V.) to return, as early as possible, to that city.

"But, be the mode what it may, I would much desire to be formally identified with the Alliance.

"To the doctrines which constitute its basis, I subscribe with my whole heart; and of its spirit and objects I entirely approve.

"Having now settled all preliminaries, and men of different Christian communions having been brought into intimate and familiar converse with each other, I do trust that measures of a practical kind, alike offensive and defensive, will henceforth be prosecuted, with augmented energy, and in forms more systematic and comprehensive.

"Amongst these, statistical inquiries into the state of religion in all lands hold a conspicuous place.

"Upwards of a twelvemonth ago, before the outbreak of the Popish aggression, I ventured to suggest to one of the secretaries the exceeding desirableness of obtaining an accurate statistical survey of the numbers and condition of Popish proselytes throughout the bounds of heathendom. On this subject, the most monstrous exaggerations have been put forth by the emissaries of Rome; and it occurred to me that, through the secretaries of our great Missionary Societies, queries fitted to elicit the needed information might be forwarded to missionaries throughout all the realms of Gentileism.

"From the answers to these queries, an authoritative document of immense interest and value might be compiled and published by the Alliance.

"I remain, dear Sir Thomas,

"Yours very sincerely,

"ALEXANDER DUFF."

**THE REV. G. B. KIDD.**—The Alliance has recently sustained a great loss in the decease of the Rev. G. B. Kidd, one of its earliest and most devoted adherents, and for many years a beloved and faithful minister of Christ at Scarborough. An account of his death is thus given in a letter by an honoured friend of another



denomination, who happened to be then sojourning at Scarborough:—"On Sunday fortnight, I preached for our truly excellent brother, Mr. Kidd, in his fine old Presbyterian meeting-house. He was unwell, and unwisely came out to hear me. He never entered his chapel again. Apparently on the eve of entire recovery, and after conversing most cheerfully and *Christianly*, on Wednesday evening last, with one of our ministers, and with Mr. Newman Hall and his mother-in-law, as late as eight o'clock, he retired at eleven, and, just at midnight, uttered a brief testimony to Christ and died. The event has shrouded the town in

awe and mourning. The funeral on Saturday was a truly *Alliance* one, and I was honoured to be one of the pall-bearers. Sermons were preached on Sunday, at church and chapel, appropriate, and expressive of sorrow. I preached in his own pulpit. To-morrow, I am there again, and may give them further help ere I leave. Mr. Stratten preaches the funeral sermon on Sunday next, and we have a *Catholic* meeting around the Lord's table in the afternoon." We are happy to add, that Mr. Stratten is preparing a biographical sketch, with a view to its appearing in a future number of our journal.

## Brief Notices of Books.

*Sketches of Modern Irreligion and Infidelity, with some Results of late extensive Travels on the Continent: and Extracts of Letters to an Anglican Bishop, on the Present State of Religion there.* By the Rev. BUCHAN W. WRIGHT, M.A., Chaplain to the British Residents at Trieste. London: Seeleys. 12mo. Pp. 116.

This is a book small in size, but rich in the results of an obviously large and not superficial acquaintance with the present condition of continental Europe, as contemplated from the Christian point of view. It consists of ten chapters, or, as the author prefers to call them, Essays, which abound with materials for reflection, and instructive observations on the deep scepticism which works in the German mind, on its modern metaphysics, its rationalistic and antichristian tendencies, and on the real decadence of the influence of Popery, notwithstanding its apparently new life and increased activity. What we have read in these pages makes us wish that the author would furnish us with much more, from the rich stores of his thoughtful observation, and thoroughly pious and evangelical mind.

*The New Casket. A Gift Book for all Seasons.* The Religious Tract Society. 12mo. Pp. 188.

Elegant and attractive in its form, entertaining and instructive in its materials, it cannot but be an acceptable present to any young people in whose hands parental love or friendship's kindness may place it.

*The Papacy: its History, Dogmas, Genius, and Prospects; being the Evangelical Alliance First Prize Essay on Popery.* By the Rev. J. A. WYLIE. Edinburgh: Johnstone & Hunter. 8vo. Pp. 558.

The history of this book is sooner told than its merits. The title-page, indeed, discloses enough of the former to show under what circumstances it originated, and under what auspices it is published. But though it well deserves, it does not need the patronage of the Evangelical Alliance, or, indeed, any other patronage. Its own intrinsic excellence is its best commendation. Numerous as have been the works, great and small, to which the recent movements of the Papacy have given rise, we have not seen one which can be compared with this; for the enlarged view which it gives of the field of the controversy, and the masterly discussions which it contains on its several branches. It is destined, as we confidently augur, to become a standard work on the subject, and to furnish, as from a well-stored magazine, the weapons and the ammunition with

which many a brave soldier will do conflict in this great battle of the Lord.

*Remains of Thomas Byrth, D.D., F.A.S., Rector of Wallasey, with a Memoir of his Life.* By the Rev. G. R. MONCRIEFF, M.A., Rector of Tattenhall. London: Hatchard. 8vo. Pp. 444.

The Evangelical Alliance brought us into personal acquaintance with the late Dr. Byrth; and very few indeed have been the men with whom we felt it to be a greater treat to enjoy an hour's conversation than with him. The scholar, the man of independent and vigorous thought, the conscientious Churchman, and the catholic-hearted Christian, were all combined in his character; while a generous enthusiasm, a rich imagination, and an extraordinary command of eloquent language, lent a fascination to his discourse which filled the listener with admiration and delight. We have been deeply interested in going over the course of his life, as it is so ably presented in this volume. It is a most instructive lesson, to watch the process by which his mental and religious character was formed, and at the same time to observe the occasions and the forms in which its master-principles were developed. His biographer merits great praise, both for the discrimination and the comprehension with which he has executed the portrait. The sketch of his friend's merits, considered in the light of a Christian orator, is a noble eulogy, which the opportunities we enjoyed of hearing him, not indeed in the pulpit, but on the platform, have prepared us to regard as being not less just than it is eloquent.

*The Expository Preacher; or, St. Matthew's Gospel practically Expounded: being a Course of Lectures delivered in Cottingham Church.* By CHARLES OVERTON, Vicar of Cottingham. 2 Vols. London: Nisbet and Co. Post 8vo. Pp. 539 and 796.

The congregation to which these expositions were delivered are blessed beyond many. Their responsibility is great; and if they are not distinguished by their clear apprehension of Divine truth, and by lives in which its practical effects are apparent in holiness and righteousness, the fault, we humbly conceive, must be their own: it cannot rest with their pastor. Combined with a bold and perspicuous enunciation of evangelical doctrine, these volumes are characterised by their vigorous style of thought and raciness of expression, by their direct and practical dealing with men's consciences, and by their adaptation to the unsophisticated understandings of the people.

# Original Papers.

SERIES VI.—PAPERS ON CHRISTIAN STATISTICS.\*

## PRESENT STATE OF EVANGELICAL RELIGION IN FRENCH SWITZERLAND.

BY THE REV. PROFESSOR BAUP, OF LAUSANNE.

### PART I.

The religious revival, which assumed a tangible form in our country towards the close of the first quarter of the present century, was everywhere met with opposition from the majority of the clergy and people, who were impatient at being driven from their old track, and disturbed in their false security. With a few exceptions, however, it was only in the canton De Vaud that persecution adopted a violent character, where it brought about the formation of independent churches, at first numerically very insignificant, but which insensibly increased and gathered strength. Churches were also formed at Geneva and Neuchâtel, where the Government was not called upon to interfere so directly; the administration of the ecclesiastical affairs of those two cantons being in the hands of the company of pastors. It was different at Lausanne, where the civil power directed the church, and nominated and dismissed the pastors. This explains the law, unhappily too famous, of May 20th, 1824, and, generally, all the religious troubles which followed, the last and most important phase of which may be dated from 1845. It was then that a revolution broke out, which brought into power a Government, whose arbitrary measures, and whose encroachments on the rights of conscience, forced 155 pastors and ministers to retire, and thus contributed towards the formation of a *Free Evangelical church*, which was constituted in March, 1847. Such a result was to be looked for in those places where the absolute power of the State, in matters of religion, was most distinctly insisted on, and most rigorously practised. It would seem that this ought to have induced those Governments, which had been produced by the revolutions of Geneva and Neuchâtel, not to meddle with church matters, or, at least, to pronounce the separation of the Church from the State; but, then, on the other hand, it answered their purpose to introduce democracy into

the church, and to humiliate the clergy. The National churches of these two cantons received, consequently, new constitutions. Thus, at *Geneva*, a fresh motive was given for forming an *Evangelical church*, independent of the State; and it is not improbable that, in the course of events, something similar may take place at Neuchâtel, sooner or later. The *Bernese church*, too, has just received, though under more favourable circumstances, a mixed synodical organisation, of which it is to make trial for some time before it is definitely adopted. All these changes have occurred in the space of less than five years. You see that we occupy a shifting position; everything around us bearing the impress of a period of transition, the more marked from the fact, that old dissent has itself undergone various modifications; so that the picture which we draw to-day, may possibly be considerably changed to-morrow. I must beg you to bear this fact in mind, and not to require from me a definite judgment on the institutions of yesterday, which we have not had time to know by their fruits. One thing, however, appears to us certain, and it is this: that if the powers of evil are exerting themselves to attain their end, the Lord is stronger than they. The wind of the Almighty has blown, and many dried bones have risen from their dust. May God grant to us grace to prophesy to the Spirit whilst we are together, and we shall doubtless see the army increase, and march more unitedly under the orders of their chief.

### NATIONAL CHURCHES.

#### I. CHURCH OF THE CANTON DE VAUD.

In the rapid glance which we are about to take of the position of the churches, the National churches justly claim priority, and we will commence with the one which has existed for the greatest number of years in its present state—the *church of the canton De Vaud*, which received its present constitution on the 14th of De-

cember, 1839. This constitution differed from the former, chiefly in the abolition of the Helvetic Confession of Faith, the sole guarantee that the church possessed for its spiritual independence. On all other points, it only confirmed the supremacy which the State had previously enjoyed. Here, whilst instituting a clerical synod, which the Council of State might convene when it thought proper, the civil power reserved to itself the decision in all questions of doctrine, the deliberations of the synod having no weight beyond that of a mere consultation.—(Art. 87.) It is easy to understand that such a position does not tend to increase the prosperity of the church. The ecclesiastical life, which was beginning to manifest itself in it before 1845, through the medium of general and particular conferences, was independent of legal organisation; and now that the Free church has diminished it so much, it is with difficulty that it can provide for the exigencies of its position. After having reckoned the number of its clergy at 140 pastors, 19 suffragan pastors, and 47 suffragans (in all, 215 working ministers and pastors), without counting some ministers engaged in tuition, or fulfilling pastoral duties abroad, it has now only 136 pastors and ministers, many of whom are advanced in years, and who, being required to keep the civil registers, to afford the assistance granted by law to the poor, and, in the majority of instances, to inspect the schools, must, with their extended parishes, have some trouble to perform their duties. There are amongst them active men, devoted to their ministry; but it is they who feel most keenly the difficulties of a position, in which they remain, out of love for their parish, and for the purpose of preventing a greater number of foreigners coming to occupy the national pulpits. Should the number of serviceable men increase, their task will become less onerous. But there is little chance of any considerable augmentation in this direction, for between the years 1846 and 1850, only seven candidates have been ordained, and this year there will probably be but one. In the year 1850–51, the academy had only twelve students of theology, two *externes*, and two students of philosophy, who were allowed to attend the lectures without an examination. In 1844, when the need of the church was much less, the theological lecture-room was attended by forty-four students. Legally, the parishes have no voice in the choice of their pastors; they are given to them by the State; but many are now

demanding a more democratical government of the church. The Vaudois clergy are generally orthodox; but it is not yet possible to estimate the influence that the general circumstances of the church, and the appointment of foreign pastors, may exercise in this respect. It is said that the religious services are for the most part thinly attended, excepting on the days of the festivals of the church, when the number of communicants greatly surpasses that of the regular attendants. If there are any pastors who hold meetings besides those fixed by the regulations for the discharge of their office, their number must be very small, as the law forbids them.

## II. NATIONAL CHURCH OF GENEVA.

The *National church of the canton of Geneva* is placed, by the constitution of 1847, under the direction of a consistory, composed of six ecclesiastical and twenty-five lay members, nominated, for four years, by a single college, composed of all the Protestants of the canton who accept the *forms* according to which this church is organised. (Constit. secs. 114–128.) The powers of the consistory extend to the censuring and deposing of pastors. Each parish nominates its own pastor, subject to the approval of the consistory. There are thirty pastors, fourteen in town and sixteen in the country; united with nine retired pastors and five professors of theology, they form the *Company of Pastors*, whose functions are merely spiritual. They examine and ordain candidates for the ministry, and nominate the professors of theology, independently of the Council of State and of the consistory. They elect a president every year, under the name of moderator. The decline of orthodox doctrine in this company (which, previous to 1847, had the government of the church,) is so well known, that we need only refer to it. Everybody is aware that the catechism and the confession of faith were gradually modified and set aside; and that in May, 1847, the company required all young ministers who presented themselves for ordination to engage to abstain from preaching, "First, on the manner in which the Divine nature is united to the person of Jesus Christ: Second, on original sin: Third, on the way in which grace operates; or, on saving grace: Fourth, on predestination." Now, all opinions are entirely free, and every shade of religious belief, orthodox or rationalistic, may have its representation in the bosom of this church. As anomalous as this position is, it may, nevertheless,

when compared to the preceding state of things, be regarded as an advance, inasmuch as a door is opened for evangelical doctrines, which, for awhile, were systematically excluded, so that they found in the company only isolated representatives. Now their number may increase, if the parishes, discerning their true interest, choose pastors animated by the spirit of their vocation. Again, the company and the consistory see that they have to contend against principles subversive of all social order, against an invading catholicism, and dissent—which is continually acquiring more stability and life—and understand that they must display fresh activity, as is manifest from the *account* just rendered (May, 1851), at the expiration of its term of four years. The report begins by passing under review the different improvements and innovations made either by the company, or by the company and consistory united. They are:—Sermons and publications for the especial purpose of calling upon the church to celebrate and keep holy the Lord's day; the establishment of five deaconries in the town, to aid the pastors in their labours; evening service in two quarters of the town; pastoral visits in the parishes of the country, &c. &c. The consistory has also bestowed great attention on the religious instruction of the young; and this it has done with peculiar zeal, in consequence of an ancient society, the *Society of Catechumens*, having been suppressed by a very disputable interpretation of a law relating to foundations, and whose duties, it considers, have devolved upon it. Instead of large classes of catechumens, instructed by young ministers paid expressly for this object, it has rendered it obligatory on every pastor to give religious instruction to the young people of his parish, and prepare them for the Lord's supper—without, however, interfering with the liberty of those parents who may have more confidence in some other pastor. We must not forget to mention, that for the last ten years, the Rev. Messieurs Barde and Coulin, aided by some friends, have established meetings for edification on Sunday evenings, in a building capable of holding 300 persons. These meetings are well attended, and supply a great want.

## II. NATIONAL CHURCH OF NEUCHÂTEL.

At *Neuchâtel*, the church is making rapid, not without some apprehensions, of the regulations imposed upon it, January 1st, 1849. Here, more than elsewhere, the pastors naturally think of the past;

for, of all the Swiss churches, none was better placed to show what may be expected from an ecclesiastical institution for the moral and religious development of a country. The company, composed of all the pastors doing duty, was completely independent of the civil power, with which it never came into conflict, and from which it received every support. It exercised discipline over its members, admitted to the ministry such men as it judged fit, assigned to each one his post, determined every matter concerning the liturgy and ritual, and administered the funds, which, with the dues of the communes, were sufficient for the maintenance of the pastors. The church had preserved the custom, long since abandoned elsewhere, of a discipline, at once religious and civil, in the organisation of the consistories, of which *elders* formed a part, and the pastors generally were more respected than in the neighbouring cantons. It belongs not to us to pronounce upon the use they made of this favourable position; we shall confine ourselves to the statement that their intercourse with theological Germany has not led them to abandon the profession of orthodox doctrine; they have borrowed from that country the best it has to offer in this respect. More life in their preaching would be desirable; but even here there is a visible progress, to which the position in which the church is at present placed, is, perhaps, destined to give a fresh impulse, from a sense of the danger of doctrine becoming relaxed, and life enfeebled, in a church which has neither discipline nor articles.

The management of the church is now confided to a synod, consisting of thirty-two members, nineteen of whom are laymen, and thirteen ministers; eighteen of the laymen are nominated directly by the parishes, and one by the Government, which also nominates one clerical member; the twelve other ministers are nominated by the six *colloques*, which are composed in each district of all the pastors doing duty, and as many laymen, chosen by the parishes. Each parish elects its pastor, who is subject to a re-election every six years. The pastor is paid by the State, which by appropriating, as at Geneva, the funds of the church, has given ample proof of its intention of maintaining "the rights of superintendence and supremacy guaranteed to it by the constitution." Evangelical doctrines are advancing among the forty-eight pastors and officiating ministers (two of whom are Germans, one for *Neuchâtel*, and one for *la Chaux-de-*

fonds et le Lode). In addition to sermons in the churches, several pastors, schoolmasters, and other laymen, hold regular meetings on Sunday evenings, and sometimes on week-days. At Neuchâtel, for instance, there is a meeting for edification, in the Oratoire des Bercles, attended, on Wednesdays, by about 500 persons. At la Chaux-de-Fonds, the religious meeting reckons from 300 to 350 auditors; that at Baudry, from sixty to eighty; at Ponts, about 150. In twenty other villages there are similar meetings, where, generally speaking, missions and the work of evangelisation are discussed once a month.

#### IV. NATIONAL CHURCH OF THE CANTON OF BERNE—FRENCH PART.

In the *canton of Berne* (Jura district) there are nineteen French parishes, with nineteen pastors and one deacon, who form up to the present time a *class*, which meets regularly once a year at Bienne; a dean, chosen for three years, being president. The Protestant population of this district amounts to about 25 or 30,000 souls. There is, besides, a French pastor at Porrentrui (a Roman Catholic town), at the head of a small Protestant congregation, and a German pastor at Délémont. Nearly all these pastors are orthodox; some of them announce the Gospel with power, and hold religious meetings, besides the church services, which enjoy entire liberty. A few minds are awakened, but the agitation caused by political radicalism has greatly impeded the progress of the kingdom of God, especially in the manufacturing district of Courtelery, where a mass of artisans from Geneva, France, Germany, and Neuchâtel have settled, and pursue the trade of making watches—a population not very accessible to the Gospel. Evangelical truth does not appear to have made progress since the political disturbances, to which this canton, in common with others, has been exposed. There is, likewise, in the town of Berne, a French Protestant parish with two pastors, one of whom is among the oldest and most faithful representatives of the revival in this canton. Generally speaking, the new project of ecclesiastical law which has lately been provisionally voted by the Grand Council, is well received by the evangelical pastors, who hope that it will enable them to associate with themselves pious laymen, fitted to promote the well-being of the churches. But the circumstance of the parish being confounded with the commune, appears to render the realisation of any hopes that

may have been conceived in this matter problematical.

#### V. NATIONAL PROTESTANT CHURCH IN THE CANTON OF FRIBURG.

In the *canton of Friburg*, where the French and German population amounts only to 12,133 souls, a fourth part of whom (3,008) are scattered in various parts of the canton, and the rest collected in the five Protestant parishes of the Lake and district of Morat, there are two pastors for the French portion, at Meyriez and at Motier en Vully. But, in 1836, a Protestant church was founded at Friburg, which now reckons 1,250 souls in the town and suburbs,—three times the number that it had at the period of its foundation. It is divided into a German part, which is by far the largest, and a French part. This church, which is under the charge of a zealous and active pastor, has, together with two schools of 102 children, been hitherto maintained by the contributions of the members and the Protestant Governments of Switzerland; but as the greater part of the latter have refused to continue their subsidies, it would find itself greatly embarrassed in 1852, had not the Protestant Aid Societies of Bâle and Berne, who have always taken great interest in it, promised to come to its assistance. The wants of the other scattered Protestants are partly supplied by the Bernese and Vaudois pastors residing on the frontiers, and particularly by monthly services at *Bulle* and at *Romont*, performed by ministers of the Free church of the canton De Vaud. Four German schools have been founded by the societies we have just mentioned, which furnish instruction to 294 children. One French school, established at Romont, is supported by the Free Vaudois church. It contains fifteen children.

#### VI. THE MORAVIANS—GERMAN AND ENGLISH SERVICES.

We will mention, as forming a transition between the National and Independent churches, which, as we have seen, labour harmoniously in the canton of Friburg, the *Moravian Brethren*, who, whilst uniting with the one or the other, according to their peculiar sympathies, have a *diapora* of 200 to 300 members, in the cantons of Vaud and Neuchâtel, (particularly at St. Croix, Locle, Fleurier and Bulle). They have founded, at Montmirail and Lausanne, educational establishments enjoying a high reputation, the former for young ladies, the latter for boys. Two agents are em-

played in visiting their friends and holding meetings.

There is a German service recognised by the State at Geneva, Lausanne (where the pastor is regarded as a member of the national clergy), Vevey, and Neuchâtel. The Free Vaudois church also evangelises the Germans in the northern part of the canton; whilst a Lutheran pastor, supported by some Christians, carries on a similar work at Baudry and Cernier, in the canton of Neuchâtel, among the Germans scattered about this locality. An English service is celebrated at Geneva, Lausanne, and Vevey, by chaplains supported by their own congregations.

#### CHURCHES INDEPENDENT OF THE STATE.

Dissent from the National church has attained a much more considerable degree of development in French than in German Switzerland. It is the fruit of the revival. In the commencement it did not contemplate the formation of churches; persecution forced it into this course. In time, it felt what it really was, and settled principles which must render a reunion with the National churches impossible, so long as those vices exist against which it has been thought right to protest.

For instance, in one place, a protest has been made against the abandonment of sound doctrine (the Church du Témoignage and the Oratoire at Geneva); in another, against the absence of discipline in the administration of the Lord's Supper (the Independent Congregational churches of Geneva, Vaud, and Neuchâtel); then, against all kinds of ecclesiastical organisation (Plymouth Brethren); finally, against the interference of the State in spiritual matters, and against confounding civil society with religious society (Free Vaudois church, &c.) Dissent thus assumed various characteristics, according to the circumstances and the necessities of the moment. As in all movements of this nature, it has not been always exempt from a sectarian spirit—and some individuals have even suffered themselves to be led astray. We will quote, as an example, *Sardonism*—one of the distinctive features of which was a servile imitation of certain actions in the lives of the Apostles and of the primitive church; as if piety consisted in allowing the beard to grow, or in renouncing the convenience of the post, because the Apostles sent their letters by messengers chosen by themselves, &c., &c. *Iringism* found, also, some adherents, and even penetrated into the

Theological School of Geneva, which was obliged, on that occasion, to part with one of the professors in 1837. But, whilst recording these eccentricities, practised only by an imperceptible minority, we are bound to acknowledge that those Christians, who from conscientious motives assumed an independent position, have made themselves respected by their lives and doctrine; and that amongst them are men whom the most faithful churches would be proud to reckon among their members. By the mercy of God, they are all agreed on the fundamental truths of the Gospel, and differ only on questions of form, or on shades of doctrine, relative to points which by universal consent are of secondary importance. Nothing, therefore, hinders them from holding out to each other the right hand of fellowship, and from labouring in common for the advancement of the kingdom of God, of which we might adduce many proofs.

#### I. ANCIENT DISSENT AND ITS MODIFICATIONS.

The most ancient manifestation of dissent endeavouring to apply the doctrines of the revival to a church, occurred at Geneva when the company of pastors drew up their Socinian tenets in 1817. It was at that time that Robert Haldane assembled around him some students of theology, whom he introduced to the knowledge of evangelical doctrines. The first meetings, which were very small, were held in a room at Bourg de Four, and continued to be held there until the Church de la Pelisserie was built (1840). They seem to have commenced a short time previous to the period when the Rev. M. Malan, who had been deprived of his appointment at the college, and prohibited from exercising his ministry in the National church, on account of his doctrines, returned from Glasgow, and began, in 1820, to preach the Gospel in the *Church du Témoignage*. From that time Christians formed groups, more or less numerous, in the canton De Vaud, and organised themselves into independent churches (since the law of May 20th, 1824) at Vevey, Rolle, Nyon, Lausanne, Yverdon, and several other places, from which they have extended to Neuchâtel. These churches generally adopted a very strict discipline in the administration of the Lord's Supper, and strongly insisted on the doctrine of justification by faith alone—a doctrine which had been more or less infringed upon, in the system of legal preaching that had found its way

into the orthodox church during a period of lukewarmness. The reproach of antinomianism, which this has brought upon them, appears to us to be totally unfounded; for, whilst bringing prominently forward the tenet which had been left in obscurity, the first representatives of the revival never advocated a relaxed morality; on the contrary, they rather presented the Christian life under an austere aspect, and, at times, gave a legal character to the obligations of believers. It is difficult to state with precision the number of persons belonging to these churches, especially as they were subject to many fluctuations. We think, however, that we shall not err greatly from the truth in fixing their amount at between 2,000 and 3,000 in French Switzerland. Concerning the phases which this first dissent has undergone, we will remark that some have remained firm in their views—as, for example, Auguste Rochat, and the pastors of the church of Bourg de Four. Some adopted for a time the peculiar views of the Weslevans: others, who formed the great majority, have been led to take up the notions of Mr. Darby and the Plymouth Brethren. Since 1840, when this last movement commenced, it has continually increased in the Dissenting churches, and has drawn away some members of the National churches. It is still, perhaps, on the ascendant. There is reason, however, to conjecture, that it is approaching a period when it must undergo some modification, either by renouncing its exclusive principles, or by falling into some one of those exaggerations by which a system condemns itself.

None of these phases, though they may here and there have occasioned pain, have been without their use, as may be seen in men who, after having passed through them all, have not only remained firm on the only foundation which can be laid—namely, Jesus Christ—but have gained in experience, in brotherly love, in gentleness, in holiness. We believe that, generally speaking, the religious revival, amid some periods of feverish agitation or of languor, has every time acquired fresh elements of life that have tended to perfect it. The Plymouth Brethren, in particular, with their doctrine of the apostacy of the present economy, which would sweep away all existing institutions, have obliged us to examine more closely the questions relating to the organisation of a church, and have led to a deeper study of the Word of God. It is to be regretted, that the falseness of their principle has made them assume a hostile attitude towards all

other ecclesiastical bodies, and all Christian societies, which, on more than one occasion, has been detrimental to the development of the work of God, and must necessarily have had an injurious effect on the individual piety of those who are under the dominion of a sectarian spirit. The number of adherents to this system must be nearly the same as that of the old dissent, the place of which, with a few exceptions, it has taken, though it cannot be asserted that all who are present at their meetings for worship participate in the opinions of the foremost leaders. Their most numerous assemblages are at Geneva, Lausanne, Vevey, L'Étiaz, Yverdon, Oron, Les Granges, near Payerne. In the canton of Neuchâtel, where they reckon about 350 communicants, they meet in five different places. The number of their stations in the whole of Switzerland is, if we are rightly informed, between forty and fifty.

The number of the old Dissenters who remain faithful to the Congregational principles cannot be determined with any certainty, as, in many places, they attend the meetings of the Plymouth Brethren, without adopting their views. Those who keep distinct, are but few in the canton De Vaud; at Neuchâtel, there may be from 150 to 200 communicants. We shall presently see that at Geneva, in order to form an evangelical church, they have united with other brethren, chiefly of the church of the *Oratoire*, which, after having been for some years merely a place for orthodox preaching in connexion with the Evangelical Society of Geneva, assumed, in 1835, the privileges of a church (the celebration of the sacraments), without its organisation.

As for the *Wesleyan Methodists*, a member of their society, speaking of the present position of that body in our country, expresses himself thus:—"On the one hand, the persecutions occasioned by the revolution of 1845, and on the other, the establishment of the Free church of the canton De Vaud, have considerably restricted the sphere of labour occupied by the society of Wesleyan Methodists in the canton De Vaud. Two pastors are stationed there, one at Lausanne, the other at Aigle. The number of communicants is about seventy-five; but they do not confine their labour to them. In consequence of the invitations they have received, they co-operate with other brethren of the Free church, or old Dissenters. With this object they make periodical visits to Rolle, Cossonay, Ecépins, and other localities in the can-

ton De Vaud, as well as to the valley of la Sagne, in the canton of Neuchâtel. The Wesleyan Society has also been engaged in the formation of Sunday schools. They have four in the canton De Vaud—namely, at Lausanne, Aigle, St. Triphon, and Olon. In the last-named place, the Wesleyans are associated in this work with the members of the Free church. More than 800 children attend these schools, in which thirty male and female monitors are engaged in teaching."

## II. FREE EVANGELICAL CHURCH OF THE CANTON DE VAUD.

The *Free Evangelical church of the canton De Vaud*, which, as you know, has arisen out of religious persecution and the arbitrary intervention of the State in matters concerning the ministry of the Gospel, was constituted, in 1847, by the adoption of a Presbyterian constitution, which, whilst it left to particular churches a large measure of liberty, with regard to forms of worship and discipline, gave them a centre of unity sufficiently strong for them to be considered as forming one ecclesiastical body, whose object is "to maintain the claims of Jesus Christ on his church, the purity of the ministry of the Gospel, religious liberty, and sound doctrine." With regard to the latter point, the doctrines professed are those expressed by common consent in the books of articles of the Reformed churches of the sixteenth century; and the Free church desires, resting on the foundation of the truth as it is in Christ, to extend the right hand of fellowship to every church living by the same spiritual life, and professing the same faith. It is governed by constituted bodies, which, for each church, are:—*general assemblies*, composed of men of twenty-one years of age and upwards, who are members of this church, and who formally adhere to its doctrines and institutions: *church councils*, consisting of the pastor or pastors, and a certain number of elders, varying according to the wants of the church: a *synod*, nominated for two years, has to provide for the general interests of the church. Each particular church sends to the synod one pastor and two elders; churches reckoning more than 300 members send twice as many representatives; those that number more than 600, three times as many. The synod provides, by means of commissions, the various branches of administration. These commissions are five in number:—1. The *synodal commission*, on which devolves more especially the superintendence of

the churches already constituted, and which keeps up an intercourse with churches in other countries. 2. The *evangelisation commission*, which labours to advance the kingdom of God at home and abroad, and endeavours to excite in the church missionary activity, and an interest in the missions to the Jews and heathen nations. 3. The *commission of study*, whose duty it is to direct the Theological College, and to exercise a surveillance over the schools which the churches may found. 4. The *commission of finance*. 5. The *commission of discipline*, nominated to meet the case of any pastor or elder being guilty of negligence in the execution of his duties, or whose conduct should be inconsistent with his office, &c. In the matter of discipline, with regard to their members, each church acts within its own province, following the course which it considers as marked out by the Word of God. But it is generally admitted, that discipline ought rather to affect membership of the church than participation in the Lord's Supper, which is regarded as a sign of communion with the universal church, and which each individual approaches on his own responsibility before God. The synod determines the publication of books intended for worship or religious instruction; it recommends them to the churches, but does not impose them.

The particular churches that have adopted this constitution are forty in number, and have forty-four pastors and 170 elders, named by the general assembly of each church. The whole number of members registered amounted, in October, 1850, to 3,100. Since then, the number has increased, but I cannot state exactly by how much. There are, besides, from 1,500 to 2,000 persons, who attend the services. In addition to the working pastors, the Free church also reckons, as having adhered to its doctrines and constitution, sixty-seven ministers of the Word, twenty-one of whom are exercising pastoral duties in different countries—in France, Belgium, Holland, Germany, German Switzerland, and even in America; whilst the rest, who have remained in this country, are occupied in giving private or public instruction, or else have placed themselves at the disposal of the evangelisation commission. A few, either on account of age, or health, or peculiar circumstances, do no regular duty. Since the time of its formation, the church has ordained, by the laying on of hands, fifteen candidates for the ministry; three of whom studied in the Theological School of Geneva,



and the others obtained their diplomas of licentiates either at the Academy of Lausanne, or at the Theological College of the Free church. This college has four professors, and, at present, seventeen regular students, and one who attends the lectures. The instruction given there, is in conformity with the doctrines of the church. The library of the students, which was founded in 1847, contains 717 volumes. In addition to a *home mission* of considerable extent, directed by the evangelisation commission, which employs for this purpose from five to eight evangelists, the church is carrying on some works abroad. It supports a school at Romont, and another at Martigny, in Valais, (which has just been forbidden). It provides for the edification of Protestants domiciliated in neighbouring countries, as, for example, at Pontarlier, in France; at Martigny, at Sion, and at Bienne, where it labours in concert with the Independent church of Neuchâtel and the Evangelical Society of Berne. It also sends evangelists to the baths of Lavey and Lonëche, for the edification of the persons who come there to bathe. The expenses of the church, which, in 1850, amounted to about 73,800 French francs, are defrayed by voluntary contributions, hitherto supplied by the church itself; but its members do not on that account cease to take an interest in the works carried on by the Evangelical Societies of France, Geneva, and Belgium, in the missions of Paris, of Bale, and the Evangelical church of Lyons, &c. The income of the pastors, which is fixed at 1,200 francs (£18), is paid from a central fund, which provides for the general expenses of the church, and, amongst others, for those of the Theological College, where the students receive gratuitous instruction. The evangelisation commission has a separate fund. The sum of 8,000 francs is placed at the disposal of the synodal commission, for the benefit of those pastors whose fixed stipend is not sufficient. The reports presented by the inspectors, sent by the synodal commission, of the state of the churches in 1850, are generally satisfactory. They are becoming settled, and increase in spiritual life. Some of them have been able to open fixed places of worship, and, wherever this has been done, the congregations have increased, which gives us reason to hope that if religious freedom is once granted to the canton de Vaud, the Free church will see the field of its activity extended. One of the means which the Lord has blessed, are meetings in the open air, in

some spot selected by neighbour churches as a rallying point. These fraternal assemblies, which contribute to strengthen the churches, afford an occasion of preaching to many who are not members of churches, and become a precious opportunity for drawing together the children of God of different denominations. They are held in the spirit of the Evangelical Alliance.

### III. EVANGELICAL CHURCH OF GENEVA.

Whilst external circumstances were impelling in new directions those members of the National Vaudois church who were most alive to the defects of its organisation, and led men, until then little accustomed to occupy themselves with ecclesiastical questions, to found, amid the storm of persecution, a Free church,—some evangelical Christians of Geneva, whose names are known throughout Christendom, discussed quietly, and without haste, the bases of an organisation, which should be adapted to collect in one single body those Christians who had taken up a position independent of the State, and those whom the latitudinarianism of the National church could not satisfy. From these fraternal conferences arose the constitution of the *Evangelical church of Geneva*, which was joined by the members of the churches of La Pelisserie and the Oratoire, by some of the members of the church of Le Témoinage, and a considerable number of orthodox Christians, who had until then formed part of the National church. The fusion, as we have already stated, took place in 1819.

The constitution of this church is Presbyterian. The presbytery, who have the care of the direction and management of the church, is composed of an indefinite number of elders, chosen by the congregation—at the present moment, their number is eighteen—who are instituted to their office by the imposition of hands. The poor are attended to by nine deacons, who have divided the canton into four districts. Any one is allowed to become a member of the church, “who, acknowledging himself to be a sinner condemned by his works, professes with the church one hope in Jesus Christ, God manifested in the flesh, the only refuge of the sinner, and who does not belie his profession by his life: the judgment of consciences being left to God, who alone knows them that are his.” This profession is made before two elders. The elders, ministers, and deacons make a more explicit declaration of faith, drawn up in seventeen articles, which set forth

the fundamental points of evangelical doctrine, such as they have been declared in the Reformed evangelical confession. The fourth article determines, that the holy communion is the table of the Lord, and not that of a particular church, and that all the members of God's family are welcomed to it. Thus, independently of the members of the church, who exceed 600 adults, admission to the Lord's Supper has been granted to more than 400 orthodox Christians, still forming part of the National church, who have signified, in the presence of two elders, that they subscribe to the profession of faith above mentioned. The church is supported by voluntary donations, each one fixing his own quota. Worship is celebrated in the two chapels of L'Oratoire and La Pelissierie, two ministers performing the service; but, in order to meet the wishes of all, the forms of worship anciently used in both chapels have been retained. Thus, in the chapel of L'Oratoire, the manner in which worship is performed is nearly similar to that of the National church, except a greater freedom in the use of the liturgy, &c.; whilst at La Pelissierie the service is one of mutual edification, presided over by the elders in turns, in which every member of the church is permitted to speak, pray, &c. In the Oratoire, the Lord's Supper is administered on the first Sunday of each month; in La Pelissierie, on every alternate Sunday. The expenses amount annually to about 13,000 francs.

In the constitution of the two sister churches of which we have just spoken, two features strike us as being remarkable:—1. A just application, so far as regards internal organisation, of the principle of variety in unity. Care has been taken not to diminish Christian liberty on any of those points which are not expressly

decided by the Word of God. (For instance, concerning the form of worship, the more or less frequent participation of the Lord's Supper, the use of a liturgy.) These churches have, therefore, among their members, both Baptists and Pædobaptists, the difference of views entertained by them not being considered sufficient to cause division. 2. The desire felt, to extend the hand of fellowship to all the faithful portions of the universal church of Christ. The spirit of the Evangelical Alliance may be said to animate these institutions in their conduct towards members of other communions. It seems to us, that they have well defined what it is which constitutes a particular church as a portion of the church of Christ.

The details we have furnished lead us to conclude, that there are few countries in the world where, in proportion to their extent, evangelical truth is so amply preached as in French Switzerland; and the late events, whether political or religious, of which these cantons have been the theatre, at the same time that they have disclosed fearful evils, have been the means of rendering this preaching more earnest, more simple, and more direct, and have augmented, rather than diminished, the number of labourers. This is especially the case in the canton De Vaud, where the shock was the greatest. Never have places of worship and the means of grace been more multiplied than since the persecution. We may reckon, that in a Protestant population of 192,225 souls, there is at least one pastor or evangelist for every 900 or 1,000 inhabitants. At Neufchâtel (Protestant population, 64,952), there is one pastor for 1,200; at Geneva (Protestant population, 34,212), one for about 700 or 800.

(To be continued.)

## Biographical Sketches.

THE REV. GEORGE BALDERSTONE KIDD, MINISTER OF THE OLD MEETING HOUSE, SCARBOROUGH.

BY THE REV. THOMAS STRATTEN, OF HULL.

"The memory of the just is blessed." It is a portion of the treasure by which the church is enriched and made fruitful. Holy Scripture is pervaded throughout with biography. Every type of human experience finds there its exemplar—the Lord himself, the perfect model of our humanity, having, as in all things is due to Him, the pre-eminence. The pages of *Evangelical*

*Christendom*, devoted to the work of promoting unity between the disciples of one common Master, may rightly employ, among its means for that end, the lessons derived from the lives of those who were manifestly ripened for the united fellowship of Heaven, while yet they remained amid the infirmities and distractions of earth. On this ground, a place in

its "Biographical Sketches" will without hesitation be accorded to the deceased pastor of the venerable Old Meeting House, Scarborough—the Rev. George Balderstone Kidd.

Mr. Kidd was born at Cottingham, near Hull, 28th July, 1704, and was the eldest son of the Rev. Anthony Kidd, Nonconformist minister of that place. His uncle, the Rev. Thornhill Kidd, of Clapton, was known through a wider circle than his father, having been the author of two volumes of sermons, which obtained, as they deserved, extensive circulation, and were distinguished by a luminous exhibition of evangelical truth, in beautiful combination with the grace of a truly catholic spirit.

On the maternal side, Mr. Kidd traced his descent from a family which has furnished Scotland with some of her most worthy confessors,—the Erskines. The Rev. Henry Erskine (father of *Ebenezer*, with whose name commences a chapter in Scottish ecclesiastical history,) had been ejected by the Act of Uniformity from Cornhill, in Northumberland. After the wanderings of an eventful life, he finally settled at Chirnside, in Scotland. His eldest daughter, Jean, was married to Mr. George Balderstone, of Edinburgh, "a surgeon, and sometime one of the magistrates of the city, a man of decided piety and excellent temper." A grandson of Mrs. Balderstone, also named George, and a surgeon by profession, settled at Scarborough, about the year 1746, where he became the father of a numerous family, of whom Janet, Mr. Kidd's mother, was the youngest daughter.

The early years of Mr. Kidd were spent in Scarborough, in the family of a pious aunt, who, a Nonconformist herself, had married a Wesleyan. The question of public worship and ecclesiastical relationship was settled by this worthy pair before marriage, and honourably adhered to by both parties afterwards, on the principle of walking together by the exercise of mutual and charitable concession. They worshipped, therefore, alternately in the Wesleyan and Nonconformist chapels. In this arrangement their youthful charge was included; so that the earliest streams of religious thought and feeling passing through his mind were supplied from this twofold spring,—a fact to which he himself was in after-life accustomed to refer, with that playful satisfaction and vivacity by which his manner was distinguished.

In the unbendings of domestic life, where the outpourings of a glad heart diffused its own cheerfulness through the circle rejoicing in his presence, he has sometimes spoken of deep impressions of the majesty of God in his works, with which he was visited in early childhood;

and that he remembered frequently rising from his bed, to listen to the solemn voice of the ocean, and look with eager gaze at the waves dimly rolling within view of the window of his bed-room. But it was when he had returned to his father's house, at Cottingham, and had reached the fifteenth year of his age, that his mind received the quickening influence which led him to seek God as his Father in heaven, and yield himself to His service as one alive from the dead.

In Mr. Kidd's case, that saving influence came in the reading of the Scriptures. His experience, somewhat peculiar in this respect, shows how the remedy of God's truth is adapted to the varied diseases of the mind; not merely to its painful sense of guilt and defilement when the arrow of conviction is in the conscience, but also to its cravings for rest under feverish excitements. Every pursuit in Mr. Kidd's life was a passion. It absorbed the whole man. It gathered to itself all the energies of his nature. It burned within him in restless fire, which, if for a time restrained and appearing to slumber, by a kindred spark, in whatever way elicited, might be instantly called into renewed activity. He was conscious of this, and devoutly thankful that by the restraining grace of God he had been kept from sinful pursuits, which to him would have become exceeding sinful, and that by sanctifying grace he had been directed to seek truth and peace and love, in following after which it was his desire to be eminently holy.

In the following terms his own pen has recorded the conversion of his soul to God:—"During my fifteenth year, I was crossed in a favourite pursuit. I had conceived a passion for astronomy, and in a very boyish manner was attempting to study it. I had drawn, from printed tables, some constellations on paper, and longed to find them by actual observation in the heavens. Night after night, for three weeks, the stars were hidden by clouds. I was reduced by this continued disappointment to a state of distraction, that made me weary of life. But while I wandered—exclaiming, 'Whither shall I go? What shall I do?'—almost wishing for death, it occurred suddenly to my mind that, although I had read the Bible very frequently for other purposes, I had never fled to it for comfort in distress. I turned to my New Testament, and opened it on the fifth chapter of the Romans. While I read, a calm, ineffably sweet and serene, stole over my mind. I was convinced of two things:—1. That true religion can give comfort in any circumstances. 2. That I had not yet obtained true religion. But I now knew my disease, and, as my remedy,

hoped very earnestly to obtain peace and joy in believing. I had never omitted some attempt at secret prayer, now I began to find in it ease and pleasure. With new disappointments, distraction might in some degree return; but, for the eagerness of my feverish thirst, the Bible yielded unfailing relief."

"There is a river, the streams whereof make glad the city of God." To the streams of that river, flowing in their purity through the channel of Holy Scripture, Mr. Kidd was, from this time, accustomed habitually to repair. That they gladdened while they purified his heart, proved him to be a "fellow-citizen with the saints, and of the household of God." At this early period he resolved, as his plan for life, to give prominence in his daily readings to the Word of God. He divided it into such portions as to give every day its assigned part, and secure the perusal of the whole, in these daily exercises, once in the year. Referring to this purpose, and to the degree in which he had been enabled to carry it into practice, he records the acknowledgment in a subsequent review of life:—"To the Divine blessing on this exercise, more than on public sermons, I owe whatever knowledge and experience of religion I may have gained."

Soon after this new and heavenly impulse had been given to the mind of Mr. Kidd, he left the parental roof and returned to Sear borough, that he might be articled to the late Dr. Travis, who was then in extensive practice as a surgeon; it being concluded that the medical profession was the calling in which, after the example of his maternal grandfather, whose name he bore, he also would have to serve his generation according to the will of God.

Dr. Travis, not long before his own decease, bore honourable testimony to the diligence and capacity with which Mr. Kidd had discharged the duties of his novitiate as a medical student, while under his care. At length, however, it became obvious, that while meeting all the requirements of a training for the profession which concerns itself with the maladies of the body, the secret aspirations of his heart were for the more self-denying service of that higher ministry which seeks the salvation of the soul.

Traces of the friendships formed at this period of his life are found among Mr. Kidd's papers. In some of the youthful members of his own profession, he seems to have found a spirit congenial with his own, and their studies were sanctified by the word of God and by prayer. His own nature was too ardent, and his piety too decided, to permit him to conceal

his religion, or to bury his talent. In circumstances corresponding with those in which he was placed, young men are too commonly content with defending their convictions and practice when assailed; Mr. Kidd secured a more commanding position for himself, and, in the end, deeper respect from others, by becoming himself the active advocate of truth and godliness. His spirit was eminently devotional. There was no fellow-ship to him so sweet as the fellowship of prayer. In the maturity of his Christian life and labours, he delighted to bow the knee in special prayer with any chosen friend, on whose sympathy with himself in some common object he could rely. That passage had penetrated and ruled his spirit—"If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven."

A precious document, labelled "Devotional Exercises with B. and W. H.," the initials of the names of two young men, one of whom was, like himself, a medical student, and dated August, 1815, discloses the germs of these subsequent developments of his history, and shows how, as from the seed already sown in his heart, the whole growth of his character steadily and uniformly advanced. Twelve closely written pages are filled with prayers, prepared for this agreement in supplication, somewhat in the form of collects, interspersed with a responsive litany. Two brief extracts will give specimens of the spirit by which the whole is pervaded:—

"We would remember with gladness the labours and successes of Whitfield, Wesley, Alleine, Baxter, and Bernard Gilpin, and earnestly plead with thee for a renewal of their spirit and diligence in the ministry of our days. We bless thee that thy name is spreading and thy people uniting. We rejoice in the dawning of a brighter day. O let us not deceive ourselves. Give us firm hold on thy promises, and enable us, in humble dependance on them, to go forth to whatever work thou mayest have assigned us. We gladly give up our hearts to thee, O God, and all our days we consecrate to thy service. Take us into thy care, and bless us in all our ways, and make us blessings while we stay on earth, and fit us for ascribing immortal blessings to thy name above."

"O Lord our God, whose fatherly eye beholds every member of thy wide family, we beseech thee to behold in mercy and in heavenly tenderness all our fellow-pilgrims to thine abode. Particularly we ask thee to regard all our young friends, Brethren and sisters in the faith and profession of the Gospel,

and, most of all, those who with us have an eye towards thy holy ministry. Lord, when on earth, thou didst sanction the partialities of friendship by thy love to John and Lazarus, and now that thou hast ascended thy heavenly throne, thou smilest on the sacred friendships of thy followers."

This collect precedes the special commendation of a young brother, whose name is specified, to the guidance and blessing of God, in reference to a desire he entertained for the work of the ministry, with prayers that his parents might have grace to surrender him to that service.

The young men with whom this concert of prayer was established, were members of the Church of England. Mr. Kidd himself was a firm but catholic Dissenter. He had united himself, in January, 1812, to the church assembling in the Old Meeting House, Scarborough, under the pastoral care of the Rev. Samuel Bottomley. The observant and paternal eye of the venerable pastor had, for some time, been fixed on this young Timothy, who was destined, at length, to be associated with him in the office he sustained, and at his death to succeed to its undivided duties. Mr. Bottomley took a deep interest in shaping the course which Mr. Kidd pursued in giving himself up to the Christian ministry. By his advice he became a candidate for admission to the dissenting college at Rotherham, then under the presidency of the Rev. Dr. Bennett.

The preliminary steps towards college life were not taken by Mr. Kidd without a deep sense of the responsibility of the work to which he was looking forward, and an act of dedication to God in words, which the partial eye of friendship might read with trembling awe, as it would behold a victim, like Isaac, before the altar, yielding itself for sacrifice, but which are too solemn to be presented to public view. An overwhelming, self-crucifying sense of what a creature owes to God, in any and in every way in which the glory of God may be promoted by its working or suffering, is the pervading spirit of the transaction—emphatically, a transaction concluded with God, in presenting the whole self a living sacrifice for life and death, for time and eternity. The book containing this act of dedication was preserved, like a deed or covenant signed and sealed, with instructions written on the cover, "To be read after" my death, not before.—G. B. Kidd."

So soon as Mr. Kidd was liberated from the indenture which bound him to the medical profession, he entered the college at Rotherham. It would be ratifying to quote largely

from a diary which he here kept, but a few extracts, selected for their brevity, must suffice.

"My studies have been pleasant to me, private devotion has been enjoyed, and intercourse with the brethren pleasant and profitable."

"My soul enjoys religion, it triumphs in a risen and unseen Saviour. My days are passed in active thought, pleasing research into the New Testament, retired and holy joys, and sincere prayer—all is pleasant, and, though sinful, accepted through Christ, my God, my brother, my glory."

"O God, help me to remember the distressing anxieties that I have often felt. Let me not labour for my own name, nor merely for my own improvement, but for the glory of Christ, and the good of the church. 'Tis dangerous for me to be approved, 'tis dangerous to be disapproved. I bless God that one sentence was marred in the sermon which I preached to-night. I hope it will keep me from thinking that I am independent in my efforts, or that my success is my own. May I be kept by the power of an almighty Saviour, and employed simply to display his glories."

"I feel urged, by the serene pleasure which I have just felt, in a moment of self-dedication, to record the glowing delight which has, almost through every hour of this week, filled my mind. I do, as it were, feel my mind open to every pursuit in which I am engaged, and glowing with affection towards those with whom in my studies I am associated."

That the outward expressions of Mr. Kidd's college life were in harmony with these revelations of his inner man—that the fountain thus purified gave forth sweet waters—is the concurrent testimony of such of his fellow-students as survive him, borne by them in letters of condolence to the bereaved widow. "I loved him much," says one of them, "for his frankness, straightforwardness, good temper, and devotedness to the truth and kingdom of his Master." Another—the respected author of the Prize Essay, "Schism as opposed to the Unity of the Church,"—says: "Though distance, and somewhat different occupations, have limited our intercourse, I have never ceased to feel the most cordial respect for one who was my fellow-student at Rotherham College, and more than any other, my chosen friend during the time we were together at that place. Those days now belong to the far-distant past, but I still retain the liveliest recollection of what my friend then was, and how his piety and conscientiousness, and love of truth, gained for him the respect of all. These, indeed, in him

were prominent qualities, and they remained with him through life. No one could ever suppose that he had taken up a religious course as a mere profession. He was always prepared to make any sacrifice for truth, wherever he might find it. The uprightness and independence of his character, when a student, are still deeply impressed on my mind."

On completing his studies at Rotherham, Mr. Kidd was invited to take the pastoral charge of a congregation of Dissenters at Whitechurch, in Shropshire, and was ordained at that place, by the laying on of the hands of the presbytery, in March, 1820. In this post of duty Mr. Kidd continued seven years; and a communication received, subsequently to his decease, from the friend and brother who succeeded him in his office at that place, describes the impression of his character which these early labours in the ministry there produced.

"In the circle of our friends, the name of Mr. Kidd, in his whole character and spirit, is fresh and fragrant. So is it with the few remaining ministers and friends of our denomination in this county, and the hearers of our late friend who still survive in this town. His cheerful disposition, his catholic spirit, his enlightened views of Divine truth, and his acceptable gifts in placing those views before the public, associate his name here with the most agreeable and sacred recollections. His whole spirit was very much in harmony with that of those with whom the dissenting interest of this locality originated, and with whose names and labours evangelical sentiment and

catholicity of spirit are so identified, and on account of which they remain so fragrant to this day. I mean the Henries, and especially Philip Henry, of Broad Oak, not more than two miles from this place. 'The righteous shall be had in everlasting remembrance.'"

As seen from without, the excellences of a ministry may occupy the vision of beholders, and call forth their grateful acknowledgments, while, at the same time, the inner point of view, which the minister himself alone can occupy, may to him present only its defects and infirmities. Thus the case stood at this period between Mr. Kidd and his congregation. An ideal standard of perfection floated before his eye, and none of his efforts to reach it, and shape his ministry by it, seemed to him to be effectual. He had an impression that an improved mode of adapting scriptural truth to the successive stages of intellectual and moral progress, which the different portions of a congregation may have reached, might be devised; and that until he had developed and mastered some such mode, he could not be doing his Master's work in the right way. His mind became distressed; his conscience, always sensitive, grew morbidly scrupulous; and, fearing that the mental conflict through which he was passing might operate to the disadvantage of his congregation, he resigned his charge, and, not without a severe struggle, which cost him many tears, withdrew from a people who esteemed and earnestly desired to retain him, and for whom he ever cherished a most affectionate remembrance.

(To be concluded in our next.)

## European Intelligence.

### FRANCE.

THE *TE DEUM* OF JANUARY 1ST, AT NOTRE DAME—M. DE MONTALEMBERT, THE BISHOPS, AND THE JESUIT PARTY—DIFFICULT POSITION OF THE ARCHBISHOP OF PARIS—CIRCULAR OF THE GOVERNMENT FOR THE OBSERVANCE OF THE SABBATH—AN EXAMPLE OF THE PAPIST CONTROVERSY—STATE OF SUSPICION OF THE PROTESTANTS—CENSORSHIP BEFORE PUBLICATION OF OUR PUBLIC JOURNALS—OPENING OF A CHURCH AT NAMERS—DEATH OF PASTOR LISIGNOL.

—, France, January, 1852.

The majority of your readers have probably read already, in the English or French journals, the details of the *Te Deum* which was sung in the church of Notre Dame of Paris, January 1st, to thank God for the fresh election of Louis Napoleon by the French people. I will not repeat what has been published concerning this fête, but seek in it a subject of serious reflections.

Observe, first, how the spiritual and the temporal—the ceremonies of Popery and the symbols

of the world and politics—were closely united. The stately church of Notre Dame was adorned as though for a theatrical representation; there were banners with the arms or device of Louis Napoleon, martial standards, drapery borrowed from the decorations of the Opera; then, a crowd of soldiers, agents of police, public functionaries, going, coming, talking, making a noise as on a march; the President displaying his uniform and insignia as if at a review in the Champ-de-Mars; acclamations, shouts at his entrance into the church, without

respect for the majesty of the sanctuary; singers, brought for the occasion from the theatre, accompanying the mass with their profane voice. What is all this? Is it a *religious* fête? No, it is a vain show. Be sure that there were not two hearers out of a hundred who thought of God in the midst of this military and civil pomp; they had quite another thing to see and do than to praise God.

Remark further, the increasingly open alliance which is established between the Papist clergy and the President. The principle of a *State-religion* had been effaced from our statute-book since the fall of Charles X. in 1830. All Christian communions were equal before the laical power. But now this equality is upset; the State-religion reappears with its consequences and its demands. Louis Napoleon formally requires the priests to consecrate his authority by the sanction of their prayers. He invites them to sing—*Domine, saluum fac Ludovicum Napoleonem*. He orders all the officers of the army, and all the *employés* of the administration, whatever their faith may be, to attend mass in the church of *Notre Dame*. In a word, it is a complete return to the usages of the old *régime*, and Louis XIV. would have done nothing more.

We shall have, then, a *State-religion*. In recovering this supremacy, will the Papacy be in a better position in France? Will it be more respected by the citizens? I much doubt it. The separation of the two powers, of ecclesiastical and laical society, is one of the most important conquests of the revolution of 1789. Not only the intelligent of our country, but the peasants even, instinctively manifest a great contempt for the Roman clergy; and when they see the priests meddle in political affairs, they will be both indignant and alarmed. If Louis Napoleon shows much courtesy to the sacerdotal body, he will certainly lose the support of the popular masses, who sustain, at this moment, his military dictatorship.

However, the adepts of the Ultramontane faction, always imprudent and blind in their days of prosperity, seize with avidity the opportunity of regaining their former honours. They flatter the President, in order to draw from him new and greater concessions.

#### LE COMTE DE MONTALEMBERT,

the laical head of the Roman Catholic party, has formally proclaimed his adhesion to the events of December the 2nd. Many bishops have written pastoral letters, in which they invited all the priests and all the faithful to give their suffrage to Louis Napoleon. They have themselves voted with *open bulletins*, in order to show all the world they answered with a *Oui* the question of the dictator. The principal organ of the clergy, *l'Univers de Paris*, inserts daily some articles extolling the acts of the President. It appears that the Pope himself has made a pompous apology for this brutal revolution, and loudly congratulates the soldiers on having destroyed the laws with the point of their bayonets.

Thus the flagrant violation of an oath is

nothing to these pretended ministers of the Gospel. Nobody is ignorant that the President had sworn to the French people to respect the constitution, and that he has trodden under foot this holy promise. But of what consequence is this to the pontiff of Rome, and his acolytes? Morality is their least care, when their interests are involved. They follow to the letter the famous maxim of the Jesuits, that *the end justifies the means*. Be faithless to your most sacred engagements; perjure yourselves; break all laws; crush, with the iron hand of the soldier, right, justice, and humanity, and we will give you absolution! We will pronounce in your favour the most splendid eulogies, provided that—mark this well!—provided that the Roman church and its ministers find in it their advantage. It remains to be seen how the priests will dare to recommend to their flocks, after this, respect to their oath and the observance of the moral laws.

There is still another point of view, from which this subject may be regarded. In the revolution of 1848, M. de Montalembert, the *Univers*, and their friends, incessantly extolled the value of liberty. M. de Bonald, archbishop of Lyons and primate of the Gauls, and with him all the prelates, said, from the chair and in their mandates, that liberty of conscience, liberty of the press, liberty of education, liberty of political associations, &c., are inviolable rights. In the ardour of their zeal, they even accused Protestantism of having opposed the liberal views of the Roman church, and the emancipation of the people! Now, their language is precisely opposite to what it was then. The *Univers*, M. de Montalembert, and the bishops, declare that liberty, in its modern sense, is *anarchy* or *socialism*; that France especially requires *authority* and *unity*; that Protestants are incorrigible revolutionists, &c. The change of position and words is complete. On which occasion did the priests speak sincerely—in 1848, or in 1852? At all events, they have lied on one occasion, and I presume it was at the revolution of 1848; for the Papacy is on principle hostile to the progress of liberty, since it denies the right of examination.

Whilst these waves of incense are lavished on Louis Napoleon by the Romanist prelates in our country, one alone keeps apart, viz., M. DE SIBOUR, ARCHBISHOP OF PARIS. M. de Sibour was appointed under the government and by the influence of General Cavaignac. He has often manifested republican sentiments. Those who personally know him, say that he holds truly liberal opinions. One thing is certain, viz., that M. de Sibour has been a long time in disgrace. The legate of the Roman chair at Paris did not invite him to his official banquets. The other bishops assembled in the capital held conferences without him, and even against him. In short, M. de Sibour was regarded as a *false brother*, or a traitor, by the great majority of the Jesuit party.

Fresh events have still increased the embarrassments of the archbishop. He was compelled, on January 1st, to present himself at the head of the clergy before the President.

and address to him some words of congratulation. The prelate—this justice must be rendered him—made an address very short and dry. No ostentatious compliments, no panegyric; not even the title of *prince*, which so much pleases the ears of Louis Napoleon. "We fervently pray God," the archbishop simply said, "for the success of the high mission which has been entrusted to you, for the peace and prosperity of the republic, for the union and concord of all the citizens. But, in order to their all being good citizens, we will ask of God to make them also good Christians." This is all. It was remarked that the President, in his answer, addressed himself to the retinue of priests rather than the prelate.

M. de Sibour, blamed on the one hand by the Pope and Jesuits, and in ill-repute on the other with the civil power, will have a difficult task to perform. The journals announce that he will soon visit the workmen of the faubourgs in their workshops. The archbishop, perhaps, hopes by this means to strengthen himself. Being weak at high quarters, both of Church and State, he seeks strength among the popular classes. But the attempt is delicate; and if Louis Napoleon keeps the dictatorship, the prelate will do well to envelope himself in profound oblivion. Rome sacrifices without much difficulty its agent, when it hopes to favour despotism and not liberty.

The Government has recently addressed a circular to all the functionaries of the administration, recommending

#### THE OBSERVANCE OF THE SABBATH.

It orders that works undertaken by the State, or by the departments and communes, shall be suspended on the Sabbath and fête-days recognised by the law. It further orders, that, during the hours of worship, meetings at the public-house, singing, and other external demonstrations, should be prevented as much as possible.

The object the Government thus proposes to secure, is certainly praiseworthy. Pious men deplore the universal and scandalous profanation of the Sabbath in France. They deplore that this holy obligation, the practice of which is so necessary to the maintenance of the Christian faith, is as if it did not exist with the majority of the inhabitants of France. But are the commands of the civil power good in such a matter? Is not the celebration of the Sabbath more a question of conscience and piety than of authority? By transforming a precept of Scripture into a regulation of police, is not the evil increased rather than remedied? Besides, statesmen, not even excepting the President, who make such recommendations, are the first to infringe them. They employ the Lord's day in frivolous amusements. They go to the opera, the ball, the concert, and their usual games, and do not hesitate to offend the population by acts which violate public modesty. Such are, in truth, austere apostles, and well qualified to preach the commandments of God! The French will see in this circular a simple piece of policy, a means of gaining the sympathy of the clergy;

and, far from obeying it, they will proceed further in their disorders.

Let religious matters be attended to by religious men! Let moral means, the reading of the Bible, preaching, persuasion, and not measures of police, bring our fellow-citizens to obedience to the Divine law! Such is our opinion; and there is no other effective method. If Government interferes in these matters it will make them worse, and, perhaps, commit irreparable injury.

I have already spoken more than once of the disgraceful and perfidious

#### CALUMNIES OF THE PROTESTANTS

which the priests have propagated; but I do not think I have given an instance as striking as the following.

An abbé, named *Louis Bernard*, has published a volume, entitled, *Protestant Catechism for the use of Honest Men*. This catechism forms part of a popular library composed by the said abbé. It is accompanied with the recommendation of the bishop of Troyes, who only sees in it some edifying and useful propositions for the instruction of the people. Well! do you wish to know how the honest abbé represents Protestantism? He endeavours to prove, in distinct chapters, that Protestantism commenced by licentiousness; was extended and strengthened by pillage and violence; that it is still maintained by the aid of violence; that it supports itself by lying and calumny; that the disciples of Protestantism may believe whatever they like as the true doctrine of the Gospel, and do whatever pleases them, as the true morality of the Gospel; in other words, according to the showing of the Abbé Bernard, approved by the bishop of Troyes, Protestants are, incontestably, libertines, plunderers, violent persons, liars and calumniators; they falsify the doctrine and morality of the Gospel at the will of their passions! "Why are the English and Germans drunkards?" M. Bernard asks; and he replies, "Because they are Protestants." But what are the proofs adduced by this priest to justify such enormous accusations? Proofs! The Abbé Bernard is not at all perplexed to furnish them. He has a vast repertory of writers, quite unknown, such as *Océanovius*, *Heshusius*, *Stancharus*, *Epinus*, *Géfery*, and others such; he takes here an isolated passage, there a mutilated fact, elsewhere an imposture, a thousand times refuted, and with such he furnishes his suit against the Protestants. He pretends, for instance, that Luther wrote this sentence to the princes of the communion of Augsburg, "*poignard, slaughter, whoever resists.*" At what time did Luther write these words? Under what circumstances? In what volume or what page of his works can we find this advice to have recourse to the sword against all the adversaries of the Reformation? The Abbé Bernard does not tell us, and he has good reasons for not telling us. He further affirms that Calvin was branded with a hot iron by the magistrates of Noyon for an abominable crime; a miserable invention, which all the respectable controversialists of the Roman church have



abandoned! Proofs of such procedures are not difficult to give. M. Bernard has learned morality, history, and logic, in the school of the Jesuits.

He reproaches Protestants with corrupting the Bible, and putting their own ideas and expressions in the place of the sacred text. "Then," he adds, "when they cannot mutilate, suppress, or change the text of the Bible, a Protestant is licensed to appeal from the Bible to the devil; this is the grand stroke!" What answer can be given to such infamous imputations?

I should not have taken the trouble to cite these extracts from the "Catechism" of the Abbé Bernard, if it were here only the work of a contemptible pamphleteer. But the attacks of the priests, unhappily, meet with many credulous people, who adopt, without examination or reserve, all imaginable inventions concerning the disciples of the Reformation. This Abbé Bernard, as I have already observed, writes for the people; and a people, strangers to the contents of the Bible, as the majority of the French are, accept blindly the lies of their spiritual guides, so that the Protestants become in their eyes impious wretches, whose presence it is necessary to avoid as that of infected persons.

The Government allows to be circulated without interruption these atrocious libels, which infect the minds of the people and heighten their fanaticism, whilst it has summoned before the tribunals, as I reported to you in my last letter, two poor book-sellers, accused—of what? Simply of having sold the controversial tracts of Pastor Roussel. The Romanists are permitted to publish anything; the weapons of injury and calumny are at their disposal. But Protestants are not permitted to defend themselves. This is a foretaste of the prerogatives which belong to a *State-religion*—on the one side, absolute liberty of accusation; on the other, the duty of resignation and silence; and if we complain a little too loudly, we are represented as revolutionists and anarchists.

It is of no use to dissemble; the situation of French Protestants is become critical, especially since the *coup de main* of Louis Napoleon.

#### PROTESTANTS ARE SUSPECTED.

Suspected of not being so flexible as the Romanists; suspected of having more intelligence and consciousness of their rights, and of attaching a higher value to them; suspected, in short, of loving liberty. These are great crimes under our military and despotic *régime*. The departments in which the Protestants are numerous, polled proportionately more *negative* votes at the last election of the President; so many bad marks in the opinion of the Government. Louis Napoleon had already said, before the events of December, that many Protestants in the south of France had embraced doctrines of disorder. What will result from this state of *suspicion*?

We do not, it is true, fear a new revocation of the edict of Nantes; the opinion of France, in all its intelligent classes, and the spirit pre-

dominant in Europe, is opposed to it in an invincible degree. We no longer fear the return of the bloody acts which made so many Protestants to perish, in 1815, at Nismes and the environs. The papist and legitimist populace of the department of Gard would not now feel itself supported by the secret instigations of the heads of the State—we exaggerate nothing. The Government will leave us, in the constitution which will soon appear, our temples, our *official* worship, our pastors, the salary from the public treasury—that which is guaranteed by the law of the 18th Germinal, an. X.

But it is very probable that our works of evangelism and proselytism will be fettered, if not completely arrested. The priests will be always at liberty to convert or to *pervert* the members of our communion; but Protestants will not be at liberty to convert Romanists. If the inhabitants of any *bourgade*, or large village, as it has frequently happened of late years, separate from the Papal church, and invite a pastor to preach to them the Gospel, the priest will complain to the prefect, the prefect will send for the gendarmes, and the gendarmes will command these *rebellious* individuals to continue in the Papacy, at the risk of being regarded and treated as demagogues or socialists. As to the pastor, if he does not withdraw at the first summons, he will be imprisoned on the charge of disseminating anarchical opinions.

Further, Protestants will be, by degrees, removed from the public offices, especially from the State colleges. Some eminent members of our communion will, it is true, sit on the councils of the Government; it would be very impolitic to put them absolutely aside. But in the secondary ranks we shall experience a multitude of tricks, vexations, and acts of injustice, which will keep in our minds a remembrance that Protestantism is not the *præteritæ* religion. Such, to all appearance, is the destiny awaiting us. Let us arm ourselves with courage and patience, and commit our cause to the Lord. God reigns, and that suffices!

I wrote you in my last letter (p. 29) that the Protestant journals had met with difficulties from the judicial power, from being accused of treating on *political* questions, without having furnished caution money. Since then, despotism has advanced a step further.

#### THE PRELIMINARY CENSORSHIP

has been re-established. The editors of our religious journals have to send proofs of their sheets forty-eight hours in advance, in order that they may be closely examined by the censor. As is natural, these supreme judges of the periodical press are Romanist—I say not in heart—the heart has nothing to do with these things; but in birth, profession, and *position*, which is worse. They will be instructed to permit nothing to be printed which can injure the Papist clergy, or cramp the Government in its project of alliance with the sacerdotal body. When one of our works of evangelism shall be brutally suppressed by the hand of the police, it will not be permitted

to disclose this act of iniquity to our co-religionists; and when a Protestant shall be the victim of an unjust exclusion, we shall be compelled to be silent. This will be nearly the *régime* of Naples and Florence applied to French Protestantism.

There is a multitude in France who accept the preliminary censorship without much displeasure. They repeat, incessantly, that liberty of the press has done much evil. These brave people need, perhaps, a contrary experience. They will see that which produces the *servitude of the press*, and then it may be hoped their eyes will open. A free press is, in reality, the best guarantee for all, and even for the Government. The question is not whether it has inconveniences (all human things have their inconveniences), but whether the good is not incomparably greater than the evil, in the exercise of liberty of the press. I am, for my part, deeply persuaded of it.

Before the events of December there was inaugurated a

#### PROTESTANT CHURCH AT MAMERS,

in the department of *La Sarthe*. This ceremony presented some interesting circumstances which induce me to write a few words. Protestantism had already, three centuries since, been preached at Mamers, by a faithful minister of the Gospel, named *Honoré de Columbiér*. The efforts of this pastor were accompanied by such great blessings, that a vast temple was built in this town in 1561. The religious wars unhappily followed; the adversaries of the truth destroyed this temple, killed or dispersed

the disciples of Christ, and the evangelical faith seemed to disappear entirely from this country. But the word of the Lord is imperishable. Protestantism returned to Mamers. The new Reformed ministers went to the *Hotellerie de la Tête Noire*, where, three centuries before, some witnesses to the Gospel had been slaughtered. This inn then bore the same name, and the proprietors were Protestants. Their successors received with sympathy the evangelists, and showed them, in the court, the place where the Christians of the sixteenth century had suffered martyrdom. More than 600 serious hearers were present at the inauguration of the chapel. May the new converts of Mamers be more tranquil and more happy than their fathers!

#### THE PIOUS AND EXCELLENT PASTOR LISSIGNOL DIED

at Montpellier, on December 23rd, after a faithful ministry of forty-three years. His name is worthy of mention in our correspondence. M. Lissignol was one of the firmest supporters of the *religious revival*, which manifested itself in French Protestantism after the fall of Napoleon. Endowed with a lively and active piety, an energetic character, and indefatigable charity, he served to the end, with the same faith and zeal, the Lord in whom he had placed his hopes. All the Protestant, and many Roman Catholic families of Montpellier, followed to their resting-place the mortal remains of this eminent servant of our God and Saviour.

X. X. X.

## GERMANY.

### THE REFORMED CHURCH IN THE DIASPORA, OR DISPERSION.\*

There cannot well be a more dismembered condition than that in which the Reformed congregations, who have immigrated into Germany, now find themselves. There is no bond of connexion between them; indeed, one hardly knows the existence of another. All that the writer of the present paper, himself a member of a Reformed congregation, knows of his brethren in the faith, in Northern Germany, is merely what he has learned from certificates of confirmation and church membership, presented by travelling journeymen, in order, according to the ancient Reformed custom, to entitle them to a passing contribution from the church funds. In this manner he has learned that, besides the confederation of Reformed churches in Lower Saxony, of which the Rev. Brother Hugues has, in Nos.

14 and 15 of your journal, given an account that entitles him to our gratitude,† there are isolated congregations in Königsberg; Frankfurt on the Oder (?); Berlin, the Frederick William church, under the ministry of Pauli, and the parochial church under Marot; Potsdam, the church of the Holy Ghost; Altona, Mr. Bluhm; Hamburg; Stendal, Mr. Pischon; Magdeburg, Dr. Berger; Leipsig, Superintendent Harsleben, Pastors Blass and Hubert, Dresden; Spandau, Mr. Bornemann; Stettin, Brunner; Breslau, Mr. Gillet; Prewslau, Mr. Reclam, French Reformed; Altlandsberg, Mr. Hintze; Hanover, Mr. Halthaus; Göttingen, Mr. Aschenbach; Vienna, Mr. Frantz; Trieste, Dr. Burchbach. The writer, further, is under the impression that in Schwedt, Oranienburg, and other towns of the Margra-

\* We translate this article from a recent number (the 40th, published Oct. 1, 1851) of *Reformirte Kirchenzeitung*, the *Reformed Church Intelligencer*, a weekly journal, edited by Dr. Ebrard, Professor of Theology at Erlangen, and others. It may be proper to mention, that when the *Formula Concordia*, in 1577, was adopted by the Lutherans as one of their symbolic books, they began to assume to themselves the title *Evangelic*, or Lutheran Evangelic, by which their church is still distinguished on the Continent, while they gave the title *Reformed* to the other branches of the Protestant church, viz., the Zwinglian, the Melancthonian, and the Calvinistic, who, differing from the Lutherans principally in the doctrine of the Sacrament of the Supper, and agreeing among themselves on all points except predestination, are regarded as one church.

† We may possibly give these in a future number.

vate of Brandenburg, there are some Reformed congregations, consisting of immigrants. To this notice he would add, that in Bavaria, on this side the Rhine, there are eight Reformed congregations, and in Stuttgart one, besides the six Waldensian congregations, who, without forgetting their origin, have become incorporated with the National church of Wurtemberg.

Now, is it not melancholy that this is all the information which a Reformed minister is able to give of his brethren in the faith, and their congregations, in our German fatherland? Whether they stand fast in the faith, or have apostatised with Dulon and Detroit; whether they prosper, or are falling into decay, he is utterly ignorant. In granting certificates to travelling journeymen, he has even commended to a Lutheran pastor, in one of the towns of North Germany, a member of his own congregation, because he was not then aware that a Reformed church existed in the town.

The causes of this dismemberment and estrangement lie in the political and ecclesiastical circumstances of the country. When Prussia and other States admitted as colonists the Reformed, who, because of their faith, were persecuted and driven from other lands, the exiles residing in one State were not permitted to organise themselves into an ecclesiastical confederation, and still less could those in one State form a union with those residing in another. At that time, when the Reformed churches were welcomed in so very cordial a manner, both by princes and people, a connexion more or less close with the Lutheran population and their church was so easily formed, that the Reformed did not so much feel the necessity of a union among themselves; the more especially that, as confessional distinctions were, under the domination of rationalism, almost obliterated, it was not ancestral associations and social privileges, but chiefly diversity of titles and modes of worship, which prevented the Reformed from being altogether commingled with the Lutherans. To all this we must further add the conduct of the different Cabinets, who, forcing the Reformed into the consistorial organisation of the district in which they resided, rendered a synodal connexion among themselves impossible, and left undisturbed only the local regulations of the different congregations.

In this condition the union of the two churches in Prussia in 1822 found the Reformed churches of the Diaspora. In what relation they stand to the United church, the writer possesses no information beyond the fact that the Reformed congregation at Stettin has not entered the union. So much, however,

is certain, that this union, carried to the extent it attained, would weaken in the Reformed the sense of a necessity of forming a connexion among themselves. I should fancy, however, that this feeling of necessity will be forced upon them now, through the Lutheran reaction: for the attacks made upon the Reformed church, by the Separatist ultra-Lutheran faction, must, of very necessity, compel them to unite for mutual comfort and help.\*

Dismembered as we are, we cannot possibly remain. Either we must enter into connexion with the Swiss or the Dutch, or form a confederation of our own. But the first is impossible; for, in Switzerland, Church and State are so interlaced, that the Church cannot adopt us into connexion, without the State, at the same time, taking us under their wing, which we neither will nor can permit. It is the same in Holland; and besides, the difference of our dialects is a further impediment to our association with them.

Whether such desire for a connexion among themselves is general among the Reformed, the writer does not know; but that a connexion is essential, admits of no question. The connexion here advocated would not necessitate a dissolution of any connexion already existing, whether with neighbouring congregations, or with the dioceses to which we are annexed, or with the Prussian United church, wherever a Reformed congregation has not, through its incorporation, surrendered its right of self-action. All we plead for is such a connexion among the Reformed congregations as the altered circumstances of the times invite and render possible.

As at present circumstanced, the dissociated members of the Reformed congregations have lost the consciousness that they are members of one great church, reformed according to the Word of God. This consciousness must be re-awakened in the various members of the body, or they must pine and perish. The Reformed church has already, through the Prussian union, vastly lost ground. There are now no longer a few isolated cases excepted, any Reformed district churches, or academie faculties (but for this we should have Duisburg and Marlburg), and so little do we know of our own confessions, that few are aware the Lord has given us a precious jewel to keep; and thus many among us would hurry into a union with Lutherans. But the time for union is past. The Bavarians and Saxons would scornfully reject our overtures; and in Prussia there exists a crisis of such magnitude, that let us talk of union as we may, it is at present impolitic, perhaps even impossible, to escape from our separated position. We

\* In a note the writer refers to some most virulent and malignant attacks made by the ultra-Lutheran sectaries upon the Reformed, of which an account was given in the preceding number. One sentence may here be given as a specimen. "Two Lutheran ministers in Prussia (Kniewel and Nagel) had publicly maintained, that, in the Reformed church, it was impossible to hold sacramental communion with Christ, and, consequently, no member of that church, who held by her doctrines, could possibly be saved." Various other proofs of this ultra-Lutheran hostility to the Reformed church are given. The history of the forced union of the Reformed (of which Schleiermacher was a member) and of the Lutheran churches, by the late King of Prussia, would form one of the most curious episodes in the history of this or the last century. It has not yet been written, however, nor is it at all probable that by a Prussian it soon will be.

are, in our *Diaspora*, thrown upon our own resources.

What, then, should be done? Let a conference, we answer, be held, that, in the first place, we may know one another, and then further counsels will naturally arise. Perhaps the meetings now held at Elberfeld will, in this respect, turn out an adjournment of the Reformed conference of last year, at Stuttgart. We must form an association similar to that of the Moravians, whose connexion embraces all their churches, not only in Europe, but also even in America, without interfering with local connexion with neighbouring churches, with

whom they continue on terms of ministerial fellowship and intercommunion. May I beg that others would express their opinions on this subject in the *Reformat Church Intelligence*.

\*\*\* The foregoing paper is addressed from Erlangen, and signed "G." The movement, at present, among our brethren on the Continent is deeply interesting, and, we believe, fraught with the most vital importance. We may, from time to time, call the attention of our readers to a subject in which they cannot fail to take the most lively interest.

### PROTESTANT COLONY OF LOUISENDORF ON THE LOWER RHINE.

The following narrative and appeal comes to us from the REV. OTTO VON SCHUTZ, pastor of the Protestant congregation of Moyland, a village in the neighbourhood of the well-known town of Cleve. We can promise our readers that, with whatever feelings they may regard the appeal, they will find the narrative one of singular interest. We invite and recommend them to read it, not without the expectation, as we are free to confess, that it will engage their generous Christian sympathies in favour of this little community of fellow-protestants, so long struggling with great difficulties, and now, through the Divine mercy, having so well-nigh surmounted them. But the last effort is sometimes the hardest, or that, at least, in which the value of encouragement is most felt. It will be seen, that as the result of private applications, some help has already been extended to them from a few British Christians. They ask us now to bring their case before the public. In doing so, we can add to the testimony of the document, that of a personal friend of our own, a Christian lady, who is well acquainted with Louisendorf, and who writes to us in the following terms:—"From my residence of more than two years in the neighbourhood, I well know the long-suffering patience and great poverty of these poor people. All the public and private aid which they can expect from their own country has been afforded them, and they do not know where to look for further aid, unless to England. A case of so much trial and 'hope long deferred,' I have rarely, if ever, heard of." Our friend herself, we may add, enters practically as well as kindly into their case. "I have had," she continues, "1,500 circulars printed, and purpose sending a note with each; still I shall count it as nothing, if the poor people get at length their church, and the minister of their choice. A pastor they cannot choose until their church is ready." It will, we are sure, be felt, that one who herself labours so earnestly, is entitled to recommend the appeal to the benevolence of others. Nor can we close these introductory sentences without adding the following passage from our friend's circular, as it strikes us that some of the ladies who will read it here may gladly avail themselves of the method suggested to render their willing, as we know it will be their welcome aid. "A sale of a few articles sent from Germany on the behalf of Louisendorf, is intended to be held in Devizes, the beginning of March, to which any addition of fancy-work, useful articles, drawings, &c., will be very acceptable. *Mrs. Falkner, Miss F. Lucas, Mrs. James Anstie, and Mrs. Robert Waylen, Devizes, have kindly consented to receive contributions.*"

We shall be happy to take charge of any pecuniary contributions, which may be sent by Post-office order, or otherwise, to our Publishers, or to the REV. DR. STEANE, CAMBERWELL, SURREY.

#### TO EVANGELICAL FELLOW-BELIEVERS IN ENGLAND.

The following lines are intended to direct the Christian sympathy of those who know the Gospel in England to the necessitous condition of about 1,000 brave companions in the faith, who have lived in the north-west borders of Germany for many years, vainly waiting for the fulfilment of the promise of the Lord. Mark x. 29, 30.

It is the way of the Lord to try His people by the destruction of their desires; and at the same time it is the honour and joy of all believers to become security for the truth of each word of their heavenly Master, and

willingly to offer their aid for the fulfilment of His promises. Therefore we hope that the following representation will induce the reader to present a gift, however small, to the faithful descendants of those pious martyrs to evangelical truth, of whom we will now speak, and thus help to fulfil the above-mentioned promise of the Lord.

It was in the year 1741, when, under the government of the Elector Palatine Charles Philip, a considerable number of faithful followers of Christ (who, on account of their prince having gone over to the Roman Catholic religion, were no longer allowed an open confession of their faith) left their country, and all

their possessions, to seek beyond the sea, in Pennsylvania, that which was denied them at home. Not in thoughtlessness, cowardice, and avoidance of the cross, but, as the records of that time clearly show, not until they had exhausted every means to attain a toleration of their creed, and not until, in consequence of the intrigues of the Jesuits, the choice was alone left them, either to renounce their Gospel belief or their home. They took the latter step, truly with bleeding hearts, and many tears, but yet full of conquering faith on that word of the Lord, Mark x. 29, 30, and in strong confidence that He would not leave them, nor bring them to shame in a strange land, but be with them, as He was with the pious Sulzburgers, who, twelve years before, in the same position, had taken the same step. But, before these Palatinates entered upon their long journey, they made an agreement with English commission agents, according to which, English transport ships were to carry them, first of all, from the Dutch frontier, near Schenkenschanz, as far as Rotterdam. These regulations were needful, because, at that time, owing to an order of the Dutch Government, emigrants could only pass the Dutch frontier under such guarantee.

After they had thus, as they thought, made their journey sure, they set out in the summer down the Rhine, expecting to meet the English ships at the appointed place. But painful was their disappointment when they did not find them, and when, after waiting for months on the Dutch frontier in vain, they became convinced that they had been deceived by the English agents. The little which they had been able to bring from their home was, in the meantime, consumed. Indescribable was their distress as the winter came on, and the poor people, their wives and children, had to lie, without shelter, in the open air, in a strange land. But though heavy was the trial which their faith had now to endure, the records of that time are full of touching and heart-breaking witnesses of the unconquerable faith and trust in God of these hard-proved sufferers. But the Lord, in whom they trusted, would not let them be brought to shame.

Intelligence reached Berlin of these brave companions in the faith, and the King of Prussia, Frederic II., benevolently came to their aid. After they had passed the winter here and there, in the neighbourhood of Cleve, supporting themselves by the labour of their hands, they were assigned, in the spring of 1742, the waste territory named the "Goehrer Heath," six miles from Cleve, of about 10,922 Prussian acres, in order to bring it into cultivation. Here have these Palatinates given a proof of the worth of prayer-consecrated labour. In the course of a few years they had, under the blessing of God, created out of the waste a blooming pasture. The Lord also awakened the hearts of many on their behalf, so that means increased for the satisfaction of their spiritual wants, to which a pious Dutch lady—the Lady Von Moetzfeld—contributed considerable sums.

After a time, there stood in the new colony,

which had received the name of Pfalzdorf, two little churches, a Reformed and a Lutheran, in which the doctrine of the cross was declared, and the name of the Lord praised. Thus had God himself given another object to the journey of these Palatinates, and called them here, in the midst of the Roman Catholic population of the Lower Rhine, to show forth the light of the Gospel, and bear witness to the power of the cross—a call which Pfalzdorf, in regard to the neighbouring villages, has most worthily filled.

In the meantime, fresh companies of settlers had arrived from the Palatinate. This, and also the circumstance that they could not unite themselves with their Roman Catholic neighbours, but formed an enclosed Protestant community, occasioned an increase of population in Pfalzdorf, which threatened to be most dangerous to the colony. Their distress had risen to the greatest height, and many must have been again obliged to take the pilgrim staff, had not the late King of Prussia, Frederick William III., come to their succour. To those who could find no place or holding in Pfalzdorf, he gave in perpetuity a new, and till then uncultivated territory, the so-called "Calcar Bush," of about 3,000 Prussian acres, lying between the towns of Xanton, Cleve, and Goch. In 1820, a new colony was founded here, and received the name of Louisendorf, after the late Queen of Prussia.

Such an extension of Gospel truth, among an almost entirely Roman Catholic population, naturally excited their opposition. All that they could do, they have done, to hinder the founding of the colony. Not only did the surrounding communities make false pretensions to the land, but they instituted a process, which lasted many years, and was carried through all the courts of law. The records of that time are witnesses that they did not scruple to employ the craftiest intrigues, or the roughest intimidation, to ruin this second evangelical colony. But the endeavours of these bigoted Romanists were in vain. The colony of Louisendorf maintained its ground, and has continued to do so until now, when it numbers a population of about 1,000 souls. But it has had to battle with greater difficulties than the mother colony of Pfalzdorf. The soil did not answer their expectation, and a succession of bad harvests increased their poverty to a frightful degree. The poor colonists fell into the hands of usurers, and the chance of driving them entirely out of Louisendorf was thus given, and as soon as a colonist had nothing more, his dwelling was forfeited. This appeared a fortunate opportunity to the Papists to get a footing in Louisendorf, and obtain possession of the land. Through the true brotherly unity of the people of Louisendorf, this expectation has each time been disappointed.

Owing, however, to the great poverty of the colonists, that which they most longed for, viz., the founding of a church, has been deferred from year to year. Far from their dwellings, in the churches of Moyland, Calcar, Udem, and Pfalzdorf, have they been obliged to seek

the bread of life. Such a state of things could not, and ought not to continue. At times, the children, the sick, the old, and often the mother of the house, had under such circumstances to suffer spiritual want.

At length, sympathy with these faithful followers of Christ, who, as a monument of true belief, dwelt in the land of Cleve, and the consideration of the great importance which such an evangelical community on the Lower Rhine, however weak, must be, moved the Cleve Synod, in the year 1826, earnestly to take into consideration the founding of an evangelical congregation at Louisendorf. The Government also, at the same time, acknowledged the necessity of this undertaking, and promised to support it. In the meantime, building-ground for the church, parsonage, and school, was given, though for the present only in promise, and the Synod itself, consisting of very small, and for the most part poor congregations, was not in a condition (through the entire want of the means of the colonists, and the increasing difficulties which were raised against the undertaking) to manage it at their own cost. Often they took the important work again in hand, but were ever obliged to abandon it; for if in the present day the founding of an evangelical parish is accomplished in Germany, and especially in the Roman Catholic Rhine provinces, with a difficulty which can scarcely be understood in England, this difficulty must have been felt in a much greater degree by the Palatinate colony of Louisendorf. The provincial Government had also too much regard for the Romanists to deem it prudent openly to uphold the work they hated. Thus the greatest want of the young colony, and the object of the most earnest longing of each inhabitant, was deferred, year after year. All that could be obtained was the founding of a school, and the appointment of an elementary teacher. But it was soon found that a school was worth little when a church and a pastor were wanting, as for some days in every week the children were obliged to be absent, in order to be under the Christian instruction of a distant clergyman.

At length, in 1848, through circumstances, the investigation of which would be here too long, and would be of but little interest to the English reader, the founding of a parish in Louisendorf was so imperative, that at the end of the year, after seeing that from the circumstances of that time the last hope of the co-operation of Government must be given up, the Synod came to the resolution of taking the long-delayed work definitely in hand, and with the help given by Christian love, at home and abroad, to complete the same. A committee was immediately formed, consisting of nine members, among whom were the clergymen of the nearest villages to Louisendorf. The writer received the honourable but difficult appointment of being at the head of this committee, whose object was to obtain means for the completion of the work.

The chief aim was to spread a knowledge of the circumstances in every possible way, in the hope that as soon as the need of these

pious descendants of the poor emigrants was made known, many a gift of love, in the name of the Lord, would flow in. The committee has fulfilled this purpose to the utmost of its power. Partly through considerable correspondence, partly through the distribution of short, printed circulars, has it thrown itself upon the loving sympathy of all believers, far and near. Also in England, through the kindness of a friend, some circulars were distributed which contained a pressing recommendation from Dr. Fred. Krummacher of Berlin, and the consistorial rath, Otto von Gerlach. They had in consequence, through the kindness of Messrs. Barclay, Bevan, Tritton and Co., of London, who had declared themselves ready to receive contributions (literally, *love-gifts*) for Louisendorf, the sum of £36. The writer, in the name of the committee and the people of Louisendorf, takes advantage of the present opportunity to render their warmest thanks to those gentlemen, and all who kindly contributed. Also, in consequence of numerous circulars, the committee has received 10,000 florins (about £875 10s.) from friends in Holland. The greatest number of contributions ought naturally to be from Germany, and here the Gustavus Adolphus Society has greatly aided.

After a work of three years, the case at present stands thus:—besides the above-named school, school-house, funds for the teacher's salary, and building-ground for the church and parsonage, a capital of 10,000 thalers (£1,500) exists, out of which the future pastor will be paid. On advice of this endowment, the Government granted its approbation of the founding of a parish in Louisendorf. Next spring, accordingly, the building of the church and parsonage will be commenced; but there still fails, with the exception of a promised gift from his Majesty the King of Prussia, about 8,000 thalers, (£1,200.) The committee hopes, through the hitherto experienced blessing of God, to collect this sum by the spring, in order that the work now commenced may not remain unfinished. It sends an earnest petition for help from all who would willingly serve the Lord in the person of His poor disciples. To our brethren in England do we again send a pressing entreaty for aid; and as the residence of the emigrants of the Palatinate, in the midst of the Roman Catholics of the Lower Rhine, was in the first instance owing to Englishmen, they will now, it is hoped, generously interest themselves for these poor people, and help them to obtain that which can alone make their abode in their present fatherland habitable, salutary, and worthy of their love. It is England whose noble inhabitants give daily proof of devoted liberality for the spread of the Gospel. May they also consider the distresses of these true-hearted and faithful people of Louisendorf, who are as worthy of help as they are needy. It is to the whole evangelical church that we address the petition for Louisendorf, for it is a point of honour with the entire church to appear on behalf of the promised word of their Lord and Master.

Reader, wilt not thou cast in thy mite?

Moyland, Nov. 1851.

OTTO VON SCHULTZ.

## NOTICES OF CURRENT THEOLOGICAL LITERATURE.

*From a German Correspondent.*

*Die Christliche Dogmatik.* Dargestellt von Dr. H. MARTENSEN, Professor in Kopenhagen. Aus dem Dänischen. 1851.

*The Christian Dogmatic.* Exhibited by Dr. H. MARTENSEN, Professor in Copenhagen. Translated from the Danish. 1851.

This system of dogmatic is within the compass of 547 pages octavo. The learned professor has learnt how to condense his thoughts, and that, too, without detracting from the eloquence of his style. Some passages are eloquent to a fault; for, in a purely scientific book, there ought to be no effort to write eloquently, and eloquence should always be sacrificed, when it in any degree diminishes from the clearness and closeness of the necessary connexion of thought. This professes to be a system of dogmatic; but it is not written systematically, for the different doctrines have not received that proportionate attention, which their prominent or subordinate position in a system requires, if the exhibition is to be systematic. We do not find fault with this, but, on the contrary, think it a method which would be for the advantage of truth, if oftener adopted. The author's remarks are more or less extended on the different subjects, manifestly in proportion to the preference he has for them, and the attention bestowed upon them. Still, we do not mean to say, that the connecting thread of thought is anywhere dropped. The book is full of earnest, thorough, and independent thinking on subjects of the greatest moment. We venture, and without hesitation, to say, that it is the best book on Christian dogmatic, since that of Schleiermacher. We do not here attempt to censure or approve of any of the opinions stated; did we do so, we feel we should have to do both. Of course, it is a book for theologians, and a book which, of course, theologians will not allow to pass by unnoticed. The German translation is well executed.

*Christliche Dogmatik.* Von Dr. JOHANN PETER LANGEL. Heidelberg, 1851.

*Christiana Dogmatik.* By Dr. JOHANN PETER LANGEL. Heidelberg, 1851.

This treatise extends over 1211 octavo pages. It would be much to the reader's advantage, if not to the author's, if one half of it had been cut away. The author does not appear to be able to hold himself rigidly to the thread of thought, is too much under the dominion of a playful fancy, and is ever tempted away from the essential development of his subject, in order to play the pretty here, and to say something novel there. His book is a very entertaining one, and very suggestive too; but very much that is bright and sparkling, and brilliant. There is very much in it to admire, and much to be learnt; but, as a system of Christian dogmatic, we think it a failure. We should imagine the author to be a charming companion, a very popular man in society; but

these very qualities unfit him for the systematic theologian. His heart is in the right place, and his head full of treasures; but his receptive powers seem to have the advantage over those of digestion and production.

*Die Lehre von der Sünde, und vom Versöhn.* oder *Die wahre Weise des Zueckers.* Von A. THOLUCK. Siebente Auflage. Hamburg, 1851.

*The Doctrine of Sin and of Reconciliation; or, the Doubt's True Dedication.* By A. THOLUCK. Seventeenth Edition. Hamburg, 1851.

This book, from the youthful pen of the devout Tholuck, was some years ago translated by Jonathan Ryland, Esq., under the title of "Guido and Julius." Few books have been translated into so many languages. It has become the possession of the world. It needs, therefore, no comment or commendation. This edition has this additional interest, that it contains an account of the origin and writing of the book. We should be delighted to see a new edition of the English translation, with this addition, as we know of no book so calculated to awaken in the mind of intelligent and cultivated youth, the subjective want of, and necessity for, the redemption as it is in Jesus. By the anxious inquirer and sincere doubter it will even be welcomed as light from heaven; whilst to the distressed and perplexed in heart it will present itself to be the physician and the friend of Gilead. We have reason to believe that this edition would have been somewhat overlooked, had not its beloved and revered author felt that its very form was already sacredly embalmed in too many hearts to allow of its being touched.

*Die Offenbarung des heil. Johannes f. 843.* die in der Schrift forschend erläutert. Von Prof. Dr. C. W. HENGSTENBERG. 2te Aufl.

*The Revelation of St. John explained for those who search the Scriptures.* By Prof. Dr. C. W. HENGSTENBERG. Vol. 2. Part 2.

The commentary of Professor Hengstenberg is herewith complete, the translation of which will be forthwith published by the Messrs. Clarke of Edinburgh. We simply announce this, and reserve any notice of the work itself until we shall have looked at it in its English dress.

*Der Schriftbeweis: ein Theologischer Vortag.* Von Dr. J. C. K. HOFMANN, Ordinarius Professor der Theologie in Erlangen. Erste Hälfte. 1852.

*Scripture Testimony: a Theological Address.* By Dr. J. C. K. HOFMANN, Ordinarius Professor of Theology in Erlangen. First Half. 1852.

The author of this address seems to delight in somewhat enigmatical titles. The title-page

before us is just as obscure, with respect to the real contents of the book, as the title of his former work, *Weissagung und Erfüllung im alten und im neuen Testamente*. It appears to be an exposition of Scripture doctrine in general. More than this we cannot say, at present, for it is but just from the press, and we have not had time to read it. However, we expect to find it a good book. This is only the first volume, and contains 574 pages.

*System der Christlichen Lehre.* VON DR. CARL IMMANUEL NITZSCH. Sechste verbesserte und vermehrte Auflage.

*System of Christian Doctrine.* By DR. CHARLES IMMANUEL NITZSCH. Sixth improved and enlarged edition.

This is a new edition of the volume translated by the Rev. R. Montgomery, A.M., and published in the "Foreign Theological Library." It is not materially altered, and only twelve pages enlarged. Some people would perhaps be inclined to use, in reference to this new edition, the old proverb, "alterations are not always improvements." Still, there is this

advantage about it, it takes notice of the literature which has appeared since the fifth edition.

*Neue Propheten. Drei Historisch-Politische Kirchenbilder.* VON DR. KARL HASE, Professor an der Universität Jena, Geheimen Kirchenrath, Ritter des G. S. O. vonr Weissen Falken. Leipzig, 1851.

*New Prophets. Three Historico-politico-ecclesiastical Pictures.* By DR. CHARLES HASE, Professor at the University of Jena, Ecclesiastical Privy Counsellor, Knight of the G. S. O. order of the White Falcon. Leipsic, 1851.

This is a somewhat novel and very interesting book. It ascribes a prophetic character to the young Maid of Orleans, Savonarola, and the kingdom of the Baptist. The idea of the book deserves attention. Is there any reason why God should not have his prophets in every age? The gist of the question will be to determine their character and position in relation to the old, divinely inspired prophets. We may add, that this volume is in process of translation.

## SWEDEN.

### RELIGIOUS LIBERTY—THE NEW RELIGIOUS JOURNAL—RE-OPENING OF THE ENGLISH CHAPEL IN STOCKHOLM.

In our number for December, 1851, Vol. v., p. 496, we inserted a letter from the Rev. CARL BERGMAN, Lutheran minister of the Established Church at Vinslöf, near Christianstad, to Sir CULLING E. EARDLEY, referring, among other things, to the intended publication of a new religious journal in that country, with the special design of advocating union among the people of God, and the rights of conscience. During the present month, we have ourselves received a letter from the same excellent clergyman, some extracts from which we shall now lay before our readers. We have also much pleasure in being able, through the kindness of our valued correspondent, the Rev. GEORGE SCOTT, to present them with an account of the first number of the Swedish Journal, and a translation of some passages from its introductory paper.

*From the Rev. Dr. Bergman to the Rev. Dr. Steane.*

I cannot describe my joy, as well as my fear, on receiving your letter of the 4th of October, with the parcel containing *Evangelical Christendom*; my fear at the requests you make to me, and my joy at seeing your kindness for me, which I will take as a sign from my Saviour, that he asks me to direct the talents with which he has entrusted me to a new aim—religious liberty. I thank you, with all my heart, for what you have sent me, and am sorry that I have not been able to answer you before.

Religious liberty is now a matter of general discourse in Sweden. Since I published a

translation of Dr. Baird's work on the subject, four or five years ago, it has become more and more popular. Two great meetings have been held to promote it in Christianstad, in 1850, and in Helsingberg, in 1851; a third is to be held in 1852, also in Helsingberg, which seems likely to be larger than either of the preceding. Many who take the lead on religious questions in our land intend to be there. The last meeting has occasioned much excitement in the State church. Provost Broomé has sounded an alarm in his writings. The question is agitated, at the present moment, in nearly all the liberal papers in our country. Our new journal has made its appearance within the last week. I hope you have received it.

\* Certainly not, if by prophets be meant persons who, in the spirit of a prophet, give forth their testimony to truth; or who stand forward as the assertors and vindicators of the Being, the Providence, or the Revelation of God. But if it be meant to exalt such persons into the category of the inspired men of the Bible, or to lower them to the standing of such persons, then we totally object to the sentiment, as alike incompatible with the claims of Scripture, and untrue in fact. We are persuaded our correspondent did not intend to advance such a sentiment, and, indeed, his succeeding words show that he did not, at least, to the careful reader; but, knowing what theories of inspiration are maintained in Germany, and thence imported into this country, we have not thought it superfluous to subjoin this cautionary note.—  
EDITORS.



A large society is organising itself, quietly, throughout the country, to plead the cause of religious freedom, and we already reckon many distinguished men among its adherents. It will afford me much pleasure to continue to inform you of this matter. I cannot write much more now, but we do not cease to render thanks to God, who has excited good men in England to care for our country; and we pray every day, I and my family, for these dear friends.

We have a law called *Konventikelplakatet*, which forbids all meetings in private houses for reading, or singing, or preaching the Gospel. Notwithstanding this law, Mr. Oscar Ahnfelt holds prayer-meetings in all parts of Sweden. He is by many regarded as a Baptist. Within the last fortnight he has held five meetings in one of my two churches, which holds fifteen hundred persons. Twice the church was filled, and no one has dared to disturb Ahnfelt on either occasion.

December 26th, 1851.

From Rev. George Scott to Dr. Steane.

"THE EVANGELICAL FRIEND OF THE CHURCH."

Dear Sir,—Such is the title of the new religious journal referred to in *Evangelical Christendom* for November, 1851, the first number of which is now before me. The introductory address is signed by the Rev. H. B. Hammar, rector of Sölvesberg and Mjellby, who undertakes the responsibility; and regarding, as I do, the publication of this paper as an event of no small moment in relation to the question of religious liberty, in a country still very dear to me, I forward you a few translated extracts from the address, that you may form an idea of the proposed character of the journal. The editor says:—

"Deeply conscious of the heavy responsibility assumed by every one who enters the public arena, and speaks, in consequence, to hearers whose numbers, opinions, and degree of culture cannot be previously calculated, we deem it necessary to give account, not only of the reasons which have influenced the decision to issue this paper, but also of the object for the attainment of which we shall labour, and the spirit in which we desire to pursue our work."

After naming the various religious journals existing in the land, the address proceeds:—

"Although all these papers have unquestionably their value, and are read to edification by thousands, it does not yet appear that the whole of the spiritual field, the cultivation of which may be promoted by a periodical, is occupied, or even touched. Many reasons require us to declare that the church of Christ—yea, even the Lutheran portion of it—is not confined to Sweden. And yet, how severed from the Christian, the Protestant, the Lutheran church in other lands, is not the Swedish church? We deny not, but on the contrary rejoice over, the spiritual life which appears to be awakened in many parts of our fatherland; but how circumscribed the circle of vision often is, even to those who have directed their glance upwards, seeking a better country. Around them they see—we had almost said,

nothing. The thought of the greater number is confined to their personal welfare; but, how matters stand in the new city, within whose walls they have themselves happily found refuge, how some suffer, others contend there, how the word of truth enlightens, and the fire on the altar of burnt-offering glows, they know not, and do not much care to know. In a word, ecclesiastical life, ecclesiastical interest, is lacking. From other lands we are told how the Christians in those lands feel a cordial and operative interest in each other: in our country, the spirit of separation has penetrated to such an extent, that even congregations, which are closely contiguous, have not the slightest intercourse with one another. To counteract this state of exclusiveness, and to awaken among Christians interest for the Christians in our own land, is, therefore, a great aim—the accomplishment of which will require the co-operation of many powers. Besides, the Swedish church is but one branch in the great and glorious tree of the Christian church, which more and more spreads over the world. The different churches certainly do not exist to exalt themselves over one another, but for the purpose of making known, each after their measure, the unsearchable riches of Christ. While they faithfully follow their inward impulse, and, according to their peculiar vital power, develop themselves, they may learn the one of the other, and by hearty sympathy support each other in the great work. From all this the Swedish church has been excluded, by the many well-intentioned defences which human prudence has raised around her. Our severe laws in religious matters not only enslave the consciences of Swedish citizens, but they isolate, if we except intercourse between the learned in different lands, the Swedish church from all other Christian communities. One of the objects of this journal shall therefore be to labour against this exclusiveness on a large scale, to exhibit the state of things in this respect in our own and in other lands, to work for *religious freedom*, render its signification rightly understood, show its harmony with the evangelical spirit, and that nothing is to be feared from it for the stability of the Gospel."

The editor further declares:—"We shall endeavour to draw attention to the great defects which exist in our church system, especially as it affords no opportunity for the exertions of laymen; and hence extinguishes, first in them, and also afterwards in the clergy, all proper concern for the church. But we shall do this in love, and with the hearty desire that even our little sheet may, in some degree, contribute to the growth and progress of the kingdom of God among us. We write not for the learned, but for the people; and shall seek to speak a language which the people will understand. May our glorified Lord pour out his Spirit over the Swedish Zion, that His name, even there, may become great and glorious!"

A tolerably full summary of our late Evangelical Alliance Conference in London is inserted in this number, prominence being given to Swedish matters,—such as the Swedes pre-

sent, the sympathy expressed for our brother Nilsson, expatriated from his country, and of memorials forwarded from various lands to Sweden on his behalf, as well as the ardent supplications offered for Sweden. Then follows the first of a series of articles on the Free Church of Scotland, and the causes which issued in the formation of that church; and the whole closes with a translation of Sir Culling E. Fardley's encouraging letter to one of the editors—Dr. Bergman.

The re-opening, on the 30th November last, of the English chapel in Stockholm, for regular worship, is another event which fills me with joy, but in regard to which I must rather refer to the enclosed from the *Record*, than further enlarge myself.

Yours very truly,

Truro, Jan. 22, 1852.

G. S.

"Some years ago the English Wesleyan Missionary Society sent the Rev. George Scott as a missionary to this country, in which, though external Protestantism universally prevails, there is but little real evangelical light. In this respect there has, however, of late, been a considerable improvement, many faithful pastors having been raised up. Mr. Scott resided for several years at Stockholm, preaching both in Swedish and English. In the absence of a church of England chaplain, the Wesleyan chapel virtually held the position of the English church, and was attended by the British ambassador, Lord Bloomfield. Mr. Scott's ministry was largely blessed, the effects remaining till this day, but his preaching roused much opposition. Disturbances having been created by the enemies of the Gospel, the Government made the acts of the mob a pretext

for expelling Mr. Scott, and closing the chapel. The good work has, however, gone forward, and intelligence has recently been received, that the chapel is now re-opened for Divine worship. The following is an extract of a letter on the subject, which has appeared in the *Watchman*:—

"The Rev. George Scott says—'Several deeply-interesting letters have reached me from Sweden, all bearing testimony to the progress of vital Christianity in that country.' The following is an extract of one of the letters referred to:—The Teacher of Philosophy and Theology at the Gymnasium in Stockholm, who has been for several years a zealous and serious preacher, and to whom the description given of Apollos (Acts xviii. 24, 25) might be literally applied, an eloquent man, and mighty in the Scriptures, *has taken the bold step* of opening the English chapel, which has been closed nearly ten years, and now conducts public worship there, every Sabbath evening. It has been to us, who of old have loved that house of God, cause for great rejoicing that we may now assemble in the same place, and at the same hour, to hear the same Word of God which was formerly proclaimed there by our dear friend, Mr. Scott. Clothed with the garments, and the office of a clergyman of the Established church, this devoted servant of God has for several Sabbaths, unmolested, preached the same Gospel, for doing which its enemies once so irreverently closed the doors of this sanctuary. This is the finger of God. Well may it call forth tears of joy to observe how the grace of God has prepared here so many opportunities for sinners to hear the word of mercy."

## PORTUGAL.

### PROTESTANT MISSION IN LISBON.

(To the Rev. Dr. Steane.)

London, 19th Jan., 1852.

My dear Friend.—Soon after my return from Portugal, in the year 1849, I wrote an article for *Evangelical Christendom* respecting the Protestant mission, which has existed some years in Lisbon. This article you were so good as to insert, together with another also, bearing on the same subject.\* I further touched upon this mission in the pamphlet I published upon "Religious Liberty" in the beginning of last year. Besides these little efforts to draw attention to this missionary field, I have, sometimes in public and sometimes in private, exerted myself in the same line. I am sorry, however, to observe that my efforts have been crowned with very little success. I have rather wondered at this oversight of an evangelical mission in so dark a place as Portugal; and at a time, too, when the European continent is occupying much general attention as to missionary work. I now take up my pen again upon the subject, and I shall hope for more success.

The missionary in question is a Spaniard. He was born in Granada, and was settled as a parish priest in Malaga, on the Mediterranean coast. Here he was brought to see the errors of Romanism, and the clear light of the Gospel of Christ. In consequence of this, he was obliged to escape from Malaga, and went to our fortress of Gibraltar. With considerable difficulty he got any resting-place there, our authorities being too friendly to the Popish opposition he met with from his change of views; and whilst others, and all else who fled from Spain, for bad motives or good, found ready entrance, he experienced the contrary. I mention this subject now, as it is one our British public should look to, in regard to the great concern of religious liberty, which we ought everywhere to encourage; and in regard to Protestantism, which it is desirable we should as a nation befriend, instead of lending strength to the persecution of those who, escaping from Romanism, look naturally for a friendly reception among us, in any spot

bearing the British name and flag, as at Gibraltar. I beg your readers especially to notice what I now say in reference to Gibraltar, and parties fleeing to it for refuge from Spain and Romanism, as the time may perhaps be near when there may be many instances of this; and I trust that, through one reader and another, or several combining, the subject will be brought before high authorities; and so as the Governor of this British fortress may be led, when the occasion offers, to be a ready receiver and defender of all such persons as are here referred to.

Unable to get a resting-place in Gibraltar, this *ci-devant* Spanish priest was led to go to the Brazils; and there he remained for several years, practising medicine, which he had formerly studied during his college years. Providence brought him afterwards to Lisbon, and there he has laboured for several years with great faithfulness, and with considerable success. He has enjoyed, in this dark Popish country, a wonderful degree of security and non-interference. He has a small select flock, which he cares for as a pastor, whilst many others attend his services occasionally, and have largely profited by his instructions, and all of them so far as to give a decided preference to Protestantism and its worship, over Catholicism and its silly ceremonialities. There are some priests, and other persons of very good standing in society, who are thus brought under beneficial influences. Much more extensive good might have attended this mission, not only in Lisbon, but also over all Portugal, and even in Spain, had it received better support than it has done.

Dr. Gomez, the missionary in question, receives from the Foreign Aid Society the sum of one hundred pounds a year, and this is his entire income; out of which he has to pay for his house, including his chapel as a part of it, and to sustain himself, his wife (an English lady), and two children. Any one may easily imagine what a poor supply this £100 must be, to meet all these demands, and in a city like Lisbon. The rent *must* be paid, and also the common expenses connected with worship; and hence *want* must come upon and be felt, and that severely, in the sustenance of his family. The truth of this will be painfully apparent in reading a letter I have recently received from him, and which will be here and presently inserted.

I have pleaded much and frequently with the Foreign Aid Society,—to which I have long subscribed, and in whose general work I take much interest,—I have pleaded for an extension of salary to Dr. Gomez, but, I am sorry to say, in vain. The answer given me is, that this Society does not profess to *sustain* any mission, but only to lend *aid* to other institutions in prosecuting their labours. This is a very good *general* statement, but surely it should not interfere with an exception and an extension, such as that I am pleading for; and especially under the very peculiar circumstances of this mission. A full year ago, they added £10 to his salary, and I humbly expected that this little augmentation would

have been continued, but all my entreaties for its being paid last year were ineffectual. Moved by this refusal, I went about among my friends to beg, in order to make up this little sum by charity which justice demanded. I succeeded, and had the pleasure of remitting to this worthy and neglected missionary the sum of £10, about the beginning of last year. On another year elapsing, I again met justice by charity, and remitted, a few weeks ago, another sum of £10. I now insert the letter I have received from him in reply, which will show how very needful was the help, and how providential it was, and what feelings were stirred up and exhibited, of gratitude to God and to man, for this very timely aid, and deliverance from a state of great distress. The letter is dated Lisbon, the 8th inst. He says:—

“My dear Friend,—I have received your esteemed letter of the 28th ultimo. Its contents produced in me two effects, but of a different nature from each other. The first impression was that of inexpressible joy, in observing the prompt and great interest with which your kind friendship and penetration viewed the urgent necessity in which I stood of some supplies, and the speedy relief which my actual position in this place demanded. The other impression present to me was, the repugnance, which for many and just reasons I ought to have, as your deep knowledge of the human heart will perceive, in considering the critical circumstances in which those are involved, who, like myself at present, are under the necessity of doing what one cannot, and ought not to do, perhaps even at the cost of life itself, in coming to a resolution to knock at hard hearts, and those, it may be, of enemies under the appearance of good Christians, or of ultra-liberals, in order to implore any succour from them.

“The truth is, my dear friend, that at the time I received your letter, and observed the order contained in it for £10, I had actually in the house *barely one shilling!* I had just paid the rent of my house, and then found myself reduced to the condition I have mentioned. Having been behindhand for more than a year, to the amount of £14, I was getting more involved from one quarter to another. I knew not, therefore, what possibly to do, in order to sustain my family, and pay the expenses connected with my chapel during the period of nearly two months, which remained till the 19th of February, the time when my quarter's salary is paid.

“But what I could most wish to bring before you is the pathetic and tender scene which occurred to me and my wife, on reading your notice of the £10 remitted to us. The scene was this—as soon as my little son, Vincent, eleven years old, heard me read of your kind remittance, he hastened from us, like one beside himself, and ran to the side of the room, and then knelt down, and lifted up his clasped hands towards heaven; and in this interesting position he uttered an exclamation before God so ardently, and so full of faith, that he caused us all to cry, and then to run towards him and kiss him.

"In short, how great is the gratitude we ought, all of us, to feel towards yourself, and towards those worthy Christian brethren, who, at your request, have contributed to our relief. I leave you to reflect on our feelings, rather than that I should myself attempt to express them, as there would be great danger of my statements being considered as exaggerations, though, in reality, conveying the very feelings we experienced on the occasion. I shall feel much obliged to you, if you will, at some convenient time, inform me who are those pious brethren and friends who have so essentially succoured me at the present time, as well as those who did so on a former occasion, in order that I may have their names before me in grateful remembrance.

"Forgive me in having so long detained you on this point, and for again lamenting, with much grief, that I should have thus caused trouble, and been burdensome to yourself and friends—a circumstance truly painful to me, and opposed to all my feelings.

After reading this letter, and observing this scene, and the position and circumstances of this worthy and ill-sustained missionary, it will not, I should think, be necessary to make a

*formal appeal* on his behalf, but only to say where contributions for him will be received. These can be sent to Messrs. Partridge and Oakley, 34, Paternoster-row, who will put them into the writer's hands for their due appropriation in favour of this Portuguese mission.

In addition to funds for the support and extension of this mission, *the prayers* of all who earnestly seek the extension of the Gospel are particularly requested. Portugal is in a peculiarly interesting state at the present time, and there are encouraging reasons for expecting that in the revision of the Constitution, now in hand, *full religious toleration* will be established by law in that country. For the realisation of this hope, let us all pray. And again, there is a goodly hope that *the Word of God* will obtain the freest circulation over the country, and for this let us also earnestly pray. The field will then be fully open in that hitherto shut-up, dark, and Popish country. May God move us here to pray, and may His name be greatly glorified in that land.

I remain, my dear friend,

Very truly yours,

JAMES THOMSON.

## Asiatic Intelligence.

### SMYRNA.

#### RELIGIOUS CONDITION—CALL FOR A FRENCH AND ITALIAN MISSIONARY.

Beyrout, 4th Dec., 1851.

My dear Dr. Steane.—It is nearly a fortnight since I arrived at this place, the gate, as it were, to our Immanuel's land, which I am now about to explore. As I went from Marsilles by the French steamer, *via* Malta, I stayed nine days at Smyrna—a place too long lost sight of by the Christians of the west of Europe in the present time. I would not detain you by descriptions of points which have been visited and described already by so many travellers, but I would kindly ask your attention to the state of Christ's cause in the place where once His beloved church of Smyrna of old suffered and overcame. The missionaries of the North American Board have for a number of years laboured, and with a great blessing, among the Greeks, and more so yet among the Armenians of the Levant. At Smyrna, three of them are stationed now. It strikes, however, every Christian who touches Smyrna, that this vast city lies in dreadful bonds of wickedness. Even the Turks call her "*Giaour Ismir*," (infidel Smyrna). What is the cause of this? Chiefly, she had example set by the hundreds of foreigners, mostly French and Italian people, who settle there in the exercise of trade or commerce. I have been deeply affected by their awful condition, and the dreadful influence they have on the native Christians, as well as Jewish and Turkish part of the population. I have had many a long and prayerful

conversation with the missionaries, as well as with the English chaplain there, the Rev. Mr. Lewis, (of whom McCheyne speaks so well and so truly,) and with his assistant missionary among the Jews, the Rev. Mr. Walter; and it is in consequence of these conversations, and of my own private impressions, that I would entreat you to do whatever is in your power in behalf of this important place.

Smyrna has not less than 120,000 inhabitants; it is the chief trading place of the Levant; it has a greater amount of Europeans, living among Greek and Roman Catholic Christians or Mahomedans, than any other town of the east. All those who seek after sin and the world, turn their eyes to Smyrna; and so miserable is its condition, that the American Board is considering at this very moment of giving this station up, and not to waste the strength of its missionaries there any longer. Besides the missionaries, I found a very few who served God in the midst of that wicked world; especially some members of the highly respected family of the *Van Lennep*, (the eldest member of this family is the Consul-general of Holland, Sir J. Van Lennep, whose cousin is a missionary of the North American Board at Constantinople). They all agreed with me, that it would be a great blessing if a French and an Italian missionary could be sent to Smyrna, to labour among the French and Italian speaking settlers there. They would be heartily welcomed and

assisted by the few Christians in the place, who now suffer there, (as Lot in Sodom,) in the midst of an unenlightened world.

No Pope, no Roman Catholic bishops are there, to hinder the people from hearing the Gospel, or from receiving the Bible.

At Smyrna, hundreds of Italians could hear the Gospel preached, which they could not in their own country. And, as many settle there *for a time only*, on a trial of fortune, many of them being led to the Gospel light might carry it home to their friends, who yet are inaccessible in their darkness. Smyrna might become once more a light on a candlestick, a focus of Gospel peace, instead of a habitation of the devil, as it is now. Oh, that the Christians in England, who desire the conversion of men bound in darkness, would turn their eyes to poor, helpless Smyrna! It is a shame that we know so little about the east in our western countries. If we loved Christ more, we should more anxiously look after his cause in these places, from where the glad salvation tidings came once to us.

Would not you, dear Dr. Steane, make in *Evangelical Christendom* an appeal for a French and an Italian missionary on behalf of Smyrna?

I pray you, most earnestly, do what you can for this poor, and yet so important place. M. Pilet of Geneva, or M. Grandpierre of Paris, might, I fancy, easily find a man who would take up Christ's cause at Smyrna among the Europeans. They would be most warmly received by Mr. Lewis and his co-labourers in Christ Jesus there. I have not yet written about it to Mr. Heldring. I thought you would be the man to take the case up. I felt bound to make you this communication. May it please God to impress my feeble words upon your heart. Here is great need! I thank God that my way has been led here, and that He gives me grace to feel for his cause. So many societies are formed in London, so many resolutions were lately taken, so many promises made for the help of Christians in Europe, so well was it understood that the conversion of Mahomedans, Jews, and heathens depends so much upon the conversion of the nominal Christian. Oh! that this letter now might be a bill drawn upon these promises. Let the practice now be seen in poor Smyrna, where numberless souls cry so loudly for help.

Yours affectionately, in Christian bonds,

C. W. M. VAN DE VELDE.

## Home and Miscellaneous Intelligence.

### EVANGELICAL ALLIANCE—BRITISH ORGANISATION.

BATAVIA—MEETINGS OF COMMITTEE OF COUNCIL—CIRCULATION OF MR. WYLLIE'S VOLUME ON THE PAPACY—PUBLIC MEETINGS.

BATAVIA.—At a meeting of the Committee of Council, held in the month of May last, a communication was directed to be sent to Mr. Esser, a gentleman connected with the Dutch Government at Batavia, expressing sympathy with him under difficulties into which he had been brought by his avowed attachment to the Alliance (vol. v., p. 188). The following gratifying reply, addressed to the official secretary, was received in due course, and should have been published before, but for the occupancy of our columns by the Conference papers.

"Batavia, 24th September, 1851.

"Dear Sir,—Circumstances preventing our friend, Mr. Esser, from answering your letter of 22nd May last,—in which you communicate the resolution adopted in a meeting held by your Committee of the British Organisation of the Evangelical Alliance, with the view of encouraging him and his brethren to confide in the faithfulness of God, and not to doubt that He will order all things at once to our real advantage and His glory,—we are happy to be able to express the feelings of gratitude and affection with which we all perused the said resolution, and beg to assure you, dear Sir, and your Committee, that we receive every expression of fraternal regard and solicitude from our brethren in Great Britain and elsewhere, with much interest and warm sympathy; the more so as our number being but

very small, and we are set out, as it were, as an advanced guard in the midst of the darkness of idolatry and ignorance, we often feel the necessity of being strengthened by the sympathy of those afar off,—wherefore we beseech you will accept the expressions of our gratitude and fraternal love for the regard and solicitude so unfeignedly expressed in your above-stated resolution.

"The lively feeling of our feebleness has lately awakened the desire in the hearts of a few sincere believers to unite and form a 'Society of In-and-outward Mission at Batavia,' for the purpose of evangelising among the members of the Christian community in this place and elsewhere, and also among the Mahometans and Chinese around us. The latter object we hope to attain by educating natives, and forming missionaries and evangelists of them, by which means we hope to form an establishment like unto that of 'Gosner's mission in Rand-schi.'

"We lose no time to give you the above information, as we vividly feel the necessity of having your assistance to implore the Almighty to bestow His blessing on the great work we have undertaken, and to give us strength accordingly to be faithful and zealous in all our dealings.

"We beseech you, therefore, to think of our Society in all your prayers and supplications to the Almighty, and also to recommend our

interests to all the communities of believers with which you are in connexion.

"We also hope that, if circumstances should so be ordained by God, it will be permitted us to appeal to your Christian assistance for Bibles, tracts, and whatever may be requisite to promote the kingdom of heaven in this place.

"May the love of God, and the grace of our Lord Jesus Christ, be abundantly bestowed on you and our brethren in Great Britain.

"We are, dear Sir, yours faithfully,  
"The Society of In-and-outward Missions at Batavia,

"J. VAN DER VEER, President.

"E. W. KING, Secretary."

**MEETINGS OF COMMITTEE OF COUNCIL.**—A wish having been expressed by members of the Council, resident in the country, to be informed of the times of meeting of the Committee of Council, it was resolved, at a meeting of the Committee, held on Friday, the 16th ult., that the meetings in future be regularly held (D.V.) on the *Friday following the second Lord's day in each month, at eleven o'clock, a.m.* The meetings in question will accordingly take place on the 13th of February, the 19th of March, the 16th of April, the 14th of May, the 18th of June, the 16th of July, and the 13th of August, during which month the Annual Conference of the British Organisation is expected to be held. It was also resolved "that, inasmuch as the times passing over us seem to call *emphatically* for united prayer, and the holiest and happiest seasons in the history of the Alliance have been its seasons of devotion, it is exceedingly important to give the meetings of the Committee, as decidedly and prominently as possible, a *devotional* character; and that, with this view, each meeting commence *punctually* at eleven o'clock, a.m., in order to allow of two or more brethren engaging in prayer, and of the intermingling of sacred praise, and the reading of the Word of God."

**CIRCULATION OF MR. WYLIE'S VOLUME ON THE PAPACY.**—At the same meeting of Committee, an announcement having been made that John Henderson, Esq., of Park, had offered to place at the disposal of the Committee, as many copies of the *Prize Essay on Popery, by the Rev. J. A. Wylie*, as they could put into effective circulation, even though the number should amount to a thousand, the following resolutions were adopted:—"1. That the Committee are deeply and gratefully sensible of the munificent kindness of Mr. Henderson, in the proposal which has now come before them, and rejoice in the eminent service he is thus enabled to render to the interests of evangelical Protestantism. 2. That a copy, or copies, of the work be placed in the library of every college established for the education of young men for the ministry of the Gospel. 3. That the secretaries of sub-divisions, or other leading members of the Alliance, be requested to indicate public libraries and reading rooms in the towns and cities where they reside, in which the volume might be usefully placed, and also to name prominent and

influential persons in their respective localities to whom it might be advantageously presented.

4. That every sub-divisional Committee be furnished with a copy of the volume for their own use, and that each volume, so appropriated, be prepared at the office of the Alliance for circulation among the members of such Committee—the volume ultimately to become the property of the secretary, or of any other individual undertaking to superintend and secure its circulation. 5. That it be suggested to Mr. Wylie to re-publish portions of the work, in the form of tracts, for extensive general distribution."

**PUBLIC MEETINGS.**—On Tuesday, October 28th, two meetings were held of the SHEFFIELD Sub-division—one in the forenoon, at eleven o'clock; another in the evening, at seven. They partook, to a considerable extent, of a devotional character. Two addresses were delivered by Josiah Conder, Esq. The Rev. John Cordeaux, Incumbent of Hoyland, also spoke at both meetings.

On Wednesday, November 12th, a public meeting was held at the Assembly Room, Princes-street, BRISTOL. There was a very crowded attendance, and nearly every denomination of Christians in Bristol was represented. The Right Hon. the Earl of Cavan occupied the chair. After singing and prayer, the Chairman explained the object of the meeting. The Rev. J. P. Dobson was then called upon, who gave an epitomised report of the proceedings of the Conference. The Rev. J. Jordan spoke to the same topic, describing many of the characters who had been present at the Conference. The Rev. H. I. Roper recommended the "*Prize Essay on the Papacy*," which had been written, under the auspices of the Alliance, by the Rev. John Wylie, of Edinburgh. If the Evangelical Alliance, he said, had done nothing more than been the means of producing that book, it would have done enough to recommend itself to all denominations. The Rev. Peter La Trobe gave some interesting details respecting the revival which had taken place in the German churches, especially as evinced in what was called the "*Inner Mission*," or the making known of the Gospel among their own population, which he regarded as having been a result, in some measure, of the influence of the Evangelical Alliance. The Rev. John Pulling, of Deptford, having recently returned from Italy, testified as an eye-witness to the state of society, both in Naples and in Rome. The Rev. G. H. Davis, the Rev. T. E. Brooke, and the Rev. J. Lanfear, of Hutton Rectory, near Weston-super-Mare, having briefly addressed the meeting, it was closed with the doxology and benediction. During the progress of the meeting, a person in the body of the room inquired of his lordship if he might be allowed to ask a question, but was met by loud cries of "No, no." "Chair, chair," his object being understood to be the introduction of the subject of American slavery, bills in reference to which, and the part taken in relation thereto by the Alliance, having been posted on the walls and given away

at the doors of the place of meeting. This slight interruption has since led to considerable correspondence, which has had the effect of bringing into clear and prominent view the precise position taken at the outset, and still maintained, by the British Organisation in reference to slavery; and the result is, that its principles and claims were never so well understood or so favourably regarded in Bristol as they are now.

On Friday evening, November 14th, the first of a series of meetings for the winter season was held at DUBLIN, in the lecture-room of the Rotundo. The room was crowded, and the chair was taken by Samuel M. Grier, Esq. The secretary, Mr. George Foley, stated, that the Committee of the Dublin Sub-division had

arranged that at the present, and at each of the ensuing meetings, one address, at least, should be delivered, contrasting some fundamental doctrine of Scriptural Christianity with the doctrines and practices of the church of Rome; and that, in addition to such address, some member should make a statement in reference to the religious movement at present going on, on the Continent and in Rome. The Rev. Mr. Graham, Primitive Methodist minister, accordingly, then delivered an address on "The intolerance of Romanism, as opposed to man's natural and scriptural right of liberty of conscience;" and was followed by Mr. Foley, and the Rev. A. King, who laid before the meeting a variety of facts connected with the present state of Roman Catholic countries.

### UNAVOWED FRIENDS OF THE EVANGELICAL ALLIANCE.

*To the Editor of Evangelical Christendom.*

12th December, 1851.

My dear Sir,—I hail with increased delight every fresh number of *Evangelical Christendom*. If the Evangelical Alliance had done no more beyond being the means of giving us such a monthly publication, it would not have been formed in vain.

The last three numbers have been extremely interesting, as containing the records of the Annual Conference of the Alliance.

I am sure you will not think that I do it in a spirit of opposition, if I comment on a part of one of the articles in your number for December, which has grieved me. It is the first paper, "Sentiments proper to the conclusion of the Conference."

The passage to which I allude is in the second column, beginning "We have not succeeded to the extent that we desire, as yet." The writer goes on to speak of those who oppose the Alliance, and ask what have you done? And he replies that such have hindered its success by coldness, neutrality, frowns, and objections. This may be all right; but he next speaks of others, "who remain in their nooks and corners, in silence, in quietness, and retirement, while their brethren are endeavouring to fight the battle without them;" thereby implying, that all who do not belong to the Alliance, and take an active part in its work, are its enemies; and are laying up for themselves that which will prove a sorrow to them at their dying day, and before the judgment-seat of Christ.

Now, Sir, I desire in all meekness to protest in my own name, and in that of other non-members, against such a conclusion. There are, I feel assured, numbers of devoted and earnest Christians, who, although one with you in heart and soul, do not, as yet, see their way clear to open alliance.

I speak as a clergyman of the Established church, of which body, I believe, but few have joined you; and I say that there are difficulties in the way of our open co-operation with the Alliance, to which our dissenting brethren are strangers. But shall we therefore be said to "abide in nooks and corners, in silence, and

quietness and retirement, allowing our brethren to fight the battle without us?" I trust not. For what constitutes the soul of the Alliance? What are its weapons of warfare?

Is it the number of speakers on the platform, or the list of names on its books? or is it not rather in the spirit of Christian love that it diffuses through the church, and the spirit of earnest prayer which it excites among the Lord's people? Do not the promoters and conductors of the Alliance desire to go forth in the strength of the Lord, and in that only, knowing that without the fertilising power of His Spirit, Paul may plant and Apollos water in vain? And if so, may not we, who, perhaps, have never been present at your meetings, whose names have never appeared on your lists, may not we, even from our nooks and corners, by our conduct and ministry at home, and by our prayers to God for you, be helping on the Lord's work in your hands?

Be assured, Sir, that *Evangelical Christendom* reaches many a hand which has never signed the Alliance "declaration." It is read with delight—it is read with devout thanksgiving, and proves a precious bond of union to Christian people. Many a brother, though unknown to you, is stirred up by it to pray for the peace of the new Zion. Many a heart beats with sympathy for the suffering children of God which it tells us of, and many a voice is raised to advocate Christian union and love among God's people.

Many a prayer is offered at the throne of grace for the success of the Alliance, and of that holy cause which it has in view, by lips which have never been heard in your solemn assemblies.

Do not, then, let us be charged with coldness and indifference, if we still doubt and hesitate about a public adhesion to your Society; but rather let your prayers be raised that we may be led into all truth, and our way made plain before our face.

I am, my dear Sir,  
Your faithful Servant,  
A VOICE FROM A CORNER.

65, Hamilton-terrace, Dec. 15th, 1851.

My dear Sir,—It is not, I presume, generally expedient to open your pages to dispute and controversy; yet you will, perhaps, afford me a few lines in reply to your correspondent. First, the sentence to which he objects, is put in the form of *interrogation* only. His conscience gives a satisfactory reply; he may therefore be at rest, and is fully exonerated. Secondly, the statement is not intended to be of general, far less of universal application. It is only addressed to *those whom it may concern*. But as to the duty of yielding to a good cause, not only silent approval and benediction, but also open avowal and declarative union, I call to my aid the pen and the spirit of the late Dr. Chalmers, in a paragraph which has been sent to me for that purpose. I feel assured that you will insert the letter of my correspondent, and also the passage from Dr. Chalmers, which is subjoined; and with feelings of gratitude and approval, as it respects the one and the other,

I remain, my dear Sir,

Most truly yours,

JAMES STRATTEN.

*From Dr. Chalmers's Lectures on the Romans.*

“Wot ye not what the Scripture saith of Elias? how he maketh intercession to God against Israel, saying, Lord, they have killed thy prophets and digged down thy altars; and I am left alone, and they seek my life. But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal. Even so, then, at this present time also there is a remnant according to the election of grace.”—Romans xi. 2, 3, 4, 5.

“There is something in these verses which is fitted to cheer and animate the heart of him who eyes with despondency the present moral and religious state, whether of the country or of the world. We mean, the superiority by which God's estimate, or the true estimate, of what was still good in Israel, exceeded in amount that of the prophet. The ‘even so’ of the fifth verse warrants our making this application. Elijah's imagination was that he stood alone; but God knew better, and told him of seven thousand who were like-minded

with himself. And so are there many in this our day, and sometimes the more saintly and spiritual are the most liable to this miscalculation, who, as they contemplate the prevalence of infidelity and wickedness around them, underrate the Christianity both of their own neighbourhood and of the nation at large. The number of God's hidden ones may be greater than we think of—known only to Him, and in places where we have no suspicion of their existence. It is thus that the pleasing discovery is sometimes made within the bosom of vicinities and households where we least expected it; and many, we trust, even at short distances from our own habitation, are the unseen heirs of grace and immortality, whom we shall never recognise as such, till we meet them in heaven. It were better, certainly, for the interests, both of personal and public Christianity, that all real disciples of the truth as it is in Jesus should know each other better, and company with each other more. And this makes their obligation all the more imperative of ‘confessing with the mouth the Lord Jesus,’ and of coming forth with those frank and intrepid avowals which might ‘declare plainly that they seek a country;’ and thus, by leading to a greater mutual acquaintanceship, might bring these fellow-travellers to Zion more closely and constantly beside each other. It were well in these expectants of a higher citizenship, these voyagers for heaven, to seek out each other by the way, and that not merely for a benefit to themselves, from the fellowship or communion of saints here; but for the greater command which it would enable them to wield over the moral destinies of the world. Union, it has often been said, is strength; but it is not in the secret, it is in the ostensible union of the friends and followers of Christianity, that the great strength of their cause lies; and what with the greater force of that concentrating principle which binds them together, as well as the mighty hold which their peculiar objects have over conscience—the highest faculty of our nature, we should look for the greatest possible results from their visible combination,—in speeding onward the triumphs of the faith, and the full and final establishment in the world of the empire of truth and righteousness.”—*Lecture lxxxii.*, vol. iv., p. 119.

## Brief Notices of Books.

*Letters to my Children; written at Sea, during a Voyage to the Cape of Good Hope, in 1816. Containing a Memorial of some Occurrences in my past Life.* By the late Rev. C. LA TROBE. Edited, with an Introduction, by the Rev. J. A. LA TROBE, M.A. London: Seeleys. Post 8vo. Pp. 84.

A pleasanter, more instructive, and interesting series of family letters we have never read. The first records the author's friendship with the family of the Jewels—its rise, and incidents connected

with it, bringing the reader into acquaintance with many of “the excellent of the earth.” The second gives some curious information of the way in which Mr. Wilberforce was led to his first efforts in Parliament against the slave-trade. The third contains many admirable remarks on church music. We could wish it read by all persons who preside at the organ, or conduct the psalmody in the house of God. The fourth describes the manner in which the author became so closely connected with the missions of the United Brethren, and some remarkable providences which came under his notice while conducting their affairs. The fifth



and sixth are a collection of miscellaneous incidents; some illustrating the extraordinary methods by which God sometimes works in the conversion of sinners, others exemplifying his providential care and watchfulness over his children, and all forming a practical commentary on the words of the Psalmist, "Whoso is wise and will observe these things, even they shall understand the loving kindness of the Lord." The introduction and notes add to the interest of the volume, and indicate the same good sense, enlightened piety, and large-hearted Christian charity, by which the family has been so honourably distinguished through many successive generations.

*The Glory and the Shame of Britain. An Essay on the Condition and Claims of the Working Classes, together with the means of securing their Elevation.* London: The Religious Tract Society.

*The Operative Classes of Great Britain: their Existing State, and its Improvement.* London: The Religious Tract Society.

These are admirable treatises, well worthy of the prizes they obtained; the former having gained the first, and the latter the second prize offered by the Religious Tract Society for Essays "On the Present State of the Manufacturing and other Working Classes." Each is distinguished by its own excellences, and we could wish to see them both extensively circulated. The former of the two is written with a closeness of thought and argument evincing the mastery of his subject which the author possesses, and carrying conviction to the mind of his readers. Benevolent and patriotic men would do their country good service by distributing these volumes among all classes, but especially through the labouring portion of the community.

*The Bible of Every Land: or, a History, critical and philological, of all the Versions of the Sacred Scriptures, in every Language and Dialect into which Translations have been made; with Specimen Portions in their own Characters, and Ethnographical Maps.* Part XII. London: S. Bagster and Sons. 4to.

We scarcely know whether most to congratulate the enterprising and spirited publishers, or the lovers of the Word of God, on the completion of this singular, elaborate, and valuable work. It reflects the highest credit on the former to have undertaken and carried through a work of so extraordinary a kind; for, in its character, it is perfectly unique, and is executed, with its beautiful maps, its marvellous variety of types, and its skillful disposition of materials, in a style still more widely to extend their well-earned reputation. The literary worth of the volume may be in some measure estimated by the difficulties that must have been surmounted, and the toil that must have been expended, in collecting such an amount and variety of information, so carefully digested, so scientifically arranged, and so unostentatiously and succinctly related, in reference not to some, but to all the languages and dialects into which the Scriptures have been translated. Through the munificence of the Emperor of Austria, the volume is also enriched with a complete series of Native Alphabets, expressly and liberally supplied from the unrivalled collection of foreign

types possessed by the Imperial printing-office at Vienna. Altogether, it is a most attractive and important addition to modern Biblical literature; and, while rich in instruction to the philological student, is fitted to excite the devout and lively gratitude of all who are praying for the arrival of that blessed period when all the tribes and nations of mankind shall read, each in their own tongue, the wonderful works of God.

*The City of Rome; its Edifices and its People. With numerous engravings.* The Religious Tract Society. 12mo. Pp. 252.

The writer has aimed, he tells us, to present a brief view of the principal objects of this memorable city, intermingled with Christian truth. So far as a rapid glance enables us to speak, we think that he has accomplished his object; and has produced a volume which imparts much interesting information to youthful minds, in relation both to Pagan and to Papal Rome; and at the same time guards them against those pernicious errors, of which it is the fruitful and contaminated source.

*Sketch of the Religious History of the Slavonic Nations; being a Second Edition of his Lectures on this subject, revised and enlarged.* By Count VALERIAN KRASINSKI. Edinburgh: Johnstone and Hunter.

"Revised and enlarged" gives but a faint idea of the improved character of this volume, of which we gave a favourable critique, when veiled under the humbler costume of the first edition. Elegantly bound and printed, and graced by numerous lithographed portraits of the early Reformers of Bohemia, Poland, &c., this edition is well fitted for the drawing-room, and merits a place amongst the first-class works of sound Protestant literature. Since the first edition appeared, the author has added immensely to his reputation by his celebrated letters on the late Papal aggression. We invoke the readers of *Evangelical Christendom* to do their utmost to encourage the noble-hearted efforts of this distinguished Pole. He is one of those few writers who is labouring to fill up a chasm in our Protestant literature, by supplying the educated and aristocratic classes with sound information, and thus counteracting the efforts of the Romanists and Tractarians to monopolise the market of current fashionable books.

*Letters written during a Tour in Holland and North Germany, in July and August, 1831.* By JOHN HOWARD HINTON, M.A. London: Houlston & Co. Post 8vo. Pp. 242.

These letters, or a considerable portion of them, we had the pleasure of hearing read at the time they were written, having been one of the travelling party. They are both a truthful and graphic description of scenes and impressions, and, now they are collected and printed, form a most readable and pleasant book. Persons contemplating a journey through the same countries might consult it with much advantage, and indeed, if they carried it with them, they would find it an intelligent and agreeable companion. Many opportunities were afforded for obtaining a knowledge of religious opinions and parties, as they obtain in the countries visited, and the result, as exhibited in these pages, forms a valuable element in the volume.

# Original Papers.

SERIES VI.—PAPERS ON CHRISTIAN STATISTICS.\*

## PRESENT STATE OF EVANGELICAL RELIGION IN FRENCH SWITZERLAND.

BY THE REV. PROFESSOR BAUP, OF LAUSANNE.

### PART II.

#### DISTRIBUTION OF THE BIBLE, AND OF RELIGIOUS BOOKS AND TRACTS.

With regard to the subsidiary means of advancing the kingdom of God, they are also greatly multiplied.

##### I. BIBLE SOCIETIES.

*Bible Societies.*—Every facility is afforded in our country for printing and diffusing the Bible; many Bible Societies are engaged in this work, and have established, in every place of importance, a depot for Bibles and New Testaments. In several districts, every family has been visited, to ascertain that they possessed the sacred Scriptures. For many years, the pastors have taken care that each of their catechumens should have a Bible; and, according to a rule which, I believe, is still in force, no marriage is celebrated unless the husband has procured the sacred volume. We do not wish, notwithstanding this, to affirm that every family of the Reformed communion has a Bible; but those that have not, must be very rare exceptions. Unhappily, it is not everywhere read as it should be.

The first Bible Society was founded, in 1811, in the canton De Vaud, by the efforts of Professor Levade, the translator of Paley's *Evidences of Christianity* and *Horæ Paulinæ*. It has published two editions of Ostervald's Bible, revised by the Professors of Lausanne; but as it confined itself to selling its own editions, to which the Apocrypha was at first added, another society was formed, in 1828, called, the *General Auxiliary Bible Society of the canton De Vaud*, which distributes merely the canonical books, without note or commentary. From the period of its foundation, to the 15th of May, 1850, it has circulated 47,822 copies of the Scriptures—26,510 of which were complete Bibles; and the rest of the copies disposed of contain

about three-fourths of the New Testament, and one-fourth of the Psalms.

In Geneva, the *Bible Society*, founded in 1816 or 1817, is under the direction of a general committee of twenty-five members, clergymen and laymen, amongst whom members of different churches are admitted. It has published a revised edition, which is not orthodox in every point; but this edition, we are told, is now lying unbound in the central dépôt. This society, which receives the assistance of the auxiliary committee, has distributed, since its origin, 14,196 Bibles, and 55,278 New Testaments. We believe it was at Geneva that the practice commenced of placing in every room of all the hotels in the town a copy of the sacred books. A special commission superintends the work of colportage in France. It supports six or eight colporteurs in the department of Isère.

At Neuchâtel, the *Cantonal Bible Society* has circulated, between the years 1817 and 1850, 19,016 copies of the Holy Scriptures. In the district of the Jura, and in the canton of Friburg, the sacred books are supplied by the dépôts at Neuchâtel, Bâle, Berne, and Vaud.

Attempts at colportage have been made in the French parts of the Catholic cantons of Friburg and Valais, with various success, by private Christians, and by some societies. One single colporteur has distributed there, during the last four years, from 1,200 to 1,500 copies of the New Testament chiefly, Bibles forming only about one-twentieth part of this number. The sale appears to increase from year to year, and the need of them to be more and more felt.

Besides rendering very efficient aid to the Bible Societies of the country, the *British and Foreign Bible Society* has dépôts of its own in various localities, under the direction of its agent, Captain Graydon, who, if we are rightly informed,

has disseminated in French Switzerland, during the last year, nearly 6,000 copies of the Scriptures.

## II. TRACT AND RELIGIOUS BOOK SOCIETIES.

Since the year 1830, there has been formed in the canton of Neuchâtel, in conjunction with the *Bible Society*, a *Religious Book Society*, the committee of which is composed of members of the National church, and also of the Independent Evangelical church. It has distributed, from its thirty-eight or forty dépôts, by means of colporteurs, more than 12,600 copies of the Holy Scriptures, without reckoning those sold by Mr. J. P. Michaud (who deals only in religious books), on his own account, since 1844, amounting to about 3,500 copies. Other booksellers also sell a considerable number of Bibles. But the *Religious Book Society* is more particularly concerned in the sale and distribution of religious tracts. During the twenty-eight years of its existence it has circulated about 217,000. It has formed, besides, twenty-eight circulating libraries, established in different towns and villages, and ten collections of religious tracts.

At Geneva, where no Tract Society exists, about sixty ladies have formed an association, and undertaken to procure them from the dépôt at a certain sum per month, and either personally to distribute them, or get them distributed. This society disposes of about 3,000 tracts a year. There are also, at Geneva, several persons who contribute to enrich religious literature by very valuable publications. We may be permitted to mention, among others, the Rev. Dr. Malan, who alone performs the work of a Tract Society, by publishing tracts in detached sheets, some of which have been collected and published, in several volumes, under the title of *Grains of Mustard Seed*.

The Committee for the Distribution of *Religious Books in the Canton de Vaud* has published, since the 6th of November, 1827, the date of its establishment, 105 different tracts in French (some of which, although large editions were printed, are now out of print), eleven Italian tracts, a series of *Tracts for Children*, which have reached the twenty-third number, and *Readings for Children*, a journal appearing monthly, in parts, of twenty-four pages, which at the end of the year form a nice volume in 12mo. This publication, which is still going on, was commenced in 1839. The committee has also published some more

considerable works, such as "Christian Biography," which it is anxious to continue. The sale and distribution of them, which, before 1845, amounted to 50,000 a year, was last year reduced to 16,000 or 17,000. This year, however, the distribution has again become considerable, in consequence of the formation, or rather the reconstitution of an association of readers and distributors of tracts which has now about 500 subscribers, who receive every month, for a contribution of fifteen centimes, a small packet of tracts, worth at least three times that sum. This association extends throughout various parts of the canton. From the period of its foundation, till June 30th, 1850, it has sold, or given away, 776,788 tracts, irrespective of the *Readings for Children*, and of *Le Bon Messager*, an almanack published by the Evangelical Society of Lausanne, of which 10,000 copies are issued.

*Religious Literature* in general has been considerably improved in French Switzerland, during the last twenty or thirty years, not only by translations from English and German works (in which the Society founded at Neuchâtel for *Translating Religious German Works* has been most useful), but also by original productions. It will be enough to cite, from the names which are known, those of *Goudier*, *Aug. Rochat*, and *Vinet*; and from those whom we still have the happiness to possess, *E. Guers*, *Bost*, sen., *L. Burnier*, *Gausson*, and *Merle d'Aubigné*; without mentioning those who, though settled in France or elsewhere, really, from their Swiss origin, belong to us, such as *De Beloeil*, the *Monods*, *L. Bonnet*, &c. The greater part of the co-labourers in the *Semour* were natives of French Switzerland, as well as those of other religious journals, which, though they had but a short career, proved that men's minds had received a general impulse. We may instance, among others, the *Gazette Evangelique*, the *Narrateur Religieux*, the *Revue Britannique Religieuse*, the *Revue Chrétienne*, the *Information du 19<sup>e</sup> Siècle*. We have still, as organs of the evangelical press, the *Feuille Religieuse du Canton de Vaud*, commenced in 1826—which, under its unpretending form, owes to the absence of party spirit in which it is written, and to its single aim at edification, the welcome reception which it enjoys from its 3,000 subscribers—and the *Avenir*, likewise published at Lausanne, and admitting into its columns the ecclesiastical questions of the present day, without, however, neglecting direct edification.

## CHRISTIAN EDUCATION AND MISSIONARY LABOURS.

### I. EDUCATION.

The education of children and young people is one of the subjects on which particular attention has been bestowed in French Switzerland, as is shown by various pamphlets and more important publications, of which we will notice only, *Progressive Education*, by Mad. Necker de Saussure, and the *Course of Instruction in the Mother Tongue*, by the excellent Father Girard, of Friburg, whom we do not hesitate to reckon among us—as he assuredly would allow us to do, although he belongs to a different communion—for his whole system of education has no other object but to exhibit Jesus Christ to children. Switzerland in general deserves to be classed among those countries that have done most for elementary education, and the French cantons take precedence of the German ones in the evangelical and Christian tone given to instruction. A remarkable progress was made in this direction, between 1830 and 1845, which excited attention abroad. It is true that the movement did not fulfil all that it promised, and our political agitations, which have more or less seriously modified our establishments of public instruction, have convinced us that in matters of education, as well as in matters of religion, it is not well to depend on the State. But the Christian impulse given to teaching in its different branches (see the Report of Professor Giandroz on the Public Instruction of the Canton de Vaud) cannot be checked. In some places it has given rise to new institutions, independent of the State, which seem likely to succeed. In 1834, there were already about forty-five *infant schools* in the canton De Vaud; there are also several in the cantons of Geneva and Neuchâtel. The schoolmasters and mistresses are pious persons. In the *primary schools*, it has been generally sought to diminish the influence of the pastors, but they retain the superintendence of the religious instruction. There are, besides, many private institutions and independent schools, in which religion is made the vivifying principle of all teaching. The largest of these schools at Geneva is that of La Pelissierie, under the management of Professor Ernest Naville, who adopts the method of Father Girard. This school, which has existed twenty years, formerly contained hardly fifty pupils; but since the dissolution of the Society of Catechumens, and the shutting up of the schools belong-

ing to it, the number exceeds 112. A school, of about seventy girls, at Coutance; another, of forty, at Bourg de Four; a third, of nearly fifty, at Eaux Vives, under the direction of Mr. Malan; and another, containing an equal number, at Les Barrières, under the control of Mad. Calandrini, are conducted with the same religious tendency. Sunday schools are held in these establishments. The school at Coutance, attended by a certain number of boys, is kept by Mr. Lombard, M.D., who has had the happiness of reaping, at the bed-side of many of the sick and dying of these children, the fruits of his instruction. The interesting instructions to the young, given by Professor Gausson, are attended by many.

Besides the *Sunday schools* conducted by the Wesleyan Methodists, there are several others, more or less numerous attended, in the canton De Vaud; but it would be impossible to give an exact statistical account of them. The same may be said of those in the canton of Neuchâtel, where the establishment of *Billets*, near Locle, has been, for many years, the principal asylum in French Switzerland for the education of poor orphan children. There are *asylums* for deserted children at Plain-Palais (Geneva), at Nyon and at Vevey for girls, and at Echichens for boys (canton De Vaud). The Free church has also just founded three schools,—one at *Château d'Oex*, conducted by a minister of the Gospel; another at *Ormont Dessus*, in which the pastor gives instruction three days a week; and one at Lausanne, to which a master of great experience in teaching has been lately appointed.

### II. MISSIONARY LABOURS.

#### 1. *Evangelical Societies.*

Missionary operations, both at home and abroad, in Roman Catholic countries, amongst heathens and Jews, are, in addition to the share taken in them by some churches, carried on by a considerable number of *Evangelical* and *Missionary Societies*.

Since the year 1826, when the *Missionary Society for the Canton de Vaud* and the *Evangelical Society of Nyon* were founded, associations of this description have been formed in all the principal places of our country. It was attempted by these means, as well as by the *Oratoires*, to supply the wants which manifested themselves in the National church, and which its institutions, as fixed by law,

were incapable of satisfying. Each town had, so to speak, its Evangelical Society, whose labours were attended, sometimes with greater, sometimes with less, success, until the greater part of these associations merged, in 1845, in the Free church, which almost all the members joined. It was not thought advisable to retain any but those, the members of which belonged to different churches, in order to preserve as much as possible some points of union. Thus there still exists an Evangelical Society at *Yverdon*, at *Granges de St. Croix*, and at *Vevay*, where they support a work of evangelisation in France, entrusted to one evangelist colporteur and two schoolmasters. There is also an Evangelical Society at *Lausanne*, which has the management of the religious tract department, &c. These societies, however, have lost much of their importance from the fact of the Free church having efficiently taken their place; and also because these societies have not met with the support they might reasonably have expected from Christians of other denominations.

It is quite otherwise with the *Evangelical Society of Geneva*, which still occupies a very important position in the kingdom of God. It was founded, Jan. 13, 1831, and since that time has established, 1st. *A Theological School*, which has sent out 145 pupils. Thirty-seven left it before completing their studies, of whom the greater part, however, have not, on that account, ceased to serve the Lord in some department of his kingdom. There are now in the school twenty-two pupils; one is a candidate for the ministry, thirteen are studying theology, and eight are in the preparatory class. 2nd. *An Evangelisation Department* in France and elsewhere, numbering at present twenty stations, under the direction of twenty-nine labourers—namely, eleven ministers, eight evangelists, nine teachers, one female teacher. Of these stations, one is in the department of Charente, three in Lower Charente, one in Indre and Loire, seven in Saone and Loire, one in Jura, three in Isère, and four in Drome. The society also supports one pupil teacher in the normal school at Mens. These twenty-nine labourers preach, with more or less regularity, every month, in 137 different localities. The number of communicants and members of the congregations under their charge is at least 1,050 or 1,200. Some of these congregations form part of the National church. The number of persons who attend their meet-

ings has never been estimated, but it must amount to at least five times as many. There are at this moment eight schools, containing, all together, about 210 pupils. Fourteen Sunday schools have been opened at the stations, and are attended by 307 children. 3rd. *A Colportage Department*, which maintained last winter forty-two colporteurs. There have been sold and distributed 998 Bibles, 10,332 New Testaments, 51,549 *Almanachs de Bons Conseils*, pamphlets, and tracts. 4th. *A Department for Home Evangelisation*, supporting two evangelists. These two labour in the town and canton of Geneva. Their efforts, the result of which is not given by the department from motives of prudence, have been abundantly blessed. A service for Germans, and a circulating library, numbering seventy subscribers, and at least 1,300 books, have been established.

## 2. Missionary Societies.

*The missions to the heathen* have also found sympathy amongst us. *The Missionary Society of Geneva*, founded in 1820, has never ceased to preserve, in the formation of its committee, a character of true catholicity, which displayed itself most beneficially in bringing together the Christians of that town, at the great monthly meetings held at the Casino, in consequence of the visit which the Missionary La Croix paid to Switzerland in 1842. This society regards itself as auxiliary to that of Bâle; but it also transmits donations to other societies. Its receipts amounted to 11,000 francs, from April 1st, 1849, to March 31st, 1850. At *Neuchâtel*, also, there is a central committee for missions, which receives donations, and the collections made at monthly meetings, and transmits them to different societies. It receives from 7,000 to 8,000 francs per annum. In 1829, some attempts were made at *Lausanne* to open a Missionary Institution, and some young men prepared themselves and set out, with Mr. Henri Olivier and Madlle. Feller, for Canada, intending to labour among the Roman Catholics and the Sioux. The former purpose alone met with encouraging success; the mission to the Sioux was obliged, after much suffering, to be resigned to another society. The institution was formed, and the society confined itself to receiving donations to support other missions, whilst it still encouraged those young men who presented themselves as desirous of devoting their lives to the work of evangelising the heathen. It

receives, annually, the sum of about 12,000 francs.

French Switzerland has, besides, furnished the missionary work with some labourers who are now actively engaged, and whose efforts the Lord has been pleased to accompany with his blessing. The Missionary *Gobat*, the present Bishop of Jerusalem, is a native of *Crémines*, near Grandval (Bernese Jura); the Missionary *La Croix*, of Lignières, in the canton of Neuchâtel; the Missionary *Wenger*, at Calcutta, is also from Switzerland; not to mention others, whose names are less known, or some females (such as Mrs. Thompson, formerly Madlle. Coombe, and Mrs. Bradbury, formerly Madlle. Margot), in whom the Ladies' Committee, formed at Geneva for *Female Education in the East*, take great interest. A considerable number of pastors, Christian teachers, and colporteurs, leave Switzerland, in order to labour in different parts of the world, among nominally Christian populations.

### 3. Jews.

The number of Jews settled in Switzerland is, according to the census of 1851, 3,146; of whom, 480 are in the canton of Berne (Germans and French, but the proportion we cannot determine), 388 in the canton De Vaud, 231 in the canton of Neuchâtel, 170 at Geneva. They have a synagogue at *Caronge* (Geneva), and at *Arenche* (Vaud). An interest in their favour has chiefly been awakened by the Society of the Friends of Israel, at Bâle, which has founded an establishment for the reception of proselytes. Hitherto, little has been effected in French Switzerland for the conversion of the Jews; however, at Neuchâtel, Geneva, &c., they have begun to visit them, and distribute among them tracts, pamphlets, and New Testaments; but nothing settled has yet been undertaken.

### OBSTACLES AND FACILITIES.

The principal obstacles which the kingdom of God meets with in our country, have been pointed out by the two brethren whose reports have preceded ours. It is a melancholy truth, that there does prevail, amid our Protestant population, a great degree of indifference, painfully contrasting with the abundant means of grace that are vouchsafed to us; a great love of pleasure, and of the enjoyments of sense, bringing in their train the profanation of the Lord's day, on which are held, since the late political convulsions, public festivals, elections, and amusements of all kinds.

The authorities wish to divert the people, and Sunday is the day they choose for the purpose. The evil is becoming more and more serious, and public morals feel its fatal influence. Hitherto, little has been done to combat it, from the difficulty of our position. The *Vaudois Society for the Observance of the Lord's Day*, established at Vevey, in July, 1834, had, at first, a great many friends and members in every part of the canton, as well as in the canton of Neuchâtel and Bernese Jura. It published more than 10,000 copies of various tracts and addresses, as well as some more considerable works, such as *Bible Questions*, intended for monitors of Sunday schools. It has excited an interest in these schools, and its labour has certainly not been in vain. But, at the outset, it was attacked as being contrary to evangelical liberty, which arrested its progress; and the events of 1845, and the following years, paralysed its activity. The committee hopes, nevertheless, to be soon able to resume its interrupted labours. Two Vaudois, the one a vine-dresser, the other a sempstress, obtained the two prizes adjudged by the *Committee of the Toulouse Religious Book Society*, in the competition opened by the generosity of a friend justly entitled to our gratitude and affection. We have already seen that, at Geneva, the consistory of the company of pastors have been making for some time efforts, by means of publications and conferences, to restore some respect for the Sabbath. This question was debated in the conference of the Swiss Pastoral Society, convened at Liestal (Bâle-Campagne), on the 6th and 7th of the present month. We may hope that good will result from discussions on this point.

The facilities for acting that we possess are great, even where we find the greatest obstacles. Christian zeal can triumph over everything; but this zeal is still very feeble amongst us. Perhaps we are, generally speaking, too accustomed to act by the means of societies, and individual activity seems to have been crippled in consequence. We, therefore, do little, if we take into account the means of doing which we have at our disposal. Humbling as this confession is, it is our duty to make it, asking the Lord, at the same time, to quicken us. A great task is now entrusted to us, and we must not hide from ourselves that the facilities for accomplishing it may at any moment be withdrawn from us. We have been taught this by recent experience, and it behoves us not to forget it.

Religious liberty has not yet entered into the customs and legislation of Switzerland, as might have been expected in a country which has been foremost in the track of democracy. We may aver, that it is recognised only at Geneva, where civil marriages have long been permitted, and where the exercise of civil rights is no longer coupled with a forced religious profession. But what would become of this liberty, if, for example, the Roman Catholics obtained a majority in the council of the country? At Neuchâtel, the new Government presented itself as favourable to religious liberty at the time of the revolution, in order to secure the support of the Dissenters; and an important step has been made, in not requiring baptism and admission to the Lord's Supper in the National church as a qualification for performing the duties of a citizen. But the new ecclesiastical law sets forth, in the 74th article, that the Council of State may prohibit strangers to the canton from preaching, and civil marriages are not yet acknowledged. They are recognised in the canton De Vaud, since 1834, but a system of religious persecution was restored in 1845. A decree, dated June 7th, 1849, again interdicts, *until fresh orders, religious meetings not guaranteed by the constitution, or not recognised by law*; and the law on public instruction determines that no one can be a member of school commissions, or obtain a place as master, without being a member of the National church. The federal constitution of 1848 likewise grants the free exercise of worship only to *recognised* Christian confessions (art. 42); so that Dissenters might be prohibited throughout the whole extent of the confederation from the exercise of worship, under the pretence of maintaining public order. Besides, although this same constitution guarantees to all Swiss, belonging to a Christian church, the right of settling in any part of the Swiss territory, a permit of abode has just been withdrawn from an evangelical schoolmaster residing at Martigny, in Valais, who has hitherto appealed in vain to the federal authority. The present state of things, therefore, leaves much to be desired in respect to religious liberty; though we acknowledge

with satisfaction that the cause is making progress daily. A visible change has taken place in the minds of many, especially in the canton De Vaud, the only quarter in which a retrograde movement in this matter had been made. The Free church can now assemble anywhere without molestation, for which we bless God.

We also desire to offer our thanks to our brethren of various countries, and particularly to the members of the Evangelical Alliance, who have often sustained us with their prayers and sympathy, with true Christian affection. It is right they should know that their fraternal interposition has not only served to comfort us in our trials, but doubtless also to promote the cause of religious liberty, which requires publicity. The prizes offered by *Mr. Haldimand*, for the best account of the attacks made upon religious liberty in the canton De Vaud, has also contributed much to enlighten public opinion as to the state of our affairs. We would refer those who take an interest in these things to the report published by *Mr. Aug. Colomb*, now pastor at Florence, of the thirty memorials which were sent in. It will give a better idea than anything else of the antagonistic tendencies in our country.

We cannot terminate our report without expressing our gratitude to the *British and Foreign Bible Society*, and to the *Religious Tract Society of London*, who have shown an unfailing interest in the progress of the kingdom of God in our land. Of all our societies, that which maintains the most direct intercourse with the Christians of Great Britain, by means of the *Foreign Aid and Continental Societies*, is the *Evangelical Society of Geneva*, whose labours are, in every respect, well worthy of regard. It has no need of our recommendation to your notice. By the mercy of God, our different societies, institutions, and churches, are able to support themselves, by making those sacrifices which the serious and blessed times in which we live demand from Christians. What we ask of you, then, above all, is the communion of your prayers, and the continuance of that affectionate sympathy with which you have so powerfully consoled and sustained us.

\*.\* To the preceding valuable memoir by Professor Baup, we are happy in being able to subjoin the following elaborate table of ecclesiastical statistics, which has also been prepared by him.

## THE POPULATION OF SWITZERLAND IN A RELIGIOUS POINT OF VIEW.

Total Population..	From 1803 to 1811. 1,435,900.		In 1837 and 1838. 2,190,258.		Census of 1850. 2,392,740.			Total Population in 1850.
	Catholics.	Reformed.	Catholics.	Reformed.	Catholics.	Reformed.	Jews.	
Zurich.....	900	174,100	1000	230,576	6,690	243,928	80	250,678
Berne.....	450	182,500	53,000	354,913	54,044	403,769	480	458,225
Lucerne.....	102,972	80	124,000	521	131,280	1,563	—	132,846
Uri.....	11,121	—	13,519	—	14,493	12	—	14,505
Schwytz.....	40,000	6	40,650	—	44,013	155	—	44,168
Unterwald, Haut ..	11,300	—	—	—	13,783	16	—	13,799
„ Bas ..	11,294	—	22,571	—	11,327	12	—	11,339
Glaris.....	3,000	16,000	4,000	25,348	3,932	26,281	—	30,213
Zug.....	13,000	—	15,655	—	17,336	125	—	17,469
Fribourg.....	60,013	6,190	82,145	9,000	87,753	12,133	5	99,890
Soleure.....	42,924	3,403	57,196	6,000	61,556	8,097	21	69,674
Bâle Ville.....	—	—	—	—	5,508	24,083	107	29,698
„ Campagne ..	2,746	37,486	6,000	59,424	9,052	38,818	15	47,885
Schaffhouse.....	262	24,824	300	30,825	1,411	33,880	9	35,300
Appenzell, R. Ext.	—	38,351	—	41,080	875	42,746	—	43,621
„ R. Inter.	10,811	—	10,350	—	11,230	42	—	11,272
St. Gall.....	81,309	48,957	100,000	58,855	105,370	64,192	63	169,625
Grisons.....	26,700	41,700	32,455	52,051	38,039	51,855	1	89,895
Argovie.....	61,600	70,149	88,500	94,255	91,096	107,194	1,562	199,852
Thurgovie.....	17,032	60,059	19,998	62,126	21,921	66,984	3	88,908
Tessin.....	89,000	—	113,923	(?)	117,707	50	2	117,759
Vaud.....	2,000	143,000	3,400	180,182	6,962	192,225	388	199,575
Valais.....	—	—	75,798	300	81,128	430	1	83,612
Neuchâtel.....	—	—	2,400	56,216	5,570	64,952	231	70,753
Genève.....	—	—	22,000	36,666	29,764	34,212	170	64,146
	587,834	846,805	888,860	1,300,036	971,820	1,417,474	3146	—
Proportion .....	41 in 100	59 in 100	40½ in 100	59½ in 100	40½ in 100	59½ in 100	½ in 100	—

In every 1000 persons 593 would be Reformed, 406 Catholic, and one a Jew: three Reformed to two Catholics. The proportion borne by the Reformed to the Catholic population remains much as it was, notwithstanding the accession of the Valais, Neuchâtel, and Geneva, in 1815, and the various degrees in which the population of the different cantons has increased. The Catholic population has decreased, and the Reformed increased, in the cantons of Berne, Glaris, St. Gall, and Argovie; while, on the contrary, the Reformed has decreased, and the Catholic increased, in the Grisons, Thurgovie, the city and canton of Bâle, Neuchâtel, and Geneva, especially in the latter canton.

## DIMINUTION OF ROMAN CATHOLICS AND INCREASE OF THE REFORMED.

Berne..... in 1837-38....	13 per cent....	Catholics..... in 1850....	11½ per cent. of the Population.
„ „ „ „ ..	87 „	„ Reformers.....	88½ „
Glaris..... in 1803-11....	13½ „	„ Catholics.....	13 „
„ „ „ „ ..	86½ „	„ Reformers.....	87 „
St. Gall..... „ „ ..	62½ „	„ Catholics.....	62½ „
„ „ „ „ ..	37½ „	„ Reformers.....	37½ „
Argovie..... „ „ ..	46½ „	„ Catholics.....	46 „
„ „ „ „ ..	53½ „	„ Reformers.....	54 „

## DIMINUTION OF THE REFORMED AND INCREASE OF ROMAN CATHOLICS.

Grisons..... in 1803-11....	61 per cent....	Reformers .. in 1850....	57½ per cent. of the Population.
„ „ „ „ ..	39 „	„ Catholics.....	42½ „
Thurgovie..... „ „ ..	77½ „	„ Reformers ..	75½ „
„ „ „ „ ..	22½ „	„ Catholics.....	24½ „
Bâle..... „ „ ..	90½ „	„ Reformers ..	81½ „
„ „ „ „ ..	9½ „	„ Catholics.....	18½ „
Neuchâtel.. in 1837-38....	95½ „	„ Reformers ..	92 „
„ „ „ „ ..	4½ „	„ Catholics.....	8 „
Genève..... „ „ ..	62½ „	„ Reformers ..	53½ „
„ „ „ „ ..	37½ „	„ Catholics.....	46½ „

At Geneva, from 1837-38 to 1850, a period of about eleven years, the Roman Catholic population increased 1½%, about 1½% annually; but the Reformed scarcely 1½%, being less than 1½%.

The Roman Catholic population tripled itself in twenty-five years.

The German language is spoken by....	¾ of the entire population .....	1,670,000
The French „ „ ..	¼ „ „ ..	474,000
The Italian „ „ ..	about 1% „ ..	133,500
The Romande „ „ ..	.....	45,000



# Biographical Sketches.

THE REV. GEORGE BALDERSTON KIDD, MINISTER OF THE OLD MEETING HOUSE, SCARBOROUGH.

BY THE REV. THOMAS STRATTEN, OF HULL.

(Continued from page 45.)

On relinquishing his pastoral charge at Whitchurch, Mr. Kidd returned to Scarborough, with a mind unhinged from his ministerial work, and undecided as to his future course. The Nonconformist church in that place, of which he had become a member in 1812, was still enjoying the watchful care and untiring ministry of the Rev. Samuel Bottomley.

Mr. Bottomley was a man of dignified and saintly presence. On his anointed head the hair, long since grown hoary, had become pre-eminently "a crown of glory." Deep thoughtfulness, blended with benignity of temper, had stamped upon his countenance the impress of "the meekness of wisdom." The sacred associations of a blameless pastorate, conducted through the long period of fifty-four years of unbroken peace and unity between himself and his flock, had gathered round him. The catholicity of his spirit, and the suavity of his manners, had made him a centre of attraction to a wide circle, extending far beyond the members of his own congregation, or residents of the town in which he lived. He numbered among his friends and correspondents some of the excellent of the earth, diverse in their religious denomination, whose occasional or periodic visits to Scarborough had brought them within the sphere of his labours and influence. Several evangelical clergymen, not finding, at that period, congeniality of views and sympathy of spirit in the ministry of their own communion, sought Christian truth and fellowship in the ministrations and social intercourse of the venerable dissenting pastor. As "strangers and sojourners" they could take a larger share of the light and liberty of the heavenly country to which they were going, than they might find it convenient to enjoy within the parochial boundaries of their ecclesiastical home.

To Mr. Kidd, Scarborough became now for the third time his home, and here the remainder of his days on earth were spent. For some months, he abstained altogether from ministerial work, unwisely nursing the impressions which had led him to resign his charge. The current of Mr. Bottomley's mental life had flowed onward evenly, and worn for itself a channel deep and well defined in its bound-

aries. You might read, in his open and placid countenance, the purity and tranquillity of his inner life. In Mr. Kidd's case, the current of thought had been disturbed by the influx of new streams, rushing too quickly from their sources—the waves became tumultuous, and in their swellings, impatient of restraint, tried to force new channels through difficult, if not impracticable ground. The frame in which these mental forces were striving was not strong enough to sustain the conflict, and an interval of rest was necessary to recruit the enfeebled powers.

With mental characteristics so opposite as those we have described, their respective subjects would not seem formed for close association in ministerial work; and it may be questioned if, at first, Mr. Bottomley thoroughly understood or sympathised in the case of Mr. Kidd. There was, however, at that time, a Wesleyan minister labouring in the Scarborough circuit, with whom Mr. Kidd very freely communicated as to the perplexities which were disturbing his mind, and in whom he found a true friend and helper—the Rev. Josiah Goodwin. For his advice and counsel, Mr. Kidd was accustomed to express a deep sense of obligation, which he the more readily acknowledged because the benefit came across the boundary which separated two religious denominations. Mr. Goodwin urged return to ministerial work, and there was a point at which Mr. Bottomley's case powerfully seconded the pleas employed. In the increasing infirmities of his advanced age he needed assistance. On the generous side of his nature Mr. Kidd had no defences, and he was led back to the pulpit, against his inclination, a captive to the power which assailed him by appeals to his kindness.

So commenced an associated ministry, which continued through the three remaining years of Mr. Bottomley's life, and was marked by entire cordiality and mutually increasing love and confidence. One sign of Mr. Bottomley's satisfaction in the relation in which he stood to Mr. Kidd,—a sign, outward and manifest to all,—was given in his standing up whenever he listened to the ministrations of his son in the Gospel. The venerable form, so standing

in patriarchal dignity and love, was an object of deepest interest to the whole congregation, while in Mr. Kidd's mind it called up so many tender and endeared recollections, that he has been known to say, "he often dared not turn his eyes towards that part of the Chapel where it was seen." What have been their greetings in the nobler presence of saints in glory! With what feelings have they bowed together before the throne of the Lamb! If the love of the Master whom they served could so harmonise their diversities in one work on earth, what perfect unison must it produce in the everlasting service on which they have entered in the heavenly Temple!

On the death of Mr. Bottomley, in 1831, Mr. Kidd became the sole pastor of the church and congregation assembling in the sanctuary in which they had before jointly ministered. That sanctuary, although venerable in age, had hitherto presented a succession of only three pastors. The first was a Mr. Hannah, who had passed through some eventful scenes connected with the sufferings of the faithful in his own native land—Scotland. He had sustained the pastorate for twenty-five years. The second, Mr. Whitaker, had died among his flock, full of years and labours, in a pastorate of fifty years. The third, Mr. Bottomley, had filled up the still longer period of fifty-seven years. To avoid, so far as possible, the appearance of anything sectarian in the name of the place, Mr. Kidd gave it the designation by which it is now known, "The Old Meeting House."

The one great desire of Mr. Kidd's heart, steadfastly and earnestly working in his conversation and conduct through life, was to diminish the sectarian differences which prevail among Christians, with a view to their ultimate extinction. If it be possible to make an idol of an idea, which shall gather to itself entire and unceasing devotion, the church, *one in name and visible unity*, as well as in invisible union to its unseen Head, was the idol of Mr. Kidd's love and worship. Eager and sanguine in his temperament, he longed to see the embodiment of an ideal which had so captivated his imagination and interested his heart. His one conception of progress in life was onward towards this object, and then only did he consider himself right in study or action, when he was essaying the paths which seemed to conduct to it. If the actual advance which he made, while struggling with

the difficulties of thorns and barriers with which the road is beset on earth, did not equal his anticipations, the one easy step which he took, at an unexpected hour, across the narrow line which separates earth from heaven, has carried him to the consummation of all his desires, and the full reward of all his labours.

In the preface to his work on Ecclesiastical Unity, published in 1844,\* he says:—

"More than thirty years have now passed away, since, in private meditation one Sabbath morning, the necessity of cordial and ostensible union among Christians, according to John xvii. 21, previous, and in order to the conversion of the world, was impressed on the writer's mind with a peculiar light and force, which he has ever since ascribed, he hopes not irreverently or erroneously, to the illumination of the Divine Spirit. In A.D. 1824, he wrote three papers, '*On Sects, their existence, possible abolition, and incidental advantages*,' with the causes of their origin and continuance; which appeared in the '*Home Missionary Magazine*;' and he introduced the subject occasionally in his public ministrations. Private reflection, the study of the Scriptures, and conversation with others, strengthened and matured his convictions; so that, in A.D. 1833, when the Protestant Dissenters throughout the kingdom were invited by their metropolitan brethren to petition the Legislature for the removal of practical grievances, some of which have since been abolished by law, he felt that he could not conscientiously join in these movements, as a sincere Nonconformist, without giving expression to more important views and his more ardent desires as an *Unionist*. Besides procuring the introduction of this subject into petitions to Parliament, he penned the following '*Appeal*,' which was printed, as far as page 144, in the year 1835; and 500 copies of several pages of it were circulated in that and the following years, chiefly gratuitously, under the title, '*Measures for promoting Christian Union*.'"

In the extract given above, Mr. Kidd refers to the introduction into Parliament of the question of Christian union. This took place in 1834. It excited no attention at the time, and to some now it may appear to have been a Quixotic adventure. The effort, however, presents the subject which occupies the attention of the readers of *Evangelical Christendom* in one of its gravest lights, and shows the complexity and difficulty of the problem for which a practical solution has yet to be found. At this early period—a period, too, of great excitement, distraction, and difficulty—Mr. Kidd carried his brethren of the North Riding of Yorkshire farther with him on the road to ecclesiastical conciliation than many of us have yet gone, with all the increasing light we have enjoyed, and professions we have made; and it is the direct and practical cha-

\* "An Appeal in favour of Ecclesiastical Unity, to be sought by the gradual approximation of all Evangelical Protestants, especially of English Conformists and Nonconformists." Ward and Co., London. A larger work, of which the "Appeal" is a part, is left by Mr. Kidd for publication, and is committed to the editorial care of Dr. Dobbin.

rafter of the advance, startling us with the difficulty of the enterprise, which induces us to question the wisdom of the individual who led on the *forlorn hope*, even before the body of the army were agreed on taking the field.

The petition, which Mr. Cayley, then member for the North Riding, presented to the House of Commons, July 18th, 1834, is worthy of preservation *in extenso* in the pages of *Evangelical Christendom*. The hon. member stated to the House that it was signed by the Dissenting ministers in the North Riding, at Scarborough, Whitby, Malton, Pickering, and Guisborough. There was one Scotch Presbyterian, one old English Presbyterian, two Calvinistic Baptists, eleven Independent ministers, and one missionary, of Independent views.

"The humble Petition of the Protestant Dissenting Ministers of Whitby, Scarborough, Malton, Pickering, Guisborough, and their respective neighbourhoods,

"Sheweth,

"1. That your petitioners believe the doctrine of the Trinity, and, generally speaking, cordially assent to the Thirty-nine Articles of the religious Establishment, with the exception of such as relate to the power and government of the Church, to which Articles, with this exception, your petitioners' venerated predecessors, the Protestant Dissenting ministers tolerated in this country, subscribed their assent for more than ninety years, according to the requirement of the first Toleration Act (1 Will. and Mary, c. 18), happily annulled by another statute (19 Geo. 3, c. 44); and your petitioners agree in doctrinal belief, and also, as they trust, in religious feelings, with those who are popularly called the Evangelical clergy of the Establishment, many of whom they love as brethren, and honour as devoted servants of their common Master.

"2. That your petitioners deeply lament the want of harmony, benevolent co-operation, and mutual affection and support among the different sects of Evangelical Protestants in various parts of this kingdom, and particularly the want of these between Evangelical ministers and members of the Established church, and those of the other sects.

"3. That your petitioners believe such estrangement and separation to be contrary to the genius and institution of Christianity, and that they promote irreligion, Romanism, infidelity, and immorality.

"4. That, among the sects in separation from the Church Establishment, in many places, a good understanding and cordial co-operation have been promoted by ministers of one sect officiating at the request of ministers of another sect, in their pulpits, and by ministers and private Christians partaking of the Sacrament of the Lord's Supper in other sects than those to which they respectively belong. And that your petitioners consider such occasional interchanges of ministration and communion a highly beneficial approach towards the primitive unity of the Christian church.

"5. That there are certain legal hindrances and obstructions to such interchange of ministrations and communion between Conformists and Nonconformists, all which your petitioners desire to see removed.

"6. That although your petitioners dare not recognise any authority in a civil Legislature to regu-

late Divine worship, they have no doubt of its being within the rightful province of Parliament to remove and repeal the regulations made by former Parliaments on such matters, so as to allow a conscientious regard to what each one believes to be the law of the King of kings, to operate without obstruction.

"7. That your petitioners being aware that the chief objection will by many be grounded upon the doctrine of apostolical succession, as taught in certain publications of the Society for Promoting Christian Knowledge, would respectfully call the attention of your honourable House to the fact, that this doctrine is not contained in any part of the articles, liturgy, homilies, ordination services, or legal constitution of the Established church, as your petitioners fully believe; and, therefore, that doctrine not having at present any legislative sanction, may consistently be disregarded in your deliberations, especially as it hath no support in the Holy Scriptures, and tends to perpetuate division among genuine Christians, which the Scripture condemns.

"8. That the occasional communion of Dissenters in the Sacrament of the Lord's Supper in the Established church, in cases where care is taken to exclude improper persons, would in all probability be much more frequent, if the law permitted those who object to kneeling to receive it in some other posture, since there is no regulation on this subject in the Scriptures, and many excellent persons conscientiously object to receive it on their knees under any circumstances, while others, who would kneel from a regard to the general custom, or feeling of a Christian congregation, hesitate to do so in obedience to human statutes, which, in violation of express scriptural rules, make an indifferent thing indispensable.

"9. That, in the judgment of your petitioners, such occasional interchanges of ministerial services and Christian communion, if permitted by law, would gradually increase in number, would cement the affections of Evangelical Christians, would promote the purity, vigour, and efficiency of the Established church, would tend to allay political discord and division, to cherish religious knowledge and piety, to promote the sober and scriptural improvement of the ecclesiastical institutions of the kingdom, and to discountenance irreligion and vice.

"10. Your petitioners, therefore, humbly pray that your honourable House will be pleased to take the premises into your early consideration, in order to remove all the existing legal hindrances and obstructions that may prevent clergymen of the Establishment from officiating for or with Dissenting ministers, in their places of worship, or Dissenting ministers from officiating occasionally in parochial churches or chapels, or other places of the Established worship, at the invitation of the stated minister, and in accordance with the customary forms and practices of each congregation; and in order to repeal such parts of the Rubric of the Book of Common Prayer, as make the posture of kneeling, in receiving the bread and wine in the public celebration of the Lord's Supper, absolutely indispensable.

"And your petitioners will ever pray, &c."

In the same spirit which dictated this application to Parliament, Mr. Kidd obtained the unanimous adoption of the following resolution relative to *trust deeds*, from the Annual General Meeting of the North Riding Association of Independent Ministers and Congregations, held at Malton, May 27th, 1840:—

"That this Association cordially approves of the

clause inserted in the trust deeds of the new chapels at Middlesbrough (North Riding of Yorkshire,) and Castle Donnington, Leicestershire, providing that, *if ever sectarian distinctions should be abolished by a general union of evangelical Christians, all the clauses and terms of these deeds, limiting the use of the chapels for the present to Independents, may be made inoperative and removed; and this meeting requests the secretaries, whenever any new independent chapel is intended to be built within this Riding, to communicate with the parties holding this intention, recommending them to adopt a similar clause; and also requests them, as they may have opportunity, respectfully to recommend the Congregational Dissenters of other districts, and other bodies of Christians, to make similar improvements in their trust deeds.*"

These extracts are given to show how entirely Mr. Kidd's heart was set upon the cause of ecclesiastical unity, and how far he was ready to go, in labour or denominational sacrifice, in seeking its accomplishment. Whether the entire abolition of all distinctive names and forms be necessary for manifesting the cordial union of the church, and combining its different sections in co-operative labour, is a question to which one does not feel compelled to give an affirmative answer. In such a state of the church as Mr. Kidd seemed to desire, he himself would have lost the opportunity of exercising a grace for which he was distinguished, in receiving a brother the more warmly to his fellowship because he had crossed a boundary line to enjoy it. The free interchange of ministerial services, combined with the intercommunion of distinctive churches, would present a much more pleasurable spectacle to the eye, and a much more impressive exhibition of the power and triumph of Christian charity, than would be found in any level scene of dull uniformity. And this unity in diversity, irrespective of any votes of the British Legislature, we may assuredly hope the King in Zion intends to give to his subjects, either by a Pentecostal baptism of the Spirit, which, expanding the church from within, shall burst its fetters asunder, or by judgments, beginning at the house of God, which shall shiver them from without.

Our materials would fill a volume, of which one interesting chapter would refer to domestic scenes. A sketch would not be complete and life-like, were they entirely passed over.

In 1836, Mr. Kidd sought and obtained the hand of Miss Mary Tindall, daughter of a respectable shipowner in Scarborough, and niece to a lady who, many years before, had conferred a like blessing on the Rev. Samuel Bottomley. To "walk together as fellow-heirs of the grace of life," was in both cases the enlightened purpose formed on entering the marriage relation,—and, in both cases, happily realised.

"Given," as Mr. Kidd was, "to hospitality," his well-ordered home became the temporary dwelling-place of missionaries, and advocates of religious institutions, visiting Scarborough, who were always welcomed with cordial greetings, and cheered by the vivacity of his manners, his truly Christian courtesy, and the genial radiance of his countenance. There was a heartiness about his reception of his guests, which made them feel at home with him at once, and a transparency about his character that made your first impressions indelible and unchanging. His characteristics were so distinct and prominent as to impress all observers alike, and commend him to the heart of every one who could sympathise with generous feelings, and respond to the utterance of guileless friendship.

His domestic habits were marked by method and regularity. He usually rose at five, and after the exercises of the closet, took a walk of several miles into the country. On returning home, he called his children into his study, read with them the Scriptures,—drew out their ideas on the subject read,—and guided their prayers. Each child was thus taken, for the first time, on its third birth-day. After family worship and breakfast, he withdrew to his study, permitting no interruption until one o'clock. After that time, he considered himself at liberty to see his friends, at his own or at their dwellings. After dinner, he read to his family for an hour, and then visited the sick, or attended committees, or other business.

A kind of prophetic interest, made deeply solemn by the suddenness of the stroke which severed all earthly relations, had gathered round the domestic communings of the birth-day on which he completed his fiftieth year. The faithful sharer of his every joy and sorrow directed his attention, on that day, to some lines of Edmeston, which had struck her own mind as she met with them in a compilation of sacred poetry. They are entitled—

..

#### "A REAL OCCURRENCE IN A CIRCLE OF FRIENDS.

"Which is the happiest death to die?"

'Oh!' said one, 'if I might choose,

Long at the gates of bliss would I lie,

And feast my spirit, ere it fly,

With bright celestial views.

Mine were a lingering death, without pain,

A death which all might love to see,

And mark how bright and sweet should be

The victory I should gain!

"Fain would I catch a hymn of love

From the angel-harps which ring above;

And sing it, as my parting breath

Quivered and expired in death:

So that those on earth might hear  
The harp-notes of another sphere;  
And mark, when nature faints and dies,  
What springs of heavenly life arise,  
And gather, from the death they view,  
A ray of hope to light them through,  
When they shall be departing too.'

" 'No,' said another, 'so not I!—  
Sudden as thought is the death I would die:  
I would suddenly lay my shackles by,  
Nor bear a single pang at parting,  
Nor see the tear of sorrow starting,  
Nor hear the quivering lips that bless me,  
Nor feel the hands of love that press me,  
Nor the frame with mortal terror shaking,  
Nor the heart where love's soft bands are  
breaking,—

" 'So would I die!  
All bliss, without a pang to cloud it!  
All joy, without a pain to shroud it!  
Not slain, but caught up, as it were,  
To meet my Saviour in the air!  
So would I die!  
Oh, how bright  
Were the realms of light,  
Bursting at once upon my sight!  
Even so,  
I long to go,  
These parting hours how sad and slow.'

" His voice grew faint, and fixed was his eye,  
As if gazing on visions of ecstasy;  
The hue of his cheek and lips decayed,  
Around his mouth a sweet smile played:—  
They looked—he was dead!  
His spirit had fled:  
Painless and swift as his own desire,  
The soul undressed,  
From her mortal vest,  
Had stepped in her car of heavenly fire;  
And proved how bright  
Were the realms of light,  
Bursting at once upon the sight."

With the vivacity which pervaded his social intercourse, Mr. Kidd seized at once on the latter part of the alternative as the lot he would choose; and, as though the visions of celestial glory were then opening on his mind, spake of the *luxury* of departing suddenly to enjoy them. From that time a stronger conviction of the brevity of life seemed to be growing upon his spirit, which found utterance in expressions treasured up among the sacred recollections of those who enjoyed his more confidential intercourse.

In the close of the year 1850, Mr. Kidd returned from one of his morning walks in a state of alarming exhaustion and suffering. His own conclusion, and at first that of the *medical men* whom he consulted, was, that

the painful symptoms which manifested themselves arose from some disease in the heart. Complete rest and quiet were enjoined, and their enjoyment the powers of nature fall; so that, in February, 1851, he was *ad* to resume his accustomed labours. The *only* apparent result of that illness was an occasional difficulty in breathing. In the beginning of October, he seemed to have completely recovered his usual vivacity. On the first Sabbath in that month, the month which was to be his last on earth, he preached, both morning and evening, with more than his usual ease and energy. The evening sermon, from Psalme lxxii. 16, was heard by the Rev. Wm. Bunting, who described it as "a discourse powerful in conception, and beautiful in composition." Unusual public and private engagements were crowded into the following week, and on Saturday the same symptoms appeared which had excited alarm at the close of 1850, though mitigated in their degree. He thought lightly of the recurrence, and would scarcely consent to have medical advice, but yielded to the entreaties of Mrs. Kidd. Complete rest was again enjoined. His pulpit was supplied on the following Sabbath by Mr. Fowler in the morning, and by the Rev. Wm. Bunting in the evening, but he himself was present at both services. During the whole of the following week he seemed to be recovering his strength, and even proposed to resume his work on the Sunday. Early on the morning of that day, however, the difficulty of breathing returned, and he was confined, for the first time, to his bed. On Monday he rallied again. On Tuesday he was able to read and write, and conversed most cheerfully with those around him. On Wednesday he appeared almost well, and enjoyed the society of his friends who visited him. One of them remained with him until eight in the evening. At eleven he retired to bed, having said just before, "I shall get up to breakfast in the morning." A little while after, Mrs. Kidd expressed her thankfulness at his recovery, in which acknowledgment he concurred, but soon his breathing again became difficult. Twice, at his request, his head was raised with pillows. On being asked if anything more could be done for him, he replied, "No, I shall soon be better, but I cannot talk just now." At twelve he took his watch, and held it to Mrs. Kidd, saying, "It is just twelve o'clock." Suddenly his countenance changed. He tried twice to answer the last words he heard from the lips which had so often soothed his cares, and which received strength in that solemn moment to speak to him of the preciousness of Christ, and then,

with a smile, which seemed to indicate the light of glory beaming on his spirit, breathed his last.

Although the stroke came unexpectedly, it was not unwelcome. The direction of his studies had opened to his view that side of the church on earth in which its deepest diseases rankle and fester. His labours in the cause of Christian charity had given an advantage against himself, to some who had no sympathies with the noble and generous qualities by which he was distinguished. The circumstances of his position were, doubtless, intended to wean him from a world in which there was so little that was congenial with his spirit, and to perfect his meekness "for the inheritance of the saints in light." The Master, whose glory it was the labour of his life to make known, gave him a kind dismissal from the post of conflict, with the shadows that encompassed it, and called him up to behold that glory, with unveiled face, as it shines from the eternal throne.

His conversation, during his brief illness, had been in heaven. The tone and spirit which pervaded it remain as a refreshing dew upon the minds of those who were around him. Had they known that the voice was so soon to be silenced in death, its expressions would have been caught, as they fell from the lips, and committed, as treasured gold, to the memory. One evening, the first chapter of the Colossians was read to him. The night proved a restless one, and the next morning he spoke of his mind having revelled in the contents of the chapter, and especially of the eleventh verse, "Strengthened with all might, according to his glorious power, unto all patience and long-suffering with joyfulness." The last day of his life that verse seems again to have dwelt upon his mind, for, to a ministerial friend who called on him, the theme was renewed, closed with the remark from him, "My present position calls for the exercise of patience, but it is joy to me to think that in this state only we have need of its exercise." He had, on a previous day, repeated, with strong emphasis, the closing verses of Montgomery's "Old Man's Song," as expressive of his own desire:—

"I long to cast the chains away  
That hold my soul a slave,  
To burst these dungeon-walls of clay,  
Enfranchised from the grave.

"Life lies in embryo, never free,  
Till nature yields her breath,  
Till time becomes eternity,  
And man is born in death."

The friend who remained with Mr. Kidd until eight in the evening of the day on which he died, was a Wesleyan—Mr. Henry Fowler. He and Mr. Kidd had been friends in early youth. They had laboured together, with great harmony and affection, in the work of public societies. They well knew each other's worth. Divided on the minor points of religious profession, they were one in heart and catholicity of spirit. Their conversation befitted the solemnity which death was so soon to reflect upon it. Mr. Kidd introduced into it Bishop Kenn's evening hymn, and repeated the lines—

"Teach me to live, that I may dread  
The grave as little as my bed," &c.

He also enlarged on the beautiful pathos and sublimity of the closing canticle in the English communion service, "Glory to God on high," &c. Their intercourse on earth closed in prayer, to be renewed in heaven in unceasing praise.

It is fitting also to acknowledge the kindness of the Rev. Wm. Bunting; his truly Christian intercourse was very refreshing to Mr. Kidd, in what proved the closing scenes of his life. And Mr. Bunting's ministerial services, generously rendered both before and after Mr. Kidd's decease, were felt to be singularly seasonable and consolatory.

We have trespassed too far over the limits prescribed for this paper, or it would be pleasant to notice other testimonies of kindness and respect to the memory of Mr. Kidd, which helped to soften the stroke that fell so heavily and suddenly on his bereaved widow. We can only add, in the words of Dr. Murray, who knew him well, from close association with him in many good works—"Can we wonder that the friends of such a man as Mr. Kidd should be many, who, though firm and unbending in all essentials, yet, disregarding with a noble freedom all mere circumstantialities, held out his right hand of fellowship to every one who he believed loved the Lord Jesus Christ, and was ever willing and ready to join in any work of piety or usefulness?"

# European Intelligence.

## FRANCE.

M. DE MONTALEMBERT AND M. GUIZOT AT THE FRENCH ACADEMY—ATTACKS ON THE RIGHT OF INQUIRY AND ALL MODERN LIBERTIES—REVIVAL OF THE WORSHIP OF THE VIRGIN MARY—SUPERSTITIONS AT PARIS—LETTER OF THE PROVINCIAL COUNCIL OF BORDEAUX—LATE SSS OF THE EVANGELICAL CHURCHES OF FRANCE—SPECIAL SYNOD IN LA DROME—JUDGMENT FAVOURABLE TO RELIGIOUS LIBERTY.

— France, February, 1852.

### THE RECEPTION OF M. LE COMTE DE MONTALEMBERT,

as member of the French Academy, has recently produced a lively sensation in Paris, and also among all men in France who take an interest in religious and social questions. Your readers probably know the name and opinions of this person. They are not ignorant that M. de Montalembert is the chief *big game* of the Romanist party in our country, and that he has displayed determined energy in favour of the pretensions of the Papacy. Every one was curious to learn what he would say at the meeting of the Academy, and manifested an equally great desire to hear the eloquent M. Guizot, who would have to reply to him.

M. de Montalembert did not conceal the spirit and principles of the cause he supports, and it is in this point of view that his speech claims mention in our correspondence. The orator plainly declared war against every thing that has been done in France the last sixty years. In his opinion, the revolution of 1789 *was only a bloody, useless thing*, an impious revolt against the laws of God. He attacks not only the National Convention of 1793 and the Men of Terror; he includes in the same reprobation and in the same anathemas the first Constituent Assembly which destroyed the ancient *regime*, and established the common rights of the French. The fervent neophyte of the Jesuits sees in the laws of this illustrious Assembly only follies, usurpations, and crimes!

This is very well. The heads of the Romanist party openly lay aside the mask, and fiercely set themselves against all the opinions and institutions of modern times. This openness is better than their former hypocrisy. They had affected, after the revolution of 1818, a passionate love for popular principles; they cried out, more loudly than the rest, that *democracy* is closely allied with Roman Catholicism. Now—when the military dictatorship opposes our enquiry—they express completely opposite opinions, and M. de Montalembert says distinctly, that (Roman) Catholicism has nothing to do with democracy. We are, then, well warned; and if any one now attribute liberal sentiments to the priests and their friends, he must have a great desire to deceive himself. Truly, O'Connell and his imitators simply act a comedy when they *preach liberty*.

The position of M. Guizot was embarrassing enough. It is a traditional custom in the Academy, that the president of the session pronounce the eulogiums on the new member. M. Guizot could not then open a controversy with M. de Montalembert. He contented himself with declaring that he remained *faithful to the Protestant faith of his fathers*, and with defending the *liberties of the soul and human life*, which have become, as he said, *the civil horror of nations*. But it appeared to many, that M. Guizot drew too flattering a portrait of the Roman clergy in France, when he congratulated them on having furnished, in a quarter of a century, *so many pious martyrs to the scaffold and holy priests to the altar*. If the reality of things be closely studied, it does not warrant so pompous a panegyric.

### ATTACKS ON THE RIGHT OF INQUIRY AND ALL MODERN LIBERTIES.

But the declarations of M. de Montalembert against the revolution of 1789, are even surpassed by the cynical effusions of the Jesuit sheets against the most elementary notions of liberty. The *Univers* published lately a long article to prove that the misfortunes of France arose entirely from the *free inquiry* proclaimed by Luther and Calvin. Free inquiry is detestable rashness! It opens the door to deism, pantheism, atheism, socialism, communism, and all imaginable *isms*. Free inquiry is a child of hell! The ultramontane journal asserts that no constitution has ever been more wisely considered than that of Pius IX: for it includes neither liberty of conscience, nor of the press, nor of education, nor civil equality, nor any of the rationalist axioms which maintain free inquiry.

We shall have more than one remark to make on this subject. Since the constitution granted by Pius IX. was so *wisely considered*, and suppressed all liberties invented by *rationalism*, why has not the Pontiff of Rome preserved so admirable a work? It would seem that the absence of every liberal guarantee ever is not sufficient for the *Holy Father*, and that he prefers ruling without having a constitutional all. But to return to France:—the Jesuits, of whom the *Univers* is the most important organ, take pains to teach us that *liberty of conscience*, and, *a fortiori*, liberty of worship, are *rationalist inventions*. It is charitable indulgence for the Protestants and other dissidents. One to the reverend Fathers of the Company of Jesus and the bishops, their humble instruments, the power of doing what they think fit.—*nam*

dately they will pronounce a fresh revocation of the edict of Nantes, and turn the Protestants out of doors; and should there be any refractory, they will re-establish the tribunal of the Inquisition; for, after all, their duty is to combat *rationalism*, under what form soever it presents itself.

Truly, it is impossible to oppose serious arguments to such monstrous absurdities. But the *publicity* given to these maxims of intolerance and persecution proves one thing, viz., that the sacerdotal faction now thinks that its reign is restored. Because that Louis Napoleon, to serve his political purposes, has made alliance with the priests and Jesuits, they suppose that they will be able, with impunity, to forswear the most sacred principles of recent times, and crush their adversaries by brutal force. I think that they are strangely mistaken. Though the French people are fallen very low, they have not reached that degree of blindness and abasement as to permit the Papist clergy to begin again the errors, which, in preceding centuries, weakened, impoverished, depopulated, and dishonoured our country.

At the same time that the Romanists manifest their persecuting spirit, they show

#### A MOST ARDENT DEVOTION FOR THE VIRGIN MARY.

This is *idolatry*, in all the force of the term. When Protestants reproach the church of Rome with this, the Papists reply by subtle distinctions; they say that they do *not* adore the Virgin, but simply render her homage as the mother of Jesus Christ. But these subtleties do not at all enter into the practice, and it is a fact that the devotees of the Roman communion pay to the Virgin Mary a veritable adoration—even a more fervent adoration than to God, or his Divine Son.

I have before me, whilst writing these lines, some pages composed by *M. Alexis Combequille*, who has some credit in the Jesuit camp. It is a curious pamphlet. The author is happy to see that the worship of Mary is extending in his church. "There is," he says, "a tendency which has manifested itself many years in the Christian universe (read, the Papist universe), and especially in France. It consists in investing with more honour and *éclat* the worship of the *mother of God*. A crowd of facts attest a sudden and universal revival of devotion for the Holy Virgin. Devotion towards Mary has something so affectionate, so simple, and so *profoundly catholic*; there is, in this earnestness to prostrate oneself before the altar of a poor daughter of Adam, such a reaction against the prodigious pride of our age, and the contemporary pretensions of science and philosophy, that we cannot see in it a purely human result. Then, history attests that the worship and devotion of the Holy Virgin have always been recompensed by benefits of a special order. . . . It would not be difficult to show that the great progressive movements of the religious spirit have been almost always coincident with some fresh manifestation of piety towards Mary. . . ."

The author arranges, after his manner, the

history of the past, in order to prove a strange thesis. Thus:—Do you know why, in the fifteenth century, Christianity made such great conquests in the Roman empire, and among the barbarians? It is because the œcumenical council of Ephesus had given to Mary the name of *great mother of God*! Do you know how it was that in the middle ages Rome conquered the Vaudois, Albigeois, &c.? It is because the monk St. Dominique and his companions had vowed a worship altogether peculiar to the Holy Virgin, and carried in their hands the *rosary*, the *most formidable of their arms against the heretics*! Would you explain what has revived Catholicism in the nineteenth century? It is still the increase of fervour towards Mary! In fact, this is the origin of the *miraculous medal*, which has produced so many conversions. "This medal," says M. Combequille, "has been carried to the extremities of the habitable world, and men who have never bent the knee before Jesus, *who do not believe in him*, have faith in the compassionate protection of his mother. The soldier suspends the holy medal on his breast, for it preserves from adverse bullets; the princes place it there also, for it saves from the fury of assassins." That is to say, in Romanism more and more *paganism*, it is not even necessary to believe in Jesus Christ! It is sufficient to have faith in the protection of *his mother*, in order to be the object of celestial favours! What do you think of these blasphemies, you, who, though ministers of the Roman church, have retained some respect for the Word of God?

The devotion for the Virgin has further manifested itself recently by the Association named, *Archiconfrérie du très saint et immaculé cœur de Marie*. This society has produced innumerable prodigies. An immense number of worldlings and infidels have been in this way brought back into the church of Rome, and are now inspired with ardent devotion. These things the priests dare to publish in Paris! So low has the Papacy fallen in our days! Mary—a simple creature—is raised positively above her Creator and her God! A pagan adoration has taken the place of Christian adoration! All the religion of the Gospel is concentrated in the idolatrous worship paid to a daughter of Adam! Bossuet, Bourdaloue, Fenelon, Massillon, defenders of a Catholicism which tried to speak to the intelligence and conscience, what has become of you? The Jesuits have stifled your instructions under the most abject practices which have ever debased the human race!

With the preponderant worship of Mary have returned pilgrimages, devotion to relics, and so forth; for all superstitions are closely united. During the month of January last, the *Neuvaine of Sainte Geneviève, patroness of Paris*, took place. It is a special servioc, which lasts nine consecutive days. It is well to know that the bones of Sainte Geneviève were publicly burnt in 1793. But it matters not: the priests have put, in place of the bones, the *stone of the tomb* in which the saint was inclosed; there are always relics,



good or bad—authentic or apocryphal—and devotees have been exhorted to render them homage.

Nearly 50,000 persons have responded to this appeal. Figure to yourselves, before the door of the church, numerous stalls of chaplets, crosses, rosaries, medals, &c., and alongside a multitude of vendors of cakes, gaufres, pastry, &c., carrying on their traffic. Imagine, in the interior of the sanctuary, thousands of men and women, shouting, pushing, struggling with their hands and feet to approach the relics of the saint, and touch them with a chemise, a pair of stockings, a blouse, a cap, crutches, or a child's dress, because the good people suppose that these pieces of dress are sanctified by touching the relics. In the midst of this hideous tumult, imagine some Jesuits, who successively mount the pulpit, and gesticulate and declaim, in order to inflame yet more the imagination. What is all this? Do we assist at the Saturnalia of the ancient Romans? No; we are in a church of modern Romanists, and these hideous profanations are called a *Christian worship*!

If we may believe the testimony of the ultramontane journals, this restoration of pilgrimages and relics is producing marvellous effects. Men of all social classes, wise and ignorant, rich and poor, masters and workmen, old and young, are returning to the Roman Catholic faith, and giving incontestable proofs of *conversion*. The Papacy—always according to the language of these journals—is about to be restored to its brightest days, and is recovering the empire over the French people which it lost about two centuries ago.

Be it so. But here is another very respectable and official document,

#### A LETTER OF THE PROVINCIAL COUNCIL OF BORDEAUX,

the language of which is very different. It is signed by an archbishop and six bishops. The reverend prelates have probably weighed their words carefully. Well! they express themselves in the following manner:—"We see faith in peril, morals outraged, paternal power without authority, the laws without force, and the whole world threatened with frightful ruin.

The worship due to God and his saints is the object of a culpable indifference. Deplorable thing! in an age which assumes the pompous title of *age of light*—the majority of men composing society in France have only incomplete and frequently false notions respecting our sacred dogmas. Time presses, the contagion gains ground daily, being favoured by the ignorance of the mysteries of faith—ignorance more general and more profound than ever."

Now, my embarrassment is very great, and yours will be equal to mine, doubtless. Which of these two contradictory evidences deserves the greater credit? Must we adopt the opinion of the Jesuit journals, which affirm that Popery is in a very flourishing period, or the declaration of the seven prelates of the provincial council of Bordeaux, who affirm that the majority of the French are ignorant of the doc-

trines of their church, and that the world is immediately threatened with frightful ruin? Is the Roman communion in a state of progress or decay in our country? The one say *white*, the other say *black*. It is extremely disagreeable for those who seek after truth. And since the Roman Catholics boast so much of their *unity*, the bishops and Jesuits ought at least to put themselves in agreement on a matter so important as this.

French Protestantism has not presented much worthy of mention the last few weeks. I will mention, however, the

#### SYNOD OF THE EVANGELICAL CHURCHES OF FRANCE.

You recollect that, in the year 1848, some faithful Christians, at whose head was pastor *Frederic Monod* and *M. Agenor de Gasparin*, separated from the National establishment, because there no longer existed a confession of faith, and formed a *union*, or distinct communion, of which the ministers receive no salary from the State. This union numbers about a thousand members, as *M. Frederic Monod* reports, and manifests an active zeal for the propagation of Christian truth.

Their last Synod was opened at Paris on January 15th, and lasted many days. Seventeen churches were represented by thirty-two deputies, pastors, or elders. The Assembly received assurances of fraternity and encouragement from many evangelical churches of England, Ireland, Switzerland, Belgium, &c. All the sittings were marked by a spirit of faith, peace, and brotherly love. "A characteristic feature of this Synod, as of the preceding," says the editor of the *Archives du Christianisme*, "one of the pledges of the presence and blessing of God, was the freedom, and at the same time the perfect fraternity, which prevailed in all the discussions. Opinions sometimes differed, but discussion enlightened and modified them; they were reconciled by mutual concessions, in which conscience sacrificed nothing; for, with all, their faith and object were the same, and they only differed respecting the means; at length, the votes were all unanimous. It is literally true, that during these seven long sittings, though there were warm discussions, there was not said one single wounding word. To God alone be the glory! The work evidently grows, and is slowly but surely taking root. We have no doubt but that, under the blessing of God, this Synod will procure for it fresh progress, and that the blessings bestowed at Paris will contribute to vivify the churches, and build them up in their most holy faith, and hope, and love."

It would be little interesting to give all the resolutions adopted by the Synod; I will only mention that which is most important. The Assembly have established a *Commission d'Evangelisation*, which is to employ itinerant ministers, or evangelists, and is to labour, not only in France, but also in Algiers and the other colonies. The Synod resolved to aid the cause of religious liberty in Sweden, and wherever it is not yet sufficiently recognised.

It will defend in France equality and liberty of worship. "It will not confine itself" (I copy the terms of the resolution) "to the demands of the churches of the union, nor to those which from their quarters may be *directly* addressed to it; but defending, in the name of *all*, the cause which belongs to *all*, and which the laws of our country sanction, it will seize, with as much prudence as fidelity, occasions for maintaining energetically the principles adopted by universal conscience, recognised by jurisprudence, and largely applied in France up to the present time." This decision does honour to our dissenting brethren; it shows that they are animated by a *true catholic spirit*, and disposed to employ their efforts in favour of all Protestants, to whatever denomination they may belong. This noble sympathy with the whole body—this unity, inspired by fraternal love—is very preferable to the external and constrained uniformity of Popery.

The Synod has received about 30,000 francs in voluntary subscriptions, in the course of the last year. This is much, if we remember this two-fold circumstance—viz., that the number of the members of the separated churches is very small, as we have seen; and, in addition, the majority of them have no property. Christian piety, when it is real and lively, always produces a generous spirit of sacrifice.

Whilst our independent brethren were sitting in their General Assembly, many consistories of the *National Protestant church* had convoked a

#### SPECIAL SYNOD IN THE DEPARTMENT OF LA DROME.

This ecclesiastical body adopted some wise measures, in order to multiply the means of edification, to give more solemnity to funeral services, and to encourage the strict observance of the Sabbath. I will not detain you with details, but I will quote some lines of a letter, in which this Synod urges the pastors not to interfere in political quarrels. (A similar recommendation may be useful everywhere.) "The high considerations," it says, "which determined the Synod to impose on pastors the obligation to abstain from all participation in political affairs, must have already, much honoured brethren, presented themselves to your minds. *My kingdom is not of this world*, our Divine Saviour said, and we are called to tread in his footsteps. Christianity rises far above all political constitutions and

social theories. . . . You must raise yourselves to the same height, and breathe in the same sphere, far, very far from the noise of party passions and hatreds. In giving this salutary counsel, you will not think, dear brethren, that the Synod disdains the affairs of this world, and considers all forms of government as indifferent. . . . Surely it is not a matter of indifference whether one lives under a free or absolute government, is sheltered by good laws or suffers bad ones. But the best means of rendering yourself useful, is to attach sovereign importance to religious opinions, to preach the Gospel. . . . Especially labour zealously to form the *moral man*, for as long as the moral transformation which Christianity must work in the soul shall not be effected, all political and social transformations will only terminate in a long cry of misery and despair."

This advice is as opportune as just; for I must add, that some of the pastors of our National church have been more or less compromised in late events. They have been so imprudent as to mingle in political associations, and take a part in the popular troubles. It is a fault and a misfortune. French protestantism has nothing to gain, and may lose much, by interfering in the struggles which divide our unhappy country.

I spoke, in one of my former letters, of a

#### JUDGMENT FAVOURABLE TO AN EVANGELIST

in the Court of Cassation. M. Lenoir had been imprisoned for having exercised his ministry. The matter has been argued afresh before the Court of Appeal of Limoges, which has pronounced the definitive acquittal of the accused. This result is cheering, because it confirms the religious liberty written in our laws. But, alas, let us not indulge too high hopes! The horizon is still dark and stormy. Louis Napoleon tries to strengthen, by every means, his alliance with the Roman Catholics. He has inserted in his constitution, that the *French cardinals* shall be members of the Senate *de jure*: this is evidently establishing a *State religion*—a *privileged church*. Protestants have also been almost entirely excluded from our principal political bodies. Other acts show that our works of evangelism will be met with many obstacles. Our situation is delicate and critical. Let us look unto the Lord; He is more powerful than man, and never abandons those who humbly trust in Him. X. X. X.

## BELGIUM.

### SECTION OF THE EVANGELICAL ALLIANCE FORMED IN THE PROVINCE OF LIEGE.

Brussels, February 14th, 1852.

Dear and honoured Brother,—The interest which you and your readers take in the progress of the Evangelical Alliance determines me to give you the following communication.

Hitherto, the brethren of the province of Liege have taken no active part in the proceedings of the Evangelical Alliance, although they declare that it has their full esteem.

But, since a few weeks, they have determined to put their hands to the work, acknowledging that as the principles of the Alliance were in their hearts, and applied to their actions, as far as is possible, they could have no objection to declare it loudly, in adhering publicly to the great association of those who think it necessary to unite together for the purpose of repeating, unceasingly, in the midst of the children

of God. "Let us love one another, and let us discuss in peace the things which divide us, as well as those which unite us." In consequence of which, they summoned, some days ago, a meeting at Nessonvaux, where there is a congregation belonging to the Evangelical Society, to establish and organise a Liegeois section of the Belgian one of the Evangelical Alliance. They have invited the Brussels Committee to be represented by some of its members. This pleasing mission having devolved on me, I went to the convocation in company with our friend, M. Roussel, who, at the same time, visited some of the missionary stations of the Belgian Evangelical Society.

When we reached Nessonvaux, we found a numerous assembly, in which we entered with difficulty, so numerous was the audience. All the pastors of the province were there; one alone was wanting at this fraternal *rendezvous*; his absence was owing to good reasons, and independent of his will. This meeting has made a very favourable impression, and the minister of Nessonvaux writes to me thus on the subject:—

"Our meeting of the Evangelical Alliance has been greatly blessed; people are everywhere prepossessed in favour of it.

"The following days we have had numerous meetings, in three other congregations belonging to the Belgian Evangelical Society, but the question to plead the cause of the Evangelical Alliance was not brought forward; it would have been superfluous, the cause being already gained. I have been assured that, in the whole province, no one manifesting spiritual life, and making profession of Gospel piety, was found hostile either to the principles or to the aim of it, and very, very few, who doubt its real usefulness."

These details have filled my heart with joy, and I make no doubt but they will be very pleasing to you.

Allow me, however, dear Dr. Steiner, to add a few lines more, as I fear that some friends, ignorant of the small number of Protestant or evangelical churches in Belgium, might exaggerate to their minds the movement I speak of.

There are only two Protestant denominations in the province of Liege: on the one side, two congregations supported by the State, which took scarcely any part up to this day in the religious awakening—one is in the town of Liege, the other at Verviers; on the other side, the five congregations belonging to the Belgian Evangelical Society—these are at Liege,

Nessonvaux, Verviers, Sprimont, and Lize-Seraing.

The five congregations are entirely composed of converted Roman Catholics, and they hold the same doctrinal and ecclesiastical principle. Thus, the difficulties were not very great to establish the Evangelical Alliance there; nevertheless, they were real, and we have reason to thank God for having removed them, and we pray to Him that He will remove them forever.

When the Alliance is a sincere union on all sides, it appears to many to be less necessary, and even useless, because it already exists in the hearts and in the demeanour of all. This appreciation might be admitted, if, when we are once in the right way, we were maintained in it, without effort and struggle, and if nothing within or without occurred to excite us to leave it. But the contrary takes place: to-day if we are walking right, to-morrow, and even sooner, there may occur, and will occur, one, two, ten, twenty temptations to lead us wrong; if to-day we love one another with sincere and cordial fraternal affection, we shall act, indeed, in consequence; but to-morrow the same indestructible affection (for Christian love does not die but with faith) may meet obstacles to manifest itself, which it does not meet with to-day, and our selfishness may have all kinds of reasons to act, which it has not, or thinks it has not, to-day.

Now, has not the Alliance the task a beautiful, noble, and high elevated task: to tell us without ceasing—let us love one another without standing; let us impose silence to individual and ecclesiastical selfishness notwithstanding; "let us not love in words only, but in deed and in truth." In other words—let us not be content to love only our brethren, but let us act according to love.

If one attributes this vocation to the Alliance, and, in my opinion, it is hers, it appears that she unhappily has a very large field, and that she will, alas! be seasonable everywhere. Oh! happy the day in which she will have no actuality, and that she will be *non-hers d'aucun*!"

My intention was to speak only of our new associates in the province of Liege, but my reflections have so engrossed me, that I could still prolong them, if I followed my inclinations; but I will conclude, requesting your indulgence for the length of this, and that you will accept, dear Sir, the assurance of my fraternal affection.

Your devoted servant in the Lord,

LEONARD ASSI

## HOLLAND.

### PREVALENCE OF RATIONALISM AMONG THE CLERGY—ITS EFFECTS ON SOCIETY—HOPEFUL INDICATIONS OF RELIGIOUS IMPROVEMENT

The Reformed church of Holland, like the Protestant communities of Germany, is the prey of rationalism. Free thinking has penetrated every department of Church and State, and its effects are of the most lamentable kind. Modern science, if it is to be so dignified, has arrived at the conclusion that there is either no God, or that every thing is God. Men who regard themselves as philosophic theologians, are on this matter almost united in their views, and are proud of this extreme result of their

Not a few of the clergy, in pursuit of this

investigations. Their next step, and one of the highest importance, is to make out that man has no soul. With these two great discoveries they think to render invaluable service to humanity, overlooking, in their successful polemic, the fatal consequences, social and moral, which inevitably flow from their theories—that man, without a soul and without a God, cannot be the subject of sin or virtue. Praise and blame are therefore indifferent terms, having no just application to the conduct and actions of mankind. In the presence of such an ethical deliverance, political and social rights are without foundation.

But the terrible effects of this free-thinking do not end here. There is no need of a redemption, and, consequently, the new science is quite sure, in the face of all history and evidence, that everything the Bible affirms on the Divine nature and redeeming work of Christ, is a clever fiction, an artful fabrication. Thus, according to Professor Ooproomer, of Utrecht, all that the intolerant party of the orthodox—the “slaves of the formula,” as they are disdainfully called—in harmony with every age, has been wont to call the Gospel, is, in the view of the men of higher and progressive science, nothing more than a wasps’ nest of fables. The divines of Gröningen call the recognition of the Bible as God’s word, *bibliolatry*; the reception of the doctrine of the inerrability of the Apostles, *apostle-deification* (*apostolovergoding*); that of the atonement, *blood-theology*; and, finally, to maintain orthodox sentiments is to break the great command of Christianity—that is, love.

Such are the sentiments now prevalent in the higher circles of Holland; boldly taught from its pulpits, and controlling the actions of the State. It is, however, to some extent consolatory, that they are not very generally held by the body of the people. On the other hand, where indifference or worldliness does not root out all regard for religion, this theology without a God is regarded with horror, and its upholders as little removed in moral sentiment from the worst inhabitants of prisons. Still, it manifests its presence in the public worship. Its advocates insist on the Christian duties of love and patience, by which they mean, the exercise of forbearance towards every lapse from the doctrines of the Bible, and the endurance of any amount of vituperation it may please the preacher to heap on orthodoxy and its professors. A warm-hearted attachment to the Gospel, or the utterance of solid conviction, is intolerance.

If you send your children to the schools provided for all by the State, you find the Bible excluded, and all worship forbidden. Nevertheless, you must be patient. You wish that your sons, the hope of your country, as well as the objects of paternal solicitude, should enter on a course of scientific instruction; you have endeavoured to bring them up in the nurture of the Lord, in the principles that are dear and sacred to you; you send them to the High School, or some other scientific institution: yet a free-thinking Government, which knows only particular societies,

but no church, and thus pays no heed to the wants of the church, selects for the professors the men that trail in the mud the most precious truths of the Gospel.

It is the same with the church. Men who hate the church purchased with the blood of the Lamb, and rendered dear by the blood of martyrs, are preferred as its teachers, and preach patience while they destroy the grounds of the Christian faith, and cast from them the Bible as the rule of faith.

In looking back on the past year, we have consequently seen the leaders of the State, in order to maintain peace at home and abroad, and to make friends of all parties, putting aside, as much as possible, the most precious possessions of the nation, that have relation to God and eternity; at the bidding of Rome excluding the Bible from schools; at the pleasure of the Jew casting out the name of Christ from their laws; and at the instigation of the free-thinker excluding the most important questions of life from their councils.

Alas! we cannot wonder that places of wantonness and unchastity have been visited by countless and increasing numbers of people, for the most part by persons professing to belong to a Protestant church, to have been baptised, and to have participated in the hymns and prayers and ordinances of the church. The lakes and meres of the country could not swallow up the dishonesty that every trade and profession has practised. In the State there is no God, in the laws no Christ, in the church no truth, in the school no Bible, in society no rectitude.

Some attempts are, however, being made to remedy this state of things. In a few places schools have been established under Christian instructors, and on true evangelical principles; and, it is hoped, that during the year an important institution will be formed at Nymeguen, as a normal school, from whence may proceed teachers well instructed, not only in the art of teaching, but also in the truths of the Gospel.

Another important movement is the formation of a society to influence elections to the second chamber of the States-General, and to the provincial States. It proposes lay-counsel and co-operation to assist in the return of suitable men. In the programme issued by this body, the following three principles are laid down as the basis of union:—That all power is from God; the dogma of the sovereignty of the people being antagonistic with God’s word, with the testimony of history, and with all sound ideas of right:—That the sovereignty of the House of Orange must be regarded as essential to the freedom and welfare of the nation:—That the Christian faith be maintained in practical influence, in town and country, as necessary to the welfare of the land. It is also an important feature of this movement, that all the meetings of the members are to be opened and closed with prayer. But, while this is to be highly commended, there are a few who look at the form of expression adopted in this article of its constitution with suspicion. Prayer is to be made to the Lord. Who is the Lord here meant? Is it

Christ? So far as regards the programme, and the articles of the constitution, *that* name is not mentioned. This is the more important, as, in some of the discussions in Amsterdam, the name of Christ has publicly been condemned. It is the wish of many, ready to support the union with heart and hand, that its character should be unmistakably *Christian*.

It is also with pleasure we record the re-awakening of a missionary spirit in some parts of the church. The condition of Java

has excited the Christian compassion of several persons in Amsterdam, who have formed themselves into a Missionary Society, taking, as the rule of their duty, the words of Jesus—"Go into all the world, and preach the Gospel to every creature." A similar society already exists in Rotterdam, which has for several years wrought in the Lord's vineyard in Java, and with much success, especially of late. We presume that the society in Amsterdam will work in harmony with its elder sister. U.

## GERMANY.

SILENCE OF THE PAPERS ON THE PROCEEDINGS OF ROMAN CATHOLICS—ALLEGED PROGRESS OF ROMANISM IN THE RHENISH PROVINCES—DISPUTE ON MIXED MARRIAGES IN HESSE—REVIVAL OF A POPISH ORDER AT STOCKHOLM—BERLIN BIBLE SOCIETY—APPEAL FOR THE POOR AND FATHERLESS IN ERLANGEN.

Nuremberg, January 26, 1852.

My dear Dr. Steane,—There is not a single periodical in Germany, which exposes to the world's view the manipulations of the Romanists for the recovery of their sway over every soul living, and hence the people are kept in darkness on that subject, and only become aware of the mischief after, perhaps, it is too late to avert it. German papers partly will not, and partly dare not touch on this subject, and this false peace between truth and error must needs be more pernicious than open warfare. Wherever this peace exists, Popery will always have the advantage, simply because it is not choice and scrupulous in the selection of its means. According to the circumstances of the case, so is her appearance. In the France of 1848, she was almost democratic; *now* she is absolutistic, and coquettes with an individual who has usurped power by violating the most solemn engagements, and who in his further acts is outdoing almost the atrocities of the heroes of the first revolution. In Great Britain, she pleads for the fullest liberty of conscience, whilst in Italy and Austria, and in many other places, that same boon is denied by her instigation and approval to everybody. We Protestants do not envy her this flexibility of conscience; nor can we in any way imitate her, because we are content to carry on our warfare with spiritual weapons, and under the guidance of the Most High; and are not anxious for exhibitions of outward pomp, but for the renewal of the inner man; and hence our survey is often a hidden one, seen and known only to the Great Searcher of hearts.

Since I wrote to you in December (*vide* p. 26, of your January number), there has been another flourish in the *Allgemeine Zeitung*, about the progress of Romanism. It was to the intent, that almost daily new convents are springing up all along the Rhenish provinces, and new inmates crowding to them in large numbers. Since then, it has also transpired, that several new establishments in Austria have been founded and given over to the Jesuits (restored after their expulsion in 1848), along with their former establishments, for the purposes of education! That the brethren labouring in Pesth among the Jews have been expelled, their

schools closed, and the introduction and sale of Bibles prohibited, will be known to you by this time.

The Romish bishop of Fulda is at issue with the Hessian Government, on account of the education of the children being the result of so-called "mixed marriages." The Government insist on keeping up the law of the country, according to which, the children are always to be educated in the religion of the father; but the bishops insist on having the power to determine, *instead of the parents*, the creed of the children! Dear friends, beware of the burthen of Rome.

From the papers I see that at Stockholm, in Sweden, a religious order has been established, or rather revived, among the Romanists of that country, viz., "The Requiems Society," Brodroskap af Christi vår Herres döds-kämp; an order which is said to have originated in 1784. It seemed to me strange that, whilst the Baptist brethren of that country are persecuted, even to expatriation, the formation of such societies should be permitted. Perhaps some of your correspondents in that country may explain the matter.

The Berlin Bible Society have issued their thirty-sixth report, which shows their operations to be very extensive. The number circulated during the past year amounted to 315,490 Bibles, and 65,604 New Testaments, making the total, since the foundation of the Society, of 1,125,797 Bibles, and 509,647 New Testaments. In the Prussian army there have been distributed, between May 25, 1849, and August 30, 1851, 17,660 New Testaments, and 2,180 Bibles.

Enclosed, I beg to submit to you an urgent appeal, issued by the brethren at Erlangen, on behalf of the poor and the fatherless in the neighbourhood. Among the many objects you kindly recommend, could you find a place for this? It speaks for itself; and I may add, that since this appeal has been issued, more than *thirty children* have found a shelter and a home, and Christian instruction, in this House of Refuge,—not to speak of the number of those poor and distressed, who have been sought out and relieved in their houses. Many more children have applied for admittance, but

refused for want of means. The house exists, from hand to mouth, as the German adage has it, waiting in faith that the Lord, in whose name the work is commenced, will provide for their wants. Would you kindly consent to take charge of any contributions which might be sent in for that purpose? \* Would it be too bold for me to say, that our brethren in Scotland ought more especially to listen to this appeal, because this very institution is, as it were, a monument raised, within the very heart of Germany, to the memory of one who has shed a bright lustre over their country, and who has been acknowledged as one of the most brilliant intellects of the age?

PAUL E. GOTTHEIL.

*"An Appeal to the Charitable Hearts of Britain, on behalf of the Poor at Erlangen, Bavaria.*

(Slightly abridged.)

"The university town of Erlangen, in Bavaria, Germany, contains, amongst its 10,000 inhabitants, so great a multitude of poor, so much misery and distress, as might be expected only in a large metropolis. A few days since the writer of these lines entered an empty hut, in which a mother with her three children had no more than fifteen kreuzers (= fivepence) a day, wherewith to find their food, clothes, and all other wants.

"There was a time when Erlangen possessed a great source of wealth in its stocking manufactories, which were all in full employ; but this time has long since past,—whilst the families who had been engaged in the manufactories still exist, and require the means of subsistence.

"Far different it is with us, than with other large towns or capitals, where, along with the greatest poverty, much wealth is to be found. A few official men, a few professors, with small salaries, a few citizens with an income not beyond what they and their families require, form the bulk of the wealthier population; truly rich men, such as there are found in England, we have none.

"An attempt has nevertheless been made to meet the case. Fifty-one men, with their wives, from all classes of the population—professors, officers and citizens—have joined hands and hearts together, and have now, for some

time past, in Christian unity taken pity on the poor people. A net of charitable exertions has been spread over the town. That noble Scotchman, Dr. Chalmers, has raised himself a monument here, almost in the very heart of Germany, by his late work on 'The Poor and their Treatment,' which we have selected for our guidance in the matter. Personally, these fifty-one visitors come into contact with the different poor entrusted to their care, visiting them in their houses, and conveying help and comfort to the parched soul and the hungry body.

"Past experience has taught us, that unless we take away the children from their parents' houses,—where they inherit both their vices and their miseries,—even the most persevering and faithful labour on our part must be bestowed in vain. To effect this, we have begun to raise a *House of Refuge* for such children. Do you ask, Christian brethren, what sum of money we begin with? We commence with not full 300 florins (= £25); but we are confident, that the old capital of faith, as it did a hundred and a thousand years ago, is still yielding abundant interest; we know, also, that the Lord will awaken hearts and sympathies for our poor children, both in England and in Germany; and we know, moreover, that we must not drop our hands in silent despair, but that we ought to lift up our cry for help, even as far as to distant Britain,—to the country richer in Christian love and charity than any other in the world.

"We are aware, dear Christian brethren, that much is required of you, in your own country and in your own towns; but we know, also, that such is the nature of your love, that you are ready to help at home and abroad—wherever your sympathy is called for. Into countries most remote you send the messengers of salvation; even now, at this very hour, we experience in our own land the influence of your noble Bible and Tract Societies;—be then, also, for this our poor town, instruments of the grace of God in Christ, who wills that none of these little ones shall perish! To Him we recommend this paper, that, by His Holy Spirit, He may make its feeble words effectual unto your souls.

"May the blessing of God rest upon you and your children, and upon all who confess His holy name in deed and in truth."

## PRUSSIA.

### PROTESTANTS PERSECUTING PROTESTANTS.

Letters are lying before us, of various dates, and from different correspondents, relating facts which but too truly and painfully bear out the title we prefix to this article. We have understood that some excellent men, whom we highly esteem, subjects of Prussia, congratulated themselves that none of the violations of religious liberty, referred to by Dr. Steane in his address to the *Kirchentag* at Elberfeld, occurred

in that kingdom; and they have written to their correspondents in this country, affirming that a full toleration obtains under their Government. We are persuaded that, in making such a statement, they said only what they believed to be the fact. But we hope the details we are now about to record, and which come to us from the most trustworthy sources, will fall under their notice; because, if they

are labouring under a mistake in the matter, as we believe they are, it is proper, and may be beneficial, that they should become better informed; and if, on the other hand, we are misled, we shall be but too happy to publish any explanations with which we may be authentically furnished.

A strong and general political reaction has taken place, as we are all aware, among the continental nations since the revolutionary convulsions of 1848; and the utmost apprehension is felt lest the smouldering fires, for they are not extinguished, should again break out in rebellion and anarchy. But while we would blame no Government for taking wise and just precautions to preserve peace and social order, we must deem it utterly indefensible, not to say unbecoming the magnanimity of a great kingdom, to persecute inoffensive and loyal people, because they worship God after a manner different from that established by law. Such men are not the enemies but the friends of religion and virtue; and the persecutions to which they are subjected add nothing to the stability of national institutions. It is an utterly mistaken and most mischievous policy which leads continental Protestant monarchs, on the one hand, to fine and imprison the circulators of anti-papal publications, and the evangelists who institute Sunday schools and preach in the villages the doctrines of the Reformation, while, on the other, they throw themselves into the arms of the Popish party, the great historical enemies alike of their faith and of their thrones. If they persist in such a course, it requires no spirit of prophecy to foretell what will inevitably be the disastrous issue. And when that issue comes, who will say, in such a case, that it was not merited? May a gracious Providence avert it, by now opening the eyes of princes and rulers to see that their safety, as well as their honour, consists in frowning Popery from their courts, and granting religious liberty, with other constitutional rights, to their subjects.

We cannot finish these few introductory sentences without especially calling upon the Protestant clergy of Prussia, and of Germany at large, and, above all, upon those of them who occupy places of ecclesiastical authority, and can exert a powerful influence upon the civil rulers, not to lend their countenance to these disgraceful and unchristian proceedings. They hold a responsible position, and are under sacred obligations to succour the persecuted and to respect the consciences of their fellow Christians. We hope none of them are themselves persecutors, even by silence and implication, still less by contivance; though we confess that we are not without our fears in reference to it. We remember what we read at the time, of the proceedings at the recent great assembly, to which we have already alluded, and of the sentiments which found an utterance there from some elegants of high rank and office. They must bear with us if we say that it ill becomes men of their enlarged and cultivated minds to trample upon their humbler brethren, or to denounce them as demagogues and socialists—if, indeed, which we

do not affirm, any of them do this; still less is it compatible with the spirit of the Gospel, if the men for whom we plead are bad men, men of immoral lives, or disturbers of social order, or political agitators, or plotters against the Government, let it be shown, and they will find no sympathy from us; but if their only fault is, that they venture on religious subjects to think for themselves, and in matters of conscience to act for themselves—doing even this, not in a litigious and arrogant temper, but with Christian meekness and sobriety—then we claim for them from the Government, but especially from the clergy, a considerate attention to their just complaints, and the protection due to good subjects, to honest men, and to faithful Christians.

We subjoin our extracts.

Under date of November 21, 1851, is the following passage in a letter from Berlin:—

"The Rev. Charles Werner, of Bitterfeld, has been sentenced by two courts of justice (in lower and a higher), to pay a fine of five dollars and the costs of the suit, for having solemnised a marriage; and a fine of the same amount in another trial, for having given tracts to some people in the street. He sent in to the King a petition for pardon. It was rejected as to the former offence, and Mr. W. must pay the fine or suffer imprisonment. I do not know, as yet, what will be the decision as to the latter." Mr. Werner, it may be added, is a Baptist pastor.

Here is a second extract from the same letter:—

"The Baptist churches in Eastern Prussia suffer much from persecution and annoyance. I will give you an extract from a letter by the Rev. W. Weist, of Stolzenberg. The members of the church in Schmalkitten had sent the complaint to Government that the *amtsrath* at Coppelbade always refused to give a certificate when a meeting was notified; upon which the Government ordered him to give the best certificate. Accordingly, the *amtsrath* sent a written order that the members might now come and fetch it. Mr. Kühn sent his journeyman B. for it, but it was refused him, and he was told that his master must come himself. He replied that his master was prevented by illness from coming, but he was refused. The meeting was then held, but the *schulze* (magistrate) desired that it should be dissolved, but his order was not obeyed. A suit at law was instituted against the members, who out of them was fined five dollars and costs, which several families have to pay (three or twenty dollars, and altogether 145 dollars). They also applied to the King for pardon, but their petition was rejected. I do not know the issue, but the officer has taken an inventory of their furniture, beds, potatoes, &c., by which many of the poor will be quite ruined."

"In another village, called Rossitten, they are also much annoyed. After many years they worshipped in peace for one year. But now the clergy complained that they suffered great loss by the Baptists, upon which the rentmeister in Prussian Pomerania ordered that

the latter should hold a meeting once a fortnight, and that every time they should apply for a special certificate. After they had done so once or twice, the *rentmeister* sent the messengers away in a rude manner, with the declaration that now the Baptists should not assemble at all. They have again had recourse to Government, and wait the result. It is the same in Wilmsdorf and other places."

We give next an extract from a letter dated Bonn, January 21, 1852:—

"You will be surprised at the following two facts in the Rhine provinces. 1. I could not hold a prayer meeting in my own house without liberty from the police. 2. The *colporteur*, whom I employed to distribute the Scriptures and 'Keith's Evidences of Christianity' among the Jews, has been forbidden to proceed. He never met with any opposition, never had any tumult, never opened his mouth on politics, never gave the least offence to mortal in the prosecution of his labours. Such is liberty here! I had more in Damascus!"

The following is from a third letter, dated Stettin, February 17, 1852:—

"The following few lines will give you information how the Government of Prussia persecute the Baptists, though religious liberty is proclaimed. A year ago, I baptised five persons in the River Pregel, not far from

Königsberg. On my return from Hamburg, last summer, I found an accusation lodged against me, and a citation into the court of Instenburgh on the 13th of September, 1851. But as this city is more than seventy German miles from Stettin, I was unable to take the journey and defend myself personally. I therefore wrote to the court and appealed against the charge, pleading the liberty of religious worship. Notwithstanding, I was condemned to pay a fine of ten dollars and the expenses. Against this judgment I appealed to a superior court, but sickness hindered me again from defending myself personally, and I employed an advocate. But the judgment was affirmed. I cannot pay the money for obeying the Lord's commandment, for I think this would be an agnition of the offence, and the time is at hand that I shall be seized or imprisoned. The Lord is my help."

It is no wonder that, encouraged by Prussia, the lesser German States should turn persecutors too. We add, from a fourth letter, written from Cologne, under date of January 23, 1852, the following:—

"In a place in Hanover, a Baptist chapel, opened in the house of a member, was closed by the police. In Hesse Cassel, the papers just state that the Baptists have been prohibited from meeting, and a Sunday school dissolved by the police, and the room sealed."

## GRAND DUCHY OF BADEN.

### JESUIT MISSION.

(From a Correspondent at Carlsruhe.)

The conflict between the Roman Catholic and Protestant churches, occasioned by the presence of the Jesuit mission, is, perhaps, the most important event, of a religious character, occurring in Baden at the present time. These Jesuits have visited the principal cities of Baden, Mannheim, Heidelberg, Carlsruhe, &c., advocating, wherever they came, the Popish doctrines of purgatory and indulgences, and proclaiming the Roman Catholic church, under the jurisdiction of Christ's vicegerent, the Pope, as the only one in which eternal salvation is to be found. I myself heard a sermon delivered by a preacher of some ability, the Jesuit Father Role, in which he endeavoured to prove that the keys—the power to bind and to loose—were in an especial manner confided to Peter by our blessed Lord. That on him, i.e., Peter, personally and individually, Christ founded his church, against which the gates of hell shall not prevail. And that to him was committed the oversight of the church and authority in matters of faith, the other apostles being subjected to him when he received the command, "Feed my lambs, feed my sheep."

In pursuing his argument, Father Role did not always adhere strictly to truth. He dispensed with Scripture altogether, or added to the sacred text, as might best suit his purpose. One naturally expected to hear him maintain the perpetual and exclusive possession of the keys by St. Peter, but Jesuit Role was of

another opinion. He informed us that the keys were not buried with Peter, but bequeathed to legitimate heirs, the pontiffs of Rome, by whom the true church is governed. Consequently, all attacks which have been made on the Papacy have hitherto failed, and all which may yet be made will certainly fail, for God himself manifestly watches over and keeps it. In conclusion, he invited his hearers to return to the bosom of this Pope-governed and only salvation-giving church.

Nothing particular has at present resulted from the addresses of the Jesuits in Baden. They met with determined opposition, in most of the towns, from the Protestant clergy. In Heidelberg, for instance, Professor Schenkel employed voice and pen to refute, in a masterly manner, from the Word of God, the errors of the Roman Catholic church they sought to propagate. And now, with firm, unwavering faith, we look to Him who is exalted at the Father's right hand as the Son of God to protect his church, and preserve his children, by the light of his own Word, from errors which tend to shake confidence in the efficacy of that blood which can alone effect a sinner's reconciliation to God. Dr. Marriot, of Basle, was imprisoned at Carlsruhe for circulating tracts against the Jesuits, and, though liberated after a confinement of few days, will shortly have to appear before the Carlsruhe authorities, when his case will be finally settled.



## AUSTRIA.

CONSECRATION OF THE PROTESTANT CHURCH AT LAIBACH, AND  
ORDINATION OF THE PASTOR.

Rev. Sir,—Our correspondence has been for a long time suspended, though my heart has often burned to communicate information of an ecclesiastical nature, which circumstances have hitherto prevented. We were anxious, as soon as the gratifying intelligence reached us that our choice of the Rev. Theodore Elze, of Anhalt-Zerbst, as pastor, had been formally sanctioned by Government, to see him inducted into his new and arduous office; and our church, which had been finished almost two months, consecrated and opened for the regular celebration of public worship. The necessary preparations completely engrossed my attention, even to the neglect of my own business-affairs. But at length, by the blessing of God, every arrangement was made, and the 6th of January, 1852, was fixed as the day for our two-fold service.

Who could have imagined, two or three years ago, that a Protestant church should suddenly rise, a memorial of brotherly co-operation and Christian simplicity, as well as of faithful adhesion to the doctrines of Christ, in a country so thoroughly Popish—where light maintains an apparently ineffectual struggle with its antagonist, darkness; and from 250 to 280 persons comprise the whole force of the Protestant camp! Man, unassisted, had never accomplished this; for, while the spirit was willing, the flesh was weak.

We laid the first stone of our church on August 12, 1850, and, in little more than twelve months, the building was finished, leaving us a debt of 5,000 florins, or £500, to discharge. God has brought us thus far, and we believe he will still deem us worthy of his gracious support, inclining the hearts of benevolent and Christian men to encourage us in our holy undertaking, that we may be able, not to *finish* it only, but *secure* its advantages to future generations.

As the day set apart for the consecration approached, which was to be at the same time the day of our pastor's ordination and instalment, we felt increasingly how applicable those words were to us, "Lord, thou hast done great things for us." At the same time, the fury of

our Romish opponents no longer kept within bounds; excited when we first began building, though in a modified degree, it reached its highest point when the top-stone was laid, and arrangements were being made for the consecration of our house of prayer. For months past, our sentence of condemnation had been continually proclaimed from the neighbouring pulpits, but, on the first day in the new year, we, or rather Protestantism in us, was attacked with additional rancour, and our souls formally doomed to a part with the lost; while the faithful were warned against attending our religious services, on pain of incurring the just judgment of God, both in this world and in the next. This mode of insulting the Gospel did not, however, quite satisfy the Romish bishop, who, instigated, it is said, by some of the inferior clergy, proceeded to publish a pastoral letter, in which he represents us as living in error, charging his flock on no account to enter the doors of our church, still less to take any official part in the conduct of our public worship—reminding them that it would ill accord with the pretensions of the Catholic church, the sole source of salvation, for her members to unite in works of iniquity; yet exhorting them to distinguish between systems and individuals, and to live in unity with us. Such is the substance of this lengthy epistle. The general indignation it caused, might lead one to doubt the wisdom of this divinely authorised bishop. No official had courage to come to the church, not, however, from any apprehension of the displeasure of God, but for fear of temporal punishment,—the Romish clergy having more power in Austria than ever, and all civil officers dreading an influence which may hinder their advancement, and, indeed, threatens their very existence, if their loyalty be in any way questioned. But, by these very measures, people obtained information on a subject of which they were previously ignorant, and assembled in great numbers, on the day of the consecration, an hour before the service began, so that an overflowing congregation was the result of these repeated denunciations.\*

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\* Another correspondent, writing to us from Trieste, adds the following postscript to his letter:—"I suppose you have heard of the opening of the new church at Laibach. It was well arranged, and well got through. The bishop thundered an excommunication against all Roman Catholics who should attend. The general officer in command said it would be the very thing to increase the crowd—which, no doubt, it was. The organist engaged was also a Roman Catholic. The bishop did not say anything to him till half-an-hour before the morning service, when he interdicted him. Fortunately, one of the Protestant clergy there was able to supply his place, and the psalmody was not interrupted. The Jesuits and ultramontane party in Austria seem to be running a-muck at every thing in the shape of Protestantism; but, as Ranke has well observed that the church of Rome, when opposing, generally strengthens her adversary, and out of every trial comes an ultimate triumph, so may we hope it may also be on the present occasion. The Jesuits are, however, doing everything in their power to instil into the minds of nations and governments the justness and the necessity of persecuting and exterminating Protestants, as a sacrifice well pleasing to God; and I should not be surprised to find that a great persecution of Protestants in Roman Catholic countries should take place ere long, and that a religious war should be excited against them."—ED.

It was expected that the time of year would prove unfavourable in lessening the numbers present at the ceremony, but the 6th of January opened upon us a lovely day, fit emblem of the joy of the Lord, which at the same time we had gratefully to acknowledge. The impression produced, especially on us Protestants, will never be lost, more particularly during those moments of intense interest when our pastor received ordination at the hands of Superintendent Franz, of Vienna, assisted by our late minister from Trieste, Dr. Erhard Buschbeck, and the Rev. Gustavus Steinacher. When the blessing was pronounced over him the bells sent forth their *first* peal of gladness. You are aware that in Austria, up to 1848, the so-called houses of prayer were only allowed to take the form of private houses, and were not suffered to have the entrance in the *principal street*, or to make use of bells. God be praised, that time has gone by, and we trust for ever!

I enclose an article from the political journal, *The Wanderer*, giving a tolerably faithful account of the ceremony, so much so as to render a repetition on my part unnecessary; also, a programme of our proceedings on the occasion. When the sermons come out, which are now in course of publication, I will not fail to send you a copy.

This memorable day, then, has passed, and the public worship of God, after an intermission of centuries, is once more established. May we see it promoting the glory of God, building up believers in Christ, and proving, to all who attend it, a source of increased spiritual attainments and strength, to be evinced by a steadfast adherence to that path which the Saviour marked out for his people to walk in.

It would be a great mistake, however, to suppose that nothing more remains to be done; for we are still burdened with a debt of £500, and are very desirous to erect school-rooms, on which the future prospects of the church mainly depend. For this we should require £1,500 more, which sum we are now anxious to raise; and for this purpose appeal to all who through the blessing of God are in a position to dedicate a very small portion of their substance to this hallowed undertaking, and feel disposed to strengthen the hands of fellow Christians in this labour of love.

You, Sir, having effected so much for suffering fellow Christians, through the pages of your periodical, and having added so many stones to our sacred edifice, I feel encouraged while I implore your further support, and beg you to advocate our cause in any way you think proper. And may God bless your efforts and incline many hearts to assist us, that for the sake of Protestantism our labours may be crowned with success; for you can easily imagine that our adversaries are unwearied in their endeavours to crush this tender Protestant plant.

G. HEINMANN.

FROM "THE WANDERER."

LAIBACH.—The 6th of January was not only

a day of much rejoicing to the Protestant inhabitants, but also one of historical importance to the whole population of Laibach and its vicinity, for it witnessed the consecration of the newly erected Protestant "Christ Church," and the ordination of the pastor, whose election had been previously confirmed by Government—an event regarded with universal and lively interest, as the fruit of years of continued struggle and self-denying exertion; as the basis of the firm establishment of the first and only Protestant community in Carniola, since the stormy days of the 17th century; and, finally, as a lasting memorial of pious zeal and effective brotherly love, while the building itself exhibited no common degree of artistic taste.

Notwithstanding the unfavourable time of year, visitors flocked from all parts to join in the service, and as early as an hour before it began, every corner of the elegant Byzantine church, designed by Gustavus Lohm, civil engineer and architect, was filled to overflowing. At nine o'clock, the ministers who were to take part in the ceremony, and the strangers invited on the occasion, attended by the officers of the church, issued from a house in the immediate neighbourhood, bearing the keys, a magnificent Bible, presented by his highness the Prince of Anhalt, and the communion plate, and entered the church by the principal door, kept closed till then,—the keys having been blessed by Superintendent Franz, of Vienna.

The different parts of the service were connected, according to the printed programme, by appropriate choral and congregational singing, led by trombones and an organ. The fixed and interested attention of a crowded congregation never once flagged, though the services extended over four hours; as in addition to the actual ceremony of consecration, ordination, and instalment, impressively performed by Superintendent Franz, the altar-prayer and Gospel for the day were read by Consistorialrath Gunesch, of Vienna; the new pastor, Mr. Elze, preached an excellent inductive sermon; a betrothed pair received the nuptial benediction, and a child was baptised,—the former ministers, the Revs. Steinacher and Buschbeck, of Trieste, officiating; after which, the Lord's supper was administered by the Rev. — Wagner, of Oedenburg; the whole being concluded by the blessing, which Consistorialrath Gunesch pronounced.

The conciliatory and truly Christian spirit pervading the sermons, now in course of publication, could not fail to produce a salutary effect on the numerous audience, and were calculated to remove erroneous impressions, respecting Protestant doctrines and Protestant worship, from the minds of the more uninformed, as well as to encourage cheerful anticipations of the future prosperity of this infant and zealous community.

A number of the friends met, after the services, in the saloon of the Casino, and partook of a social repast, when sentiments of loyalty and thankfulness were expressed towards his Majesty the Emperor, the gracious founder of

the liberty and equality of all legally recognised religious societies, and the high ecclesiastical and civil authorities of the town and country, under whose protection and impartial administration of justice the little church had attained the object of long cherished and ardent desires. The indefatigable zeal of the dauntless founder and first elder of the communion, Mr. Gustavus Heimann, attended at length with such signal success, was then mentioned with the honour it merited, and a

grateful church at the same time surprised him with an excellent likeness of himself; while he on his part acknowledged with emotion the assistance he received from all quarters, especially the efficient support of the Gustavus Adolphus Society. May the spirit of Christian forbearance and charity be the distinguishing feature of this rising community; and, strong in perseverance, and firmness, and love, may it meet and overcome any difficulties which may yet lie in its path!

## LOMBARDY.

### PRESENT CIRCUMSTANCES OF THE PROTESTANT CHURCH AT MILAN.

9th February, 1852.

Dear Dr. Steane.—When I last wrote, I expressed the hope that I should soon be able to inform you that Protestant worship was again tolerated in Milan. This hope has not yet been realised. We do not yet know what we have to expect from the Government, whether a full toleration, or only the permission to celebrate family worship. When we lift up our eyes to the Lord of lords, we are satisfied that whatever shall happen, it will tend to the glory of His name; but when we look to men, when we consider the aspect of political affairs, we have certainly but little hope that our ardent wish, which we believe to be in accordance with the promises of God, will be realised. You are, no doubt, informed of the recent expulsion of all British missionaries and agents of the Bible Society from the Austrian empire; and, though some may think that it is more the result of political irritation, yet it seems to me rather to be produced by considerations of friendship towards the Roman church. On the other hand, you are aware that the Emperor, on the occasion of the abolition of the constitution of the 4th of March, has solemnly declared that, with regard to the churches or religious societies that are acknowledged by the Government, religious liberty shall be held sacred. These churches or societies are the Lutheran and the Reformed church—or, as they are called in Austria, the Helvetic Confession and that of Augsburg—and farther, the Socinians in Transylvania and the Jews. According to this, we seem to have the right to constitute a parish, and to establish public worship. But observe, that this decree refers only to a certain number of provinces, from which, Hungary, Croatia and Lombardy are excluded. Now there can certainly be no question of prohibiting Protestant worship in Hungary, and so we are by this omission not justified in saying, that it will be prohibited in Lombardy, where already two private Protestant chapels exist, in Bergamo and in Venice. Whatsoever that edict may signify, one thing is clear,—that the imperial decree, such as it now stands, leaves us without a legal right to establish Protestant worship; and we depend entirely on the particular favour of the imperial ministry, which, in truth, cannot be expected with much probability.

We might, perhaps, base our claim on the so-called edict of tolerance of Joseph II., which, as

I have but lately ascertained, was promulgated in this country in 1782, although the gentlemen of the Government knew nothing of this fact. I have seen an imperial decree of 1782, which refers to that promulgation, and regulates the authority of the Roman bishops according to it; and in the valuable book of Hallerstein, "The Rights of the Catholics in Austria," it is expressly observed, that it took place. It is, indeed, singular that the Government of the country seemed to be ignorant of it. But I am afraid that the fact that the Protestants in this town are, for the most part, foreigners and not Austrian subjects, will lend a good pretext to withhold from them the privileges of that edict, which establishes, that wherever the Protestant population amounts to a hundred families, and that they possess the funds for the necessary expenses, they shall be at liberty to establish worship. However liberal the Government may be with regard to the German provinces, and, for instance, allow the scarce 300 Protestants at Laibach to build a church with a bell-tower, which is much more than the edict of Joseph would permit, I shall never allow the 500 or 600 Protestants of Milan to enjoy the liberties accorded by that old decree of tolerance.

You see, we have little to hope for from men, but we set our hope on Almighty God, who suffers himself to be moved by our prayers. All that we want, we hope to obtain by fervent prayer. I hope all good Christians will remember us in their prayers. With heartfelt joy I read, that the Committee of the British Organization of the Alliance remembered us before the throne of grace, and may we not rest assured, that He will graciously do what His elect ones ask Him for?

But, though there has been no final decision as yet, with regard to a Protestant chapel at Milan, we have had some encouragement from the gallant and liberal-minded Field-marshal Count Radetzky. A deputation waited on him, and received the strongest assurance, on its part, to do all he could to satisfy us. He went not so far as we expected he might go, namely, to allow us to re-open our chapel as before; he thought that that permission was not in his power; but he said, "You will, you shall, and you must have the permission of worship God in common;" and as a token of his favourable view of the matter, he allowed us to cele-

brate worship in the week from Christmas to New Year's day—in which week we had four services, two in German and two in French, which were very well attended, and which I hope the Lord will have blessed from above. But after New Year's-day our chapel was again closed. Three weeks after, a decree of the field-marshal gave us permission to celebrate worship under certain regulations, until the Government have come to a final decision. But among these regulations there is one which renders that permission quite nugatory. It runs thus:—"The worship of the Protestant residents at Milan must have a strictly private character, and therefore cannot take place either in a church, or in a praying house, or in an oratoire, or in a private room expressly fitted for worship." Thus it seems to be the meaning of the Government (for I suspect strongly that the marshal has acted under the advice of the ministry), that we should assemble for worship in a dining room, or any other large room used for secular business, whilst our chapel is to be closed, because it is decent, because it bears like a Sunday dress to remind man that his thoughts should elevate themselves to the Most High, and that he ought to leave behind all the cares and desires and toil of working days. In fact, if this is seriously meant, it will be difficult to find a room, where we may unite to worship. The committee have, therefore, resolved to petition the governor anew, that he would allow us the use of our chapel, and to leave service suspended in the meantime. Up to the present time no answer has reached us. The other restrictions refer to the person of the minister, whose election must be submitted to the approbation of the governor, and who shall have no power to baptise, &c. Lastly, a commissary of the Government will be named, who will be present at all our meetings. You see, we have no reason to be greatly rejoiced at this provisional permission; still, the principal point is gained, that Protestant

worship shall be established in Milan, and the clergy and the aristocratic party have congratulated themselves too early, as if their city, the city of St. Ambrose, would never be polluted by heretical worship,—that worship will take place in spite of their enmity, and by the grace of Almighty God it will prove a blessing to this poor country. There will be a day, when they shall congratulate themselves that the Gospel of the cross is preached, when they shall hasten to hear the glorious tidings of Him who has redeemed mankind from the slavery of sin, and laid open the path to the throne of grace and peace.

On the other hand, the people at large seem to be either indifferent to the establishment of evangelical worship, inasmuch as not the least act of hostility from their part has come to our knowledge; or they show even some interest in it, and express themselves strongly against the prohibitory measure. Even among the lower clergy there are those who feel rather shocked at the proceedings against the Protestants, and who secretly sympathise with the evangelical church.

Continue, dear Sir, to remember us in your prayers; we are greatly in need of the active remembrance of the praying church.

I remain, in the love of Christ,

Yours truly,

\*\*\* Since the preceding article was in type we have received the following note from the same correspondent:—

February 16th, 1852.

I hasten to inform you that Field-marshal Count Radetzky has awarded us the use of our chapel, as being situated in a garden, and having no front towards the street, and bearing no outward sign of its destination. Worship will, therefore, through God's mercies, recommence on Sunday, the 22nd of this month. We are full of joy. Praise be to the Lord!

Yours truly,

## TUSCANY.

### PERSECUTIONS AT FLORENCE—THE MADI AIS—NEW OUTRAGE.

Just as we were going to press with our last number, and too late to be inserted, we received further communications relative to the imprisoned confessors of Christ in this city; and an account, at the same time, of another most outrageous act of priestly persecution which had just then taken place. Some reference to this we have seen, both in French and English journals, but nowhere with the details as given to us, which will be read with strong and painful interest. The Madi ais, both husband and wife, are enduring their sufferings, as will be seen, with constancy and Christian fortitude, though the former has been taken to another prison, where he is treated with still greater severity than before. Some of the circumstances mentioned are very loathsome, and such as we would willingly hide from the eyes of our readers; but should we suppress what

we refer to, they would not understand what their fellow Christians are enduring in the disgusting cells to which Popish malice has doomed them,—for no crime, let it be remembered, but that of possessing the Bible.

We use what caution we can in omitting names, and some other particulars, as we have reason to know that every manifestation of Protestant sympathy is watched with the utmost jealousy, and excites bitter resentment. We have heard of letters being posted to us from Tuscany, which have never come to our hands,—intercepted, as we have no doubt, by the post-office authorities there. But the following statements may be relied upon as every-way trustworthy.

Our informant says, "About three weeks ago Madi ai was removed to another prison, where the rules are severer. We were refused

an entrance; but, accompanied by Mr. ———, I went from one authority to another, who either could not, or would not, give the required order, until, at last, we called upon one who . . . and though he would not himself give leave, he promised to obtain it for us, which he did; and now we have the pleasure and the privilege of visiting these noble sufferers once a week. . . . You may have heard that Mr. ——— has paid Rosina Madiai a visit. A few slight indulgences she has lately received, are, I suppose, owing to this visit. She is now allowed to have from her house a *scaldino*—the warm ashes last her the twenty-four hours, and contribute greatly to her comfort. Her cell has been whitewashed, and the sanguinary marks of the crushed bugs on the walls are effaced. She was permitted to see her husband, in a short interview, before his removal. She feels his removal much, poor woman, as she says it was a pleasure to know he was near, and that now and then she could hear of him through the gaolers. Now, save through our medium, they never hear of each other. She has quite recovered, and her courage seems to increase rather than otherwise. She says her prison-life has done her good; but she blames herself severely for not rejoicing more than she does for being thus permitted to suffer for Christ's sake. Her patience, humility, faith, and love to God, are wonderfully shown forth in her trials. In all these Christian graces her husband equals her. It is most edifying to listen to him. He said, yesterday, 'I should be more ungrateful than St. Peter, were I to deny Christ. He sinned before he had received the Holy Spirit, but now—ignorant and sinful as I was and am—that it has pleased God to open my eyes to His truth, shall I close them again? Impossible! They have taken the Word of God from me, but they cannot withdraw from me his Holy Spirit. I have it here (touching his heart) *sicurissimo*.' Though his courage remains unshaken, I am sorry to observe that, since his removal to this prison, his nervous system seems deranged; his lips tremble, and the nervous twitching of his mouth and face is sometimes painful to witness. He says, the solitude he now has is like that of the tomb. At the Bargello, he could see the people out of his cell-window in the court below, and he could hear their voices; but where he is, he cannot see out of his window, which is walled half-way up, convent-fashion; he cannot, he says, hear a clock or a voice. It was sad to hear him ask, as a favour of the gaoler, to have his watch returned to him as a companion, and to see how the time, the weary time, went. The surly answer, *Vedremo*, did not promise much, and he has since told us that it has not been given to him. Poor fellow, he smiled when he told us, and said—'*Non importa, questa vita non è lunga!* We shall soon be one happy fold under one good Shepherd, even Jesus our Saviour.'

"As they were permitted in the Bargello to have some numbers of Martini's Bible with notes, I thought I might copy for him a psalm he wished for, not contained in the number he

had. I took it, and gave it to the gaoler for the Director's inspection, as usual; but it was returned to me the next visit with displeasure, the gaoler observing, 'that it was permitted to send *libri interessanti ma per libri o scritti profani non*.'

"I yesterday saw their advocate. He said he did not expect that their trial could come on before March, and that it is said the trial is to be an open one. He seemed fully to anticipate their condemnation. To my query, as to the probable measure of their punishment, he replied, that depended on their judges, who might condemn them to imprisonment for life, or for a term of years. He said that if, after condemnation, strong interest from the Protestant powers was exerted to obtain a commutation of the punishment, he thought it might be successful, but that, at present, nothing could be done. Mr. Scarlett proposed to Government here, that the Madiais should be removed to the British Legation, under surveillance of course, until their trial, but this has been refused.—'The crime was too serious.'

"A question is now being mooted by the Tuscan Government as to the establishment of the Jesuits here. Some of the Ministers are for the measure, others are against it; should it be carried, I make no doubt that the Inquisition will soon be introduced here—then, God help these poor people!

"The last act of persecution, about ten days ago, exceeds in injustice, perhaps, all that had been done before. Two of the brethren, one, a poor old man of seventy, whom I have long known, the other a doctor, likewise an evangelical, who were sitting by the bedside of a sick brother, who was thought to be dying, were seized by a body of *gens d'armes*, and thrown into prison, where they still are, because they were suspected of holding the same sentiments as their sick friend by the priest, who, summoned by the Romanist wife, asked the invalid as a first question, 'Do you believe in the Pope?' He answered, 'No, I believe in the Lord Jesus Christ.' Upon which a hot argument ensued, and unfortunately one of the friends came forward to compose the sick man, telling him to be quiet, as he had witnessed a good confession. The priest set off, and soon returned with a body of *gens d'armes*, some of whom carried off the two men, and some were placed to prevent all egress or ingress to the chamber or from it. What took place in the sick room that night we know not, but, in the morning, the host, with unusual display, was conveyed, accompanied by twelve *frati* with lighted torches, who surrounded the bed. They say, the sick man recanted and received the communion, but we do not believe it. And as his house is still guarded, we fear the invalid, when able, will be hauled off to prison. I saw him a few hours before this affair, and though, from weakness, he could scarcely speak, he expressed his great peace and trust in Christ. He said, 'I hope I may be left to die in peace, and that I shall not be tormented by those *corbacci*.'

# South American Intelligence.

## GOVERNMENTS AND BISHOPS DEFENDED AGAINST THE POPE,

By FRANCISCO DA PAULA G. VIGIL, D.D., OF LIMA,

WITH AN ACCOUNT OF THE AUTHOR.

While the real and anticipated success of Romanism is pressing on our attention in every part of Europe, it is refreshing to see the dawn of a better day beginning to streak the horizon in South America, giving the cheering prospect of light breaking forth, ere long, on that people, who have so long sat in darkness and the shadow of death.

It is with feelings of no common pleasure, therefore, that I transmit, for insertion in the pages of *Evangelical Christendom*, the following account of a convert to Gospel truth from among the grossly bigoted Spanish priesthood of Lima, furnished by one whose private worth and high official station in that city\* must ensure the most perfect reliance on his statement.

Though contained in a private letter to a dear friend of mine, the interesting nature of the intelligence seems to me to warrant its publication; and I give, with very few alterations, the statement in the reverend writer's own words.

Dr. Francisco da Paula G. Vigil is a native of Arequipa in Peru. He is about sixty years of age, and of a highly respectable family. On the formation of the republics of South America, the Papal See was desirous of asserting its claims upon these new Governments, and more especially in regard to the appointment of the prelates of the Romish church.

This claim was resisted, and Dr. Vigil proposed, in the first instance, to repel this assumption in a brief and cursory manner; but having once entered on the question, he found the subject expand in his hands, and the result has been, the production of six very closely-printed octavo volumes, entitled, "A Defence of the Authority of Governments and of Bishops against the Pretensions of the Roman Chair," which may be fairly designated one of the most important works on the subject which has issued from the press since the Reformation. The following is a statement of its wide and comprehensive range:—

Vol. I. treats,

1st.—On the distinction and independence of the two powers of Church and State; the character and object of each, and their several peculiar attributes.

2nd.—On the church, considered with respect to political power and secular business.

3rd.—The political power, considered in connexion with the spiritual; or, the authority of Governments with regard to ecclesiastical affairs.

Vol. II. treats,

1st.—On the endowment of the clergy.

2nd.—The creation of bishoprics.

3rd.—The election and appointment of bishops.

Vol. III. is employed on concordats.

Vol. IV. discusses,

1st.—The immunity of ecclesiastics from the power of civil law.

2nd.—Their immunity with respect to contributions towards the expenses of the State and other temporalities.

3rd.—The immunity of sacred places from the visitation of judicial authority.

Vol. V. is,

1st.—On the power assumed by the Roman See to throw impediments in the way of matrimony in general.

2nd.—On the celibacy of the clergy.

Vol. VI. discusses,

1st.—The monastic profession.

2nd.—The right of private judgment.

3rd.—The inviolability of the rights of conscience.

The last tract being one of the most beautiful pieces of composition which can be met with in the Spanish language.

The whole is the result of twenty years' careful investigation, and takes, in a great measure, new ground. The very fact, indeed, of Dr. Vigil understanding no modern language besides Spanish, prevents his using any hacknied arguments; and most truly may it be affirmed, that out of the mouth of Rome herself he condemns her, for the main force of his arguments rests on copious extracts from the proceedings of councils, decrees, &c., &c.

This work, however, all important as it is, and incalculably useful as the ground-work on which to raise a lighter edifice, is too ponderous for general reading. At the suggestion, therefore, of several friends, Dr. Vigil has very recently completed an abridgment, in one readable volume, which will appear as soon as possible, under, there is reason to hope, very favourable auspices. Dr. Vigil's most intimate friend in Lima is Joseph Hegan, Esq., (brother-in-law to the present archbishop of York,) who will do all in his power to have this new work translated into the English language, while the Spanish edition will, it is devoutly to be hoped, be largely circulated, both in Spain and the South American republics.

\* Rev. J. G. Pearson, chaplain to the British embassy in Lima.

The Almighty himself seems to be interposing in favour of this attempt to emancipate the Spanish colonies from the power of the popedom, by means of the Pope's most unwise determination to *excommunicate* the author, and to place his work in the "Index expurgatorius." The consequence is, that since this bull came out (about two months ago), more copies of Dr. Vigil's book have been sold than during the two previous years. Whilst, to very many, the Holy Father's fulminations gave the first notice of the existence of a work, which, being written in the Spanish language, was comparatively unknown to the general public.

Having given a brief sketch of Dr. Vigil's work, it may be interesting to many to receive some authentic testimony concerning its author.

He is one whose life and moral character stand out most brightly amid the surrounding darkness. His worst enemies dare not cast the "shadow of a shade" on his moral deportment, for he has been an example to all around him in his domestic relations, and in public life his character is without a flaw; so that the usually adopted slanderous allegations made by Rome against priestly seceders from her tenets, viz., the promptings of sensuality or ambition, are not even attempted against him.

When a member of Congress, his eloquence was such, that the usually empty hall was filled to overflowing, whenever there was the slightest probability of his addressing the chair on any subject, however unimportant in itself.

He might have been archbishop of Lima, or obtained any other of the Peruvian sees, but he declined all, for conscience sake. The only appointment he ever accepted, was the small one of librarian to the public library; and although his own private income does not exceed £100 per annum, even this petty appointment he some time after resigned in favour of another applicant, more necessitous than himself, and only on that person obtaining something better, did Vigil resume his librarian duties.

It is to be hoped that, ere long, some one will undertake the grateful task of writing a

detailed memoir of this excellent man. After great solicitation, he has been prevailed on to sit for his portrait, on which one needs but to look, in order to form some appreciation of his character, which beams forth in every line of his countenance.

He is a sincere Protestant, although he has not, as yet, formally renounced Roman Catholicism. It has, however, taken the initiative by renouncing him; his enemies are therefore unable even to accuse him of schism.

He had all sorts of difficulties to contend with in preparing his work, and was forced to give his personal superintendence even to the correcting of the press. Moreover, but for pecuniary aid kindly afforded by some friends, the valuable publication would never have seen the light.

The clergy hate him with a most implacable hatred; more especially the present archbishop of Lima, who is not only a fellow-citizen of Vigil's, but, previous to his elevation to the Lima see, professed to hold equally liberal and enlightened views with respect to religious toleration. Now, however, he would be a bigoted persecutor, did the times admit of it; and, like all apostates, is particularly fierce against those with whom he formerly held fellowship.

Romanism in Lima is so grossly idolatrous, that any European or North American Romanist who comes thither, is scandalised at the blasphemy he sees on every side.

The character of the priesthood corresponds fully with the abject nature and state of their religion, and is so completely given over to a "reprobate mind," to "work all uncleanness with greediness;" that it is impossible it can much longer retain influence over the public mind. Nothing can therefore be conceived better timed than the able and fearless testimony borne by Dr. Vigil against their corruptions of doctrine and practice; and we can only hope and pray, that a few more such men may be raised up, to stem the tide of iniquity, and prevent absolute and entire infidelity and atheism taking the place of the present reigning superstition and idolatry.

T. B. K.

## Home and Miscellaneous Intelligence.

In consequence of the absence of Mr. Dobson, the Official Secretary, who is attending meetings in the country, we have not received the usual information of the proceedings of the British Organisation during the past month.

### PROTESTANT EDUCATION.

Torquay, January, 1852.

It is proposed to form an ASSOCIATION, having for its object combined prayer, and the promotion of inquiry and discussion in regard to the improvement of the highest description of Education. Eton, Harrow, Rugby, and other Public Schools, do not answer the desires of Christian parents for their sons. There are excellent, Protestant, godly masters in some of our Public Schools, but their

presence does not suffice to create a Christian atmosphere. Their influence is neutralised by the contrary influence of others. Besides, it is essential, as Dr. Arnold perceived, to the introduction into a school of any principle, not only that the masters should be attached to it, but that there should be a public opinion, more or less, in its favour, among the boys themselves.

It is thought by several persons whose attention

has been directed to the subject, that schools might be established, with a sufficient number of boys to afford all the benefit of Public Schools, but, at the same time, thoroughly Christian; avowedly designed for the children and wards of those persons only, who would, by their prayers and by their home management, strengthen the hands of Christian masters, and thus co-operate with the Bible principles and practice inculcated at school.

It is not proposed that any such school should be established by the contemplated Association, or even that the principle of such a plan being desirable should be affirmed, but only that the subject should be discussed—leaving it to individuals afterwards to take such further steps as they may choose on their own responsibility.

There are many subordinate questions connected with higher Education, which might be elucidated by *visd voce* lectures and printed papers, the delivery and issue of which might be sanctioned by such an Association. For instance:—

(1) The extent to which accomplishments and modern knowledge should be combined with the dead languages, and the means by which the evils contained in the heathen classics can best be neutralised.

(2) The principles with reference to amusements which should be applied to the education of boys; where the line should be drawn, and how far reasons should be assigned to children for the line being so drawn. It may be assumed that the Bible supplies principles on every subject, to those who are willing to submit to its authority; and these might be elicited by discussion. No subject should be blinked;—balls, dancing, theatres, races,—hunting, shooting, riding, fishing,—cards, billiards, backgammon, chess,—drawing, vocal and instrumental music, concerts,—lotteries, betting, &c., &c. The mere enunciation of these names cannot but suggest questions to thoughtful parents. Why are some of these vicious?—some undesirable?—some doubtful?—and some unquestionably good? Is it not within the limits of prayerful faith to believe, that if these points were wisely and sensibly discussed, candid childhood would be ready to submit to, and at least intellectually to approve, principles, which could be justified by argument, and which had been adopted, not arbitrarily, but after discussion, by the parents and instructors of youth?

(3) The modes by which vicious habits should be obliterated in children. Is it enough to give principles to boys, and, as they advance in life, to let them find out what are the temptations and vices against which those principles are to guard them? or should children be warned equally, and with equally specific instruction, against all violations of the second table of the Decalogue?—If so, what duties devolve on parents in common with masters? What special duties devolve on parents; and especially on fathers who know the temptations of youth?

(4) The methods by which doctrinal and ecclesiastical errors may be counteracted by early training, so that we may reasonably hope that our boys will be led ardently to embrace, and in after-life

firmly to maintain, the truths of Christ's Gospel, as opposed to superstition on the one hand, and to latitudinarianism on the other.

It is superfluous to say that these are not a tithe of the questions requiring solution.

Now what is felt is, that the Christian mind of the country has never yet been concentrated and brought to bear on this great field of inquiry. We are all lamenting over a felt evil; we are all, in a vague, tentative, and dislocated manner, doing our best to meet it. We are, moreover, busily engaged in canvassing all points in the education of the poor—even to their most minute ramifications; but the *poor rich*—the children of our own class—are almost left to chance! The question then arises, shall we form an Association for eliciting sound principles, and for promoting united prayer?

It is suggested (1) that such an Association should consist of parents and guardians, professing the great truths of the Reformation, and desiring that their children should be brought up in those principles.

(2) That Saturday evenings, between 8 and 11, or some other fixed time in each week, should be considered by members of the Association as a period during which those who can make it convenient to do so, should individually offer prayer for this object;—for their own, and mutually for one another's children; for Christian schools and masters; for light to be vouchsafed on questions of education; and for the introduction of such improvements into the schools of the country, as the Lord himself will approve.

(3) That eminent and practised masters, and others, should be invited to deliver lectures in London, and perhaps elsewhere; each lecturer being alone responsible for his own sentiments.

(4) That these lectures, or some of them, should be published; and that the press should also be used for the same object in other ways, periodically or otherwise.

If this general outline should meet with anything like general approval, a meeting for conference shall, by God's blessing, be convened in London, in the course of the spring, to consider what steps should be taken in the matter.

In closing, it may be asked, does the Scripture say in vain,—"Train up a child in the way he should go, and when he is old he will not depart from it?" or may we not take God literally at His word, and believe that what He has promised He will also fully accomplish? Is it His arm which has been straitened hitherto, or have we not been straitened in ourselves?

If you and others think that any steps should be taken to throw more light on the question of Superior Education, and wish to be informed of any meeting that may be held for conversation on the subject, will you be good enough to send to me the names of parents and others, who wish to be informed of any conference that may take place in London, on the subject of Superior Education on Protestant principles.

C. E. EARDLEY.

## Brief Notices of Books.

*The Pervert in High Life: a True Narrative of Jewish Duplicity.* London: Partridge and Oakley. Post 8vo. Pp. 226.

This is certainly a very extraordinary tale. The

author, not only in the title-page, but also in the preface, assures us of its truth. He says, "I beg explicitly to state that, with the exception of one event in the action of the story, it is founded upon



actual facts, and is narrated as closely to the reality as circumstances would admit of." Were it a fiction, we should not recommend it; but, confiding in the veracity of the statement we have quoted, we wish it may obtain an extensive circulation, and act as a warning against all social familiarities with Jesuits—at once the most astute and the most unprincipled of men. At the same time, we cannot but express our regret at the slovenly manner in which it is written—indicating either great carelessness, or the absence of education, or both.

*The Revelation of St. John Expounded for those who Search the Scriptures.* By E. W. HENGSTENBERG, Doctor and Professor of Theology in Berlin. Translated from the original by the Rev. PATRICK FAIRBAIRN. Vol. I. Edinburgh: T. and T. Clark. 8vo. Pp. 480.

We have diligently read this heavy volume—heavy in size, heavy in massive learning, and heavy, as we are constrained to say, as an exposition. It is distinguished by most of the peculiarities of the German *critique*, but is to our mind very deficient in clear and intelligible views of prophecy. The historical principle of interpretation it discards, and, consequently, leaves us as much in the dark, after we have read the exegetical unravelling of the prophecy, as before, in relation to God's providential government of the church and the world; indeed, it is difficult to understand from it which predictions are fulfilled, and which yet await their accomplishment. The errors of the press are a discredit to the enterprising publisher.

*The Triple Crown; or, the Power, Course, and Doom of the Papacy.* By WILLIAM URWICK, D.D. Dublin: J. Robertson. Post 8vo. Pp. 454.

We have seen more books and pamphlets on Popery, during the last eighteen months, than we can enumerate or remember; but Dr. Urwick's differs from them all. It pursues a course of its own, struck out with originality of conception, and pursued with unbroken continuity of design, through seven chapters, to its close. They treat of the prerogative of the Papacy, its credentials, its origin, its establishment, its ascendancy, its decline, and its fall. The author writes as one thoroughly conversant with his subject, and not unskilled in the use of the weapons he wields with energy and effect against the man of sin. He has supplied us with a volume of valuable disquisition and argument, and rendered good service to a good and great cause.

*Charity and its Fruits; or, Christian Love, as manifested in the Heart and Life.* By JONATHAN EDWARDS. Edited from the original manuscript, with an Introduction, by the Rev. TRYON EDWARDS, D.D. London: Nisbet and Co. 8vo. Pp. 368.

This is a book much to our mind, distinguished by many of the happiest characteristics of its illustrious author. It is less metaphysical than his work on the affections, and, on that account, better suited for ordinary Christian readers; while it is full of the conceptions, reasonings, and illustrations of his extraordinary intellect. It consists of sixteen

lectures, which are an exposition of the greater part of the thirteenth chapter of the first of Corinthians. They are rich in evangelical doctrine, in large views of Divine truth, in the deep things of Christian experience, and their tendency is eminently practical. Such a book as all Christians should study, and as none can study without being benefited.

*A Glance at the European Continent. Two Lectures delivered before the Gateshead Church of England Young Men's Society, October, 1851. To which is prefixed, Second Impressions: a Letter addressed to the Worshipful and Rev. Chancellor Raikes.* By the Rev. J. DAVIES, D.D. London: Seeleys. Pp. 139.

The European Continent, since the revolutions of 1848, has presented, equally to the politician and the Christian, a study of intense interest, and pregnant with lessons of manifold import. Dr. Davies has exhibited the reflections produced in his own mind by the great events which have recently taken place, and they are the reflections of an intelligent, philosophic, and Christian observer.

*Memoir of Edward Copleston, D.D., Bishop of Llandaff. With Selections from his Diary and Correspondence, &c.* By WILLIAM JAMES COPLESTON, M.A., Rector of Cromhall, Gloucestershire, and late Fellow of Oriel College, Oxford. London: J. W. Parker and Son, West Strand. 8vo. Pp. 345.

If the prelate, whose life and character are made to pass under our review, in this well-deserved tribute to his memory, from the pen of his affectionate relative, were not distinguished by those decidedly evangelical views of Christian truth which we deem of the first importance, we are not, on that account, insensible to his manifold claims on the respect and admiration of his countrymen. He was, in almost all respects, a superior man—a man naturally endowed with capacities above the majority of his fellow-men,—capacities which he diligently cultivated and enriched, till he stood in the foremost rank of various and profound learning, and of elegant and refined taste. His course at Oxford was one continuous ascent to the highest honours and the most enviable reputation; and his elevation to the episcopacy was an unsought homage paid to his great merits and many virtues. He was, moreover, a generous, candid, and amiable man. His life was irreproachable, and his exercise of ecclesiastical authority and episcopal patronage such as tended to uphold the dignity of his office, and augment the veneration in which he was personally held, while he exercised its functions. He lived a life always useful, and, for the most part, tranquil, and died full of years and of honours. We must, in concluding this brief notice, extract a sentence which shows the calmness of his feelings in the near prospect of death, and the foundation on which he reposed his hopes in view of eternity. "Shortly before his final release (says his biographer) he received the sacrament with his two nieces, and said, upon the conclusion of the holy rite,—'I expect soon to die, and I die in the firm faith of the redemption wrought by God in man through Christ Jesus, assured that all who believe in him will be saved.'"

# Original Papers.

## SERIES VI.—PAPERS ON CHRISTIAN STATISTICS.\*

### PRESENT CONDITION OF EVANGELICAL CHRISTIANITY IN BELGIUM.

BY THE REV. LEONARD ANET, OF BRUSSELS.

The Committee of the Belgian section of the Evangelical Alliance has called upon me to reply, as briefly as circumstances will permit, to the six following questions submitted to it by the Committee of the British Organisation.

1. The extent to which evangelical truth is preached, and whether it is increasing?
2. The facilities for printing and distributing Bibles and religious tracts and books?
3. Educational institutions and missionary operations for spreading the Gospel at home, in heathen lands, and among the Jews?
4. The chief obstacles which have to be encountered within the nominal Christian church, as Popery, Rationalism, the desecration of the Sabbath?
5. Religious liberty—how far it is protected or impeded by the laws, and by the Government?
6. Generally,—what doors of usefulness are opening before us in Belgium, and how far Christian brethren of the universal church in other lands are assisting us?

To these questions I submit the following replies for their consideration:—

#### I.

My intercourse with the ministers of the Anglican church is not of a sufficiently intimate nature to enable me to say to what extent evangelical truth is, or is not preached by them; but I can safely affirm that in all the other congregations, with but two exceptions, the Gospel is preached.

Truth is making some feeble, but I believe substantial progress, in the ancient Protestant churches, in which it is taught in its purity.

Among the Roman Catholics, wherever it has found its way, truth has made a favourable, and, in many instances, a vast advance. During the last few years, sixteen congregations, without counting the chapels of ease, have been formed by con-

verts from the Roman Catholic religion. To these, fourteen schools are annexed. These congregations may be estimated at about 4,500 souls; and, generally speaking, a fervent piety animates them all.

#### II.

There is entire liberty of the press in Belgium. Distinctly guaranteed by the constitution, it knows no legal restriction whatever, save that against writings recognised as criminal in every country.

Every facility is afforded for the colportage, the distribution of Bibles, and of religious tracts and books; for advertisements in the papers, and notices in public places.

One only facility is wanting,—that of acquiring the funds necessary for the due performance of that which ought to be done.

#### III.

Throughout Belgium there exists no Evangelical or Protestant establishment in which labourers might be trained for the missionary field. In this respect, as in so many others, we are destitute of every requisite. Our only schools are for the working classes, with the exception of some establishments for the education of young ladies.

Our missions at home are:—

1. The *Evangelical Society*, or the *Belgian Christian Missionary Church*, now in the fourteenth year of its operations.

The labours of the Society are divided into five branches.

- i. Religious publications—it re-edits or publishes tracts or religious works adapted to the wants of an awakening conscience. It publishes a monthly review, entitled, *Le Chrétien Belge*. It publishes also a popular almanack, called, *Le Fidèle Messager*. The Rev. Messrs. Girod (deceased), H. Cornet, Anquier, and Dupont, agents of the Society, have published some controversial works at their own expense.
- ii. It has a library at Brussels, for the

sale of Bibles, religious tracts and books; the only evangelical library existing in Belgium, containing the complete works of the British and Foreign Bible Society, tracts, and religious works of the Societies of Toulouse, Paris, and of Neufchatel, the writings of all orthodox authors, together with many other tracts, both English and German. This library is of the utmost importance as regards the evangelisation, not only of Brussels, but of the country at large.

iii. The Society supplies tracts for gratuitous distribution by pious persons. It employs *colporteurs* to traverse the whole kingdom, distributing, in their progress, religious works, and impressing upon the mind the first ideas of the knowledge of salvation.

iv. It endows schools, or gives pecuniary assistance to those congregations which already have them, but are unable, of themselves, to maintain them.

v. Lastly, it causes the Gospel to be preached by ministers of God's Word. It has ten or twelve ministers, or missionary pastors, and two evangelists. It has twenty-six or twenty-eight places of worship.

Besides the regular labourers employed by the Society, the elders and deacons, and nearly every one of the faithful, may be ranged amongst those who announce the Gospel to the Roman Catholics.

In a word, the labours of the Evangelical Society constitute a missionary work.

2. Brussels is essentially evangelised by three of the Evangelical congregations within the city.

i. The Flemish congregation, of which the pastor, Mr. Van Maasdyck, was formerly a Romish priest. It is numerous, and has many members zealous for the advancement of the kingdom of God. It has a Sunday school, but not a day school.

ii. The congregation of which Mr. Panchaud is pastor.

iii. That which is committed to my feeble exertions.

Besides the regular preaching of the Gospel, and the writings of the pastors, above all, those of my friend M. Panchaud, we ought to regard as missionary labours the establishment of Sunday and week-day schools, and the journeys of evangelisation undertaken by members of these congregations to visit the flocks and churches without pastors.

3. The British and Foreign Bible Society has, for fifteen or sixteen years, laboured for the dissemination of the Holy Scriptures in Belgium. It has expended,

and still expends, immense sums in this good work.

We have a Belgian and Foreign Society, the sole object of which, *for the moment*, is to supply the Holy Scriptures to the poor who are unable to procure them, to the schools, and to the poor congregations.

4. There is besides, at Wasmes, near Mons, a small congregation, which displays much zeal for the advancement of God's kingdom. At Louvain, an English congregation supports a Flemish evangelist for them at its own expense.

With respect to foreign missions we have some auxiliary committees, monthly prayer meetings, and every year some few hundred francs are collected for different Societies. But, so far as my knowledge extends, this is confined to Brussels.

#### IV.

The chief obstacles which evangelisation has to encounter from the Roman Catholic church are to be found:—

i. In the bigoted party, enslaved by the priests, the prejudices by which the clergy succeed in making them consider us as *impious*. They avoid us with horror and even terror.

ii. In their ignorance and superstition, both of which infinitely surpass all that the mind of a person born and educated in the Protestant faith can conceive.

iii. In the profound indifference and contempt which the Romanists entertain for religion. They are either determined unbelievers, or brutalised by materialism.

iv. In all shades of Romanism and of unbelief, one capital impediment to the reception of the truth is sensuality in all its phases—sensuality is the national character.

v. In the prodigious influence of the clergy in public and private instruction; that of women belongs to them exclusively. Primary instruction is entirely in their hands. Secondary instruction, until this year, when it was regulated by a new law, was under their absolute control. The studies at the universities are partly under their influence. Private schools cannot exist but by their patronage.

vi. In the vast numbers of convents and monasteries of every order, and in the incredible number of priests that swarm in Belgium.

vii. Lastly, the double fact, that the country is divided into two political factions, the liberal, and the Roman Catholic party; the one hating religion, especially Protestantism, the other believing it impos-

nible to govern but by the religion of Rome.

As to the violation of the Sabbath, it is general—it occupies a prominent place in their manners and customs, individual, domestic, and social. If they abstain from work, it is but to give themselves up to frivolous and sensual enjoyments. After attending mass, every one has a right to do as he pleases. When you speak to them of observing the Sabbath, they regard you with astonishment, as if you were not of this world. Such a state of things must, evidently, prove a source of difficulties obstructing the path of evangelisation.

#### V.

The constitution guarantees, with admirable clearness and vigour, these four important rights:—

The liberty of the press.

The liberty of instruction.

The liberty of association.

The liberty of worship.

No law restricts the full and free exercise of these rights, and if the Government sought to impose any restrictions, it would fail in its efforts.

#### VI.

Every door is open to do good, and to announce the glad tidings of the Gospel. First, in a legal point of view, since we have the four great rights above-mentioned. Besides, there may everywhere be found many who read the Bible, and religious tracts and books: everywhere you may assemble people to listen to the Gospel. Could we, in the course of a year, but receive one hundred and fifty labourers, ministers of the Gospel and instructors, we would engage to find ample occupation for them all, unless God should withdraw his blessing from our exertions.

We receive assistance for the various branches of the work, and for building chapels, from Holland, Great Britain, America, Switzerland, and Germany.

As to religious denominations, we are aided by members of the church of England, the Presbyterian churches of Scotland and England, national and dissenting, by dissenting churches in all countries, and by members of the national churches of Holland and Germany. We also receive contributions towards our schools from members of the Society of Friends.

I trust I may be permitted to observe, that not only has that not been done which ought to have been done for the evangelisation of such a fortress of Romanism as Belgium indisputably is, but that even has not been done for Belgium which has been done for other countries not more accessible to the preaching of the Gospel.

I would earnestly that ten times, nay, fifty times more had been done for France than has been done; I would that she abounded with evangelists and preachers of the glad tidings; but if we draw a comparison between France and Belgium, we shall find that much less has been done for the latter than for the former. I feel myself perfectly justified in thus writing, for, in the first place, I am not a Belgian, but a Swiss, and am therefore actuated by no patriotic egoism; and in the second, I ask nothing for the congregation entrusted to me, which is able to defray all its expenses, while it supports a school, and aids the Evangelical Society.

Allow me, then, to remark, that the French Protestants have their refuges, their orphan asylums, their houses of education, their normal schools, and their theological schools, while Belgium has not even one of these establishments.

England, or rather Great Britain, has granted upwards of £12,000 for houses of orphans and for schools in France,—she has not given one pound to Belgium.

Great Britain annually expends upon France upwards of £8,000, exclusive of the support she receives from the British and Foreign Bible Society, while the amount received by Belgium exceeds not £600.

One seventeenth of the population of France is Protestant, one fiftieth of the population of Belgium is so likewise.

Supposing the case that there should be, proportionally to the population, as many Protestants in Belgium as in France, Belgium should receive—a scrupulous attention to the proportions being observed—one eighth of the amount advanced to France. But France must not be neglected in any degree for Belgium.

However, all the doors are open (will they always remain so?) for the evangelisation of Belgium, and the field has been rendered fertile even to this day, by the blessing of God.

# STATISTICAL ACCOUNT OF THE EVANGELICAL OR PROTESTANT CHURCHES IN BELGIUM.

BY THE REV. LEONARD ANET, OF BRUSSELS.

The Evangelical or Protestant churches in Belgium may be divided into three classes :—

1st. Those of the church of England.

2nd. Those composed of Lutherans and Reformed, born Protestants, forming a confederation called *The Union of the Evangelical Churches*.

3rd. The churches formed of converted Roman Catholics, including the Evangelical Society, or *Belgian Christian Missionary Church*, and some other congregations.

## I.

During the winter months, the service of the church of England is performed in seven different congregations :—two at Brussels, one at Malines, one at Louvaine, one at Antwerp, one at Bruges, and one at Ostend.

In summer, there is one at Spa, and sometimes there is one at Liege. There is also in Brussels a small English dissenting congregation, of which the agent of the British and Foreign Bible Society is the pastor.

It is impossible to state the exact number of the members of these different congregations, as the population is everywhere fluctuating, and in some places (as, for example, in Brussels) it is much greater in the winter than in the summer months, and consequently diminishes in the spring and increases in the autumn. The contrary is the case both at Spa and Ostend, as at both these places the population is most numerous in the summer.

At Brussels, the number of the resident English amounts sometimes to six thousand, but ordinarily it is about four thousand. The mean of the English population in Belgium is about 5,500.

Three important remarks ought to be made here.

1st. The congregations belonging to the Established church of England have no connexion with each other, excepting that arising from uniformity in celebrating their sacred rites of worship; in other respects they keep themselves separate from the other Protestant churches.

2nd. The Scotch and Irish Presbyterians and the English dissenters (with a few exceptions) frequent the Episcopalian English church, and a good number of the English Episcopalians frequent the French Protestant church.

3rd. There is no English school in Belgium; but in some boarding schools almost all the pupils are English.

The English, and, above all, the members of the Established church, are amongst those Protestants who the most readily place their children in these Roman Catholic schools. You will find young English females placed even in the schools annexed to convents, and where the education is solely directed by the nuns. Also, in most of the towns in Belgium, you will find mothers of families of English extraction, and born Protestants, who have become Roman Catholics, after having been educated in one of these Popish seminaries, and subsequently married to a Belgian.

I mention these facts on purpose to exhort our brethren in Great Britain (and, above all, the members of the Established church), especially to point out to their children the errors of the church of Rome.

## II.

The Union of Evangelical Congregations in Belgium conduct their service in French, German, and Dutch. They form eight congregations, and have ten titular pastors, one curate, and one evangelist.

They are situated as follows :—At Brussels, two pastors, one German and one French; three teachers. At Antwerp, two pastors; service in German, French, and Dutch; three teachers. At Dour (Hainault), one pastor, with a curate for the hamlet De Pâturages; two schools, one at Dour, the other at De Pâturages. At Tournay, one pastor, and one school at Rongy. At Ghent, one pastor; service performed in German, French, and Dutch; one school. Maria Hoorbeck (four leagues from Ghent), one pastor; one school. Hodimont-Verviers, one pastor, service in German and French. Liege, one pastor; service in German and French; one school. Vilvorde and Malines, one evangelist; service in Dutch and French. The total number of souls belonging to these congregations may be fairly estimated at about 5,000, of which, at least, two-thirds are in Antwerp and Brussels. The number of children instructed in the schools is about 500.

There are several important remarks to be made, in order fully to explain the statistics of this class of congregations.

1st. As to their management.—Each

congregation is directed by a consistory, presided over by the pastor. Vacancies are filled up by the consistory. The congregations form a confederation, which bears the name of *The Union of the Evangelical Congregations in Belgium*. This confederation has a synod, composed of the titular pastors and a deputy from every consistory. If a consistory has two pastors, it delegates two lay deputies to the synod. The income of the pastors and the expenses of the congregation are defrayed by the Government and municipal authorities.

2ndly. As to their origin.—Three of these congregations, those of Dour, De Rongy, and Maria Hoorbeck, are composed of the descendants of the Protestants who were persecuted in the time of the Reformation.

The congregation of Pâturages is composed of Roman Catholics, converted some years since, with God's blessing, by the labours of the pastor of Dour (Mr. Devismes), assisted by the evangelists of the Belgian Evangelical Society.

3rdly. The others are composed of foreign Protestants, who are established in the country, or temporary residents.

The native population, really Belgian, belonging to these congregations, may be estimated at about 900 souls,—the sole remnant of the numerous Protestants who were destroyed or expelled by the Duke of Alva, in the sixteenth century.

### III.

The third class of churches is composed of congregations formed almost entirely of converted Roman Catholics. They are fifteen in number, without counting the hamlets. I place them all in the same class, for four reasons. 1st. They spring from the same source, namely, conversions from the church of Rome; 2nd. They have a remarkable unity of faith; 3rd. They have a strong missionary feeling; 4th. They have no connexion with the State, and they do not receive any assistance from the Government.

A population of at least from 4,500 to 5,000 souls is decidedly attached to these churches; from 400 to 500 are born Protestants; the others converted from Romanism.

Besides this, at the lowest estimate, we may safely affirm that about 3,000 Roman Catholics habitually frequent the preaching of the Gospel. Lastly, from the attendance at funerals, it is proved that, over and above these numbers, 10,000 Roman Catholics listen to the preaching of the Gospel in the

course of the year. These congregations have almost all of them Sunday schools, taught in different methods; and thirteen day schools, with fifteen masters or mistresses. The number of scholars is upwards of 700. About fifty of these children are born Protestants; all the others are the children of Roman Catholic converts, or of persons still belonging to the Romish church.

Now, if we look at these congregations in an ecclesiastical point of view, they are divided into Presbyterian and Congregational churches.

1st. There are two Congregational churches; one at Brussels (pastor, the Rev. E. Panchaud), comprising seventy communicants, about two-thirds of whom are converted Roman Catholics, and two or three hundred hearers. Attached to it is a Sunday school, and a day school for young girls, averaging about forty.

The other church is at Wasmès (Hainaut) comprising nine communals, and a school, attended by about sixty scholars.

2nd. Churches belonging to the Presbyterian form.

At Brussels, two; one French, on the Boulevard de l'Observatoire (pastor, the Rev. L. Anet). The number of communicants is about 120, chiefly converted Roman Catholics; about 500 persons belong to this congregation; there is a Sunday school, and a day school for primary instruction with about fifty-five children. The administration is different from that of the churches belonging to the Evangelical Society, but the church has the same confession of faith, the same ecclesiastical principles, and is closely united with it.

One Flemish church (pastor, Von Maasdyck) numbers about 800 souls, has a Sunday school, but no day school.

3rd. Congregations composing the *Evangelical Society*, or the *Belgian Missionary Christian Church*.

They hold the Presbyterian principles.

Their confession of faith is the *Belgica Confessio* of the sixteenth century, of which a new and very good critical edition has been recently published at Brussels, and is found in the evangelical book-shops.

These congregations are twelve in number, and are situated in the following places:—

#### PROVINCE OF LIEGE.

At Liege, one pastor and one school; at Lize-Seraing, one pastor and one school; at Verviers, one pastor; at Sprimont, one evangelist.

## PROVINCE OF HAINAUT.

At Charleroi, one pastor and one school; at Gallisseau-Jumet, one pastor, one school, and two teachers; at Fontaine, L'Évêque, one pastor, one school; at Leers-Fosteau, one pastor, one school; La Bouveries, one pastor, one school; at Cuesmes, one pastor, one school—and this congregation is under the direction of a member of the committee residing at Brussels, and the expenses are defrayed by special gifts sent from Germany; at Tanitignies, one evangelist.

## PROVINCE OF BRABANT.

At Bier, one pastor; the hamlets of Ohain, Gouvet, Vert, and St. George, are united to this congregation.

It is to be observed, that the evangelical Christians in Belgium have no establishment for orphans nor for old people, nor educational houses for young men.

There are only three boarding schools for young ladies at Brussels.

	Congregations and Pastors.	Schools and Masters.	Population.
Church of England .....	7 or 8 Congregations.	None .....	About 5,000 souls.
Union of the Evangelical Churches .....	8 Churches .....	12 Masters or Mistresses	About 5,000 souls.
Churches composed of Protestants by birth .....	12 Pastors .....	About 500 Pupils ....	
Churches formed of converted Roman Catholics .....	15 Congregations	<div> 13 Schools .....  15 Masters or Mistresses  700 Pupils ..... </div>	About 4,500 souls.

## Poetry.

## YET THERE IS ROOM!

Room enough for thee!  
Dark is the chamber of thine heart and drear,  
Wayward thy path, yet there is mercy here.  
For long, perchance, in Superstition's chain,  
A willing captive thy poor soul hath lain;  
But listen now, there is a home above,  
A mansion purchased by a Saviour's love,  
And room enough for thee!

Room enough for thee!  
Poor aged wanderer—all thy precious time  
Is gone! 'Tis near the midnight chime!  
Yet, in th' eleventh hour awake and give  
Thy priceless soul to Christ, and it shall live;  
Doubt not a moment—though unwilling, come,  
For in yon heaven, the ransomed sinner's home,  
There's room enough for thee!

Room enough for thee!  
Heart-broken mourner, though thy failing faith  
Hath long been tried—yea, even nigh to death—  
Though stern affliction's blighting power hath made  
Each lovely gourd, ere yet in ripeness, fade;—  
Though the still grave closed o'er each cheering  
voice,  
Think of the many mansions, and rejoice,  
There's room enough for thee!

Yet, Christian, there is room!  
Surely, if we shall meet beyond this life,  
United there in love—no jealousies or strife  
To mar the scene—our spirits here should prove  
That we are pilgrims to that land of love,  
And its pure atmosphere each deed pervade—  
Dwell in our lives—revealing we are made  
Meet for that heavenly home.

Room enough for thee!  
A countless crowd hath thither past—they meet  
In perfect bliss—but, ah! not yet complete  
Their holy number. Spirit of my Lord,  
Through earth's broad circle spread thy living Word,  
And tell each fainting spirit (though forgiven)  
That long, half faithless, for the joys of heaven,  
" There's room enough for thee!"

Room enough for all!  
From India's plains—from Afric's burning strand,  
From the wild tribes that track the desert sand—  
The outcast Jew—the Indian stern and lone,  
Who dwells in forest-wilds obscure, unknown,—  
These, these will in that glorious temple meet;  
These cast their blood-bought crowns before His  
feet,

Who freed them from their thrall!

Yet, sinner, there is room!  
Forsake the refuges of lies—the hollow creed,  
That defies weak reason. Such a reed  
Will early fail thee. Or, if thou dost pray,  
Through others than thy Lord, the only way,  
Awake in time, be cleansed from thy sin,  
For nought defiling e'er can enter in  
That land beyond the tomb!

# European Intelligence.

## FRANCE.

THE NEW LAW CONCERNING THE PRESS, AND THE GREAT SATISFACTION OF THE ULTRAMONTANES—PROJECTS OF REFORM IN PUBLIC EDUCATION ON THE PART OF THE JESUITS—THE QUESTION OF THE HOLY PLACES—UNIFORMITY OF THE LITURGIES—EXISTENCE OF DISSIDENTS IN THE DIOCESE OF POITIERS—DEATH OF LE MARQUIS DE SANCOURT—PREACHING ESPECIALLY ADAPTED TO MEN IN THE PROTESTANT CHURCH OF NISMES—CIRCULAR OF THE FRENCH EVANGELICAL ALLIANCE.

—, France, March, 1853.

You probably know the principal articles of THE DECREE OF LOUIS NAPOLEON CONCERNING THE PRESS.

Two objects are clearly revealed in it. The one is to prevent the bulk of the people from reading the periodicals. The journals are subjected to such considerable stamp and postage taxes, that their price has been of necessity much raised. Thus, the peasant, the workman, and the poor, will be no longer able to subscribe to the religious or political publications, and the rich alone will have the privilege of reading the daily, weekly, or even monthly journals; for all periodicals are subjected to the same charges. The other aim of the decree is to impose on the press the most despotic régime. There is no guarantee for the property of editors; an authorisation is necessary before publication, for the establishment of new journals. Government has the right of suspending or suppressing by its own authority, without having recourse to the interference of the Judges, the periodicals which displease it, and so forth. It is the system of arbitrary power extended to its utmost limits.

Honest and intelligent men, of all parties, have been painfully affected by this decree. If they admit that the liberty of the press should be confined within reasonable limit, they cannot agree that it should be absolutely delivered up to the tyrannical caprices of the Government. Indignation has been strong and general. Nevertheless, there is one exception deserving notice. The *Romanist* or *Ultramontane* party, far from manifesting any displeasure on account of the heavy shackles imposed on the press, have testified their great satisfaction.

Whilst writing these lines, I have before me the number of the *Univers*, a Jesuit journal, published the same day in which the decree was inserted in the *Moniteur*. It is a cry of joy and triumph. The *Univers* is satisfied, enchanted, smiling, and full of exuberant delight:—"We boldly declare," it says, "that we are a hundred times more free than before." And why, then, has the organ of the Ultramontanes this agreeable feeling of liberty, and why is it so joyous? For this simple reason, that its adversaries will have their mouths shut, and that it will be able to attack them at its pleasure, without fearing their replies. The

*Univers* does not conceal it; it expressly recommends the Government to be watchful for the protection of the church and the clergy, which signifies, in simple terms, "Arrest, suppress, without mercy, all the journals which shall dare to contest the truth of the Papist doctrines, or the virtues of our priests!"

In this same article the *Univers* reproaches its antagonists with the want of moderation and urbanity. This is very well. All writers ought to be moderate and polite. But, curious thing! the Papist journal falls itself into the fault of which it so severely accuses others, and gives to the anti-romanists the names of *sectarians*, *liars*, *impostors*, *impious*, *robbers*, &c. Apparently, the priests and their friends desire to have the monopoly of abuse, and regard as lawful in themselves what they do not tolerate in their adversaries.

Experience confirms us more and more in the opinion, that the defenders of Romanism have, in every matter, two weights and measures, and that they employ words in a meaning very different from their ordinary sense. *Liberty*, in their vocabulary, is not liberty; or, if you prefer it, it is the liberty of the *true* and the *good*, as M. Montalembert recently explained it to the electors. It is evident, then, that the Papists alone ought to be in possession of liberty, since they believe that the *true* and the *good* exist only in their communion. Let not any one be deceived by the grand phrases of the members of the Roman church. They are essentially despots, intolerant by system, and will continue to be so until they have adopted another profession of faith.

The disciples of Ignatius Loyola have been occupied in France with the

### PROJECTS OF REFORM IN PUBLIC EDUCATION.

You are not ignorant that their constant ambition has been to monopolise the education of youth; and as Louis Napoleon is preparing a decree on this subject, the reverend fathers are complacently developing their plans of instruction. The opinions which they dare to enunciate are, in truth, almost incredible.

First, they demand the suppression of the lectures on philosophy in the colleges. They are in the highest degree hostile to philosophy. The poor professors, to whom this part of instruction is entrusted, have in vain preserved in their course all imaginable reserve; in vain they confine themselves to the elementary principles of the science. Nothing has been



able to remove the bad humour of the Jesuits on this point. To war with philosophy! Down with philosophy! Let philosophy disappear from the programmes of the University! No peace nor truce until unhappy philosophy breathes its last under the blows of the good fathers!

Secondly, they insist on the suppression of the *lectures on history*—at least, *modern history*. This is very natural. History is obstinate, impertinent, and unpolite. It relates many facts which do not exactly prove the sincerity, mildness, self-denial, and sanctity of the Romanist clergy. There are in the annals of Europe, from Charlemagne to our times, a multitude of events which do no honour to the Papacy, and a professor of history is compelled to explain the causes of the Reformation. The young, who have studied history, allow themselves to smile when the disciples of Ignatius exalt, for instance, the mildness and gentleness of the Inquisition. Remove, then, from public instruction these disagreeable reminiscences of the past.

Thirdly, the study of *mathematics* is violently attacked by the Jesuits. It appears that mathematicians, geometers, astronomers, chemists, and other learned men, do not manifest profound respect for the Papacy. They are accustomed to reason, and will have solid proofs before submitting their understanding. They even dare, as Galileo and Newton, to discover laws of nature which are not in accordance with the propositions of Thomas Aquinas and Bellarmine. This is an intolerable temerity. No more mathematics! or, if it be necessary to preserve something of them, confine yourselves to the demonstrations of elementary geometry!

Finally, the classic authors of Greece and Rome have found no favour with these neophytes of Loyola. They were *pagan* orators and poets! The revival of letters, in the fifteenth century, produced the decline of the Roman church! The Reformation sprang out of this renewal of classic studies. So say the Jesuits, and they seriously propose to banish from our schools Homer and Virgil, Thucydides and Tacitus, Demosthenes and Cicero, Pindar and Horace, &c. Be it so; but how is the place of these authors to be supplied? Listen (and be sure that I add nothing, that I exaggerate nothing in my recital); the reverend fathers propose to substitute for these classic writers the historians and poets that belong to the order of the Jesuits! *Le Père Mariana*, for example, has composed, in Latin, an excellent history of Spain; *le Père Turselin* has written a universal history of the highest merit; *le Père Serbievius*, or *Serbiewski*, has composed odes as good as those of Horace, and perhaps better; *le Père Balde* has composed a poem intitled, *Uranie Victorieuse*, or, *War of the Soul against the Senses*, which may be well compared with the *Æneid* of Virgil; *le Père Desbillons* has written some Latin fables, which are not inferior to those of *Æsop* and *Phædrus*, &c., &c. These are the works which will be put into the hands of youth. Add to them some treatises of the fathers of the church,

and then some fragments of the ancient authors, carefully selected by the Jesuits, and you will have the elements of an admirable education!

These foolish burlesques will not assuredly be sanctioned by the decree of Louis Napoleon—our Ministers of State have not fallen so low; but I have cited these facts, as a specimen of the pretensions of the clergy at the present moment. Since the events of December 2nd, the Jesuits seem to have been seized with an incurable infatuation, and they imagine they can bring France back to the twelfth century. Let us patiently await the end. A day will come, and perhaps soon, when the French will be ashamed to bear the yoke of these incorrigible apostles of tyranny, ignorance, and persecution.

I now come to

#### THE QUESTION OF THE HOLY PLACES,

which has been definitely settled, to the great satisfaction of our country, according to the report of the religious and political journals. Some preliminary details will make this subject clear.

Some priests, or monks, of the two communions, the *Latins* and the *Greeks*, have for many long years disputed the possession of the *places* of Palestine, consecrated by the miracles of the Gospel history. They both attach extreme importance to being masters in this country, whither thousands of pilgrims resort. Their rivalries and hatreds have often provoked scandalous scenes. Latin and Greek pilgrims have divided themselves into two armies, carrying arms, and waging bloody battles even within the interior of the church. The Mahometans view with profound disgust these degenerate Christians, who, before the altars and the sepulchre of Jesus Christ, in their processions and their most solemn feasts, smite one another as savages, and fill the sanctuary with their furious clamour.

This quarrel of these monks and pilgrims has lately reached its greatest height. Diplomacy ensued. On the one side, the chair of Rome and France supported the demands of the Latins. On the other side, the cabinet of St. Petersburg defended the cause of the Greeks. The former appealed to ancient treaties, concluded with Francis I., Louis XIV., and Louis XV. The latter pleaded their great number, their actual state of possession, and the preponderant influence of Russia over the Turkish Government. The negotiations lasted a long time. The Ottoman Porte was very embarrassed by these opposing claims, and knew not how to reconcile them. At length, the disputes appear to have been arranged. This was the decision:—1st. The Latins shall have the outer key of the grand church of Bethlehem, and the two keys of the side gates.—2nd. They shall have two gardens contiguous to this church.—3rd. In the church of the Holy Sepulchre, at Jerusalem, they shall be able to officiate, as well as the Greeks, in the nave consecrated to the Holy Virgin.—4th. They shall be admitted to participate in the tomb of the Holy Virgin, placed near the brook of Cedron, in the valley of Jehoshaphat.—5th.

They shall have the liberty of placing a new silver star on the altar of the church at Bethlehem.—6th. They shall have the power of building a new church near Bethlehem, increasing their convents, &c.

Thus, all the noise that has been made, these strifes, battles, negotiations, diplomatic despatches, and long deliberations of the Ottoman Porte, concerned—what? The restitution of two or three keys, the fabrication of a silver star, the participation in such and such a compartment of an old edifice. What puerility! What pity! Is it not the fable of the mountain, which brought forth a mouse? *Parturient montes et nascetur ridiculus mus*. It seems to us that the cabinets of St. Petersburg and Paris should have, especially in present circumstances, something better to do than exchanging official notes on such poor disputes.

Another question is also warmly agitated—viz.,

#### THE UNIFORMITY OF THE LITURGIES

which the Romanist bishops are trying to introduce into France. Some important points are involved in this affair of forms.

From the first ages of the monarchy, and even under the emperor Charlemagne, the Gallican church has been distinct from the church properly called Roman. It had its peculiar fêtes, its special discipline, its own assemblies, and a sort of independence. Gerson, Bossuet, Fleury, and all the great doctors of our country, had incessantly supported the rights of Gallicanism against the encroachments of the Papacy. They admitted unity with the pontifical chair, not *absolute uniformity*. This distinction had naturally produced differences in the liturgical books. The French bishops had given to their priests a *breviary* more simple and more reasonable than that of the Italian clergy. They had pruned it of the absurd legends, grotesque miracles, and ridiculous and tedious prayers, which had disgusted serious Roman Catholics. These changes were effected especially at the epoch of the Reformation, and in the eighteenth century. But, some years past, many bishops have suppressed the *expurgated breviary*, and ordained and adopted the Roman liturgy, with all its Gothic fables. The *coup d'état* of December 2nd, has further increased the zeal and intrepidity of the prelates. The bishops of Arras, Limoges, Périgueux, and others, plainly declare that the French liturgy is *schismatical*, and that the books of Rome alone must henceforth be used in public worship.

This will be the definitive fall of the Gallican church. The French—bishops, priests, and laity—will become doubly Romans. No more distinction; not even the shadow of ancient independence. Do not be deceived; the majority of the ecclesiastics of our country were far from demanding such complete uniformity; some have even publicly protested against the adoption of the Roman breviary. It is here the work of the Jesuits, who aspire to establish everywhere a servile and passive obedience to the pontifical chair. Will this

be a good means of reviving the Roman Catholic faith in our country? I strongly doubt it. The inhabitants of France, notwithstanding the terror which has precipitated them into the arms of the clergy, have preserved a certain spirit of criticism and inquiry. If they consent to perform the ceremonies of the Papacy, they are not much disposed, I think, to fall into all the old-fashioned superstitions of the Italians; and the bishops will repent of having sacrificed the last relics of Gallicanism to a silly complaisance to the pontiff of Rome. *Diversity* is a condition of life as well as unity.

There are some symptoms of opposition to Popery in different provinces in France. The bishop of Poitiers notices, in his last charge,

THE EXISTENCE OF SOME NONCONFORMISTS, who were entirely unknown to us. What are the communes in which these nonconformists live? What is their number? Have they formed among themselves an organised association? Do they celebrate worship in common? On these questions the reverend prelate says nothing, and we cannot answer them until we have obtained further information. But one positive fact is, that the bishop of Poitiers has addressed to them reproaches which show them to be Protestants, or, at least, men who are at the gate of Protestantism. You shall judge.

According to the pastoral letter of the bishop, the dissidents of his diocese admit no longer Pope, nor prelates, nor priests, nor any spiritual director; there is, then, the negation of the Roman hierarchy, like the disciples of the Reformation. Besides, they no longer present their prayers in the churches of the Papacy. They reject, for their children, baptism accompanied with the sound of bells, the anointing of oil, &c. They ask not for episcopal confirmation. They refuse to confess. "You are reduced, like the Protestants," says the bishop to them, "to confess simply to God." They have not recourse to the extreme unction, and die without demanding the *Holy Viaticum*; finally, no prelate is called to preside at their funeral, and the psalms of the church resound not over their tomb.

These details teach us that the dissidents of the province of Poitiers are already Protestants *negatively*. They reject all the Reformers attacked. It now remains to be known whether they belong to our communion in their opinions. I presume that the distribution of the Bible has not been unconcerned in this movement. Our colporteurs have circulated copies of the Scriptures by hundreds of thousands. Many of these copies are rarely opened by the purchasers, and therefore produce no fruit. But there are, here and there, more independent spirits, more serious souls, who seek to know the revelations of God; and it is probable that the nonconformity of Poitiers is owing to the reading of the inspired books. Let us hope that these good people will not stop halfway; and that, after renouncing Popery, they will embrace the immutable Gospel of the Lord.

The Protestants of France have recently lost one of their most eminent members,

LE MARQUIS DE SANCOURT.

Some biographical details of this illustrious man will interest your readers.

M. de Sancourt descended, in the female line, from the renowned *Duplessis Mornay*, the counsellor and friend of King Henry IV., and the most faithful champion of the *Huguenots*, after the death of Admiral Coligny. For more than fifty years, Mornay defended the cause of the Reformed churches of France, with his sword on the field of battle, with his pen in the leisure of the cabinet, with his speech in diplomatic negotiations; for he was at the same time a brave captain, a learned controversialist, a skilful writer, a wise statesman, and a negotiator of consummate prudence; in a word, he was one of the greatest and noblest physiognomies of the French Reformation. These glorious recollections of his family were not without influence on the conduct of the Marquis de Sancourt. Educated in the principles of Protestantism, he was attached to them until the end of his long career. Perhaps he had not preserved all the convictions of Duplessis Mornay, and the strict orthodoxy of the sixteenth century may have been modified, in some respects, in his conscience; but, without seeking to penetrate secrets which God alone can settle, it is just to say, that le Marquis de Sancourt has constantly manifested zeal and devotedness for the interests of his co-religionists.

He was born in the month of November, 1757. His birth and the example of his ancestors called him to enter the military order. He possessed the rank of colonel at the revolution of 1789. As a Protestant, he had not the favour of the majority of the nobles, and hailed with transport the political reforms which guaranteed the establishment of religious liberty. I will not follow M. de Sancourt through his civil and parliamentary career. A faithful friend of the General Lafayette, he desired monarchy with liberal laws. His ideal was the balancing of powers, as in England. He resisted boldly the excesses of the demagogues; and, during many years, he was compelled to seek refuge out of France.

Returning to his own country under the Government of the First Consul, Buonaparte, he was charged to support, before the legislative corps, the *concordat* concluded with the Roman chair. He did not forget, at this memorable conjuncture, to plead the cause of the Protestants, and contributed to obtain for them equal rights with Roman Catholics. But by degrees he detached himself from the cause of Napoleon, when he saw the conqueror of Marengo overthrow all national liberty; and, in 1814, he was one of the first to rally round the standard of the Bourbons. He even became a member of the Provisional Government, after the abdication of the Emperor, and filled the high offices of Minister of Marine, and Minister of Foreign Affairs. These events made him the natural protector of the Protestants, during the reigns of Louis XVIII.

and Charles X. He contended with energy against the evil influences of the clerical party, proved, by his own example, that the members of our churches were not revolutionists, and rendered eminent services to his brethren in the faith.

Le Marquis de Sancourt was one of the founders of two religious institutions—the *Protestant Bible Society*, and the *Society for the encouragement of primary instruction among Protestants*. He was, until his death, the president of both. On more than one occasion, addresses delivered by him at the annual meeting showed that he had courage to speak the truth. He was possessed of an amiable character, excessive politeness, and a benevolent heart. He died on February 6th. His funeral was very simple. It was expressly commanded in his will that all pomp and parade should be avoided.

The consistory of the Reformed church of Nismes have adopted a measure of importance, in establishing

PREACHING ESPECIALLY ADAPTED TO MEN.

The Roman Catholics took the lead in this way. They had instituted in Paris, and other great cities, *conferences*, or exercises, which held a sort of middle place between ordinary sermons and scientific lectures. We notice with pleasure that the Protestants have done the same thing, especially at Nismes, where the large number of our co-religionists allows us to try fresh means of edification.

Men, it must be confessed, little frequent public service, and women generally compose the very large majority of our assemblies. This is not the moment to inquire the causes of this fact. I will only say, that *sermons*, in their ordinary forms, do not seem calculated to captivate the attention of the masculine sex. They are, in general, too superficial, and the constant repetition of the same ideas fatigues intelligent hearers. Besides, in addressing an assembly in which there are many women and children, the Christian orator cannot, and ought not, to go deeply into matters, for the first duty of him who speaks is to make himself intelligible to those who hear. It is, then, useful to have, at certain seasons, preaching especially adapted to instructed and serious men.

One pastor, distinguished for the power of his eloquence as well as his piety, *M. Borrel*, has been appointed by the consistory of Nismes to preside at these popular conferences. I have heard that these exercises have commenced several days, and that an immense number of hearers crowd to them. All the male population of the city have listened to the appeal of their spiritual guides, and obeyed with eagerness. May the Lord vouchsafe abundantly his blessing on these praiseworthy efforts of Christian piety!

The session of the

FRENCH EVANGELICAL ALLIANCE

have recently published a circular, signed by the Rev. Charles Cook, in order to stimulate the zeal of the friends of the Gospel in the

provinces of these countries, in Belgium, and in French Switzerland. The committee state that this work has advanced in their hearts, but has not made sufficient progress in organisation. Their desire is to establish auxiliary or corresponding committees at Bordeaux, Brussels, Geneva, Lausanne, Lille, Lyons, Nîmes, Strasburg, and Toulouse; that is, in all the principal centres of our Protestant populations. The dogmatic basis adopted in London will not be changed; but the authors of the circular think that it would be well to

admit into the Alliance all whom it recognises as *brethren in the faith*, without demanding from them a formal adhesion to the doctrinal articles. They recommend, also, the establishment of *annual meetings*, and the sending of delegates to a *general assembly*, which should be convoked sometimes in one place and sometimes in another. The tone of the circular is excellent, and will doubtless aid in the advancement of the kingdom of God in our countries.\*

X. X. X.

## EVANGELICAL ALLIANCE—FRENCH SECTION.

CIRCULAR OF THE CENTRAL COMMITTEE OF PARIS.

*To the Members of the Section speaking the French Language.*

Dearly beloved Brethren.—It is time that the central committee of the French section of the Evangelical Alliance should break a silence burdensome both to it and you.

You desire, doubtless, to know what this section has done and proposes to do; you desire to be reminded, also, respecting the modifications which may have been adopted relating to our section, at the Conference of Christians of the whole world, held in London in August last. We will try to inform you, in a few words.

At the Conference of last August there assembled, in London, one hundred and ten brethren from all parts where the French language is spoken, who, for the most part, were not members of the Evangelical Alliance. They took advantage of this opportunity to form themselves into a French conference, and the first point that occupied them was this—What must be done to revive the French section of the Alliance? They generally acknowledged that if the Alliance had advanced to their hearts, it had scarcely commenced an external organisation. Although the union of hearts is much more important than its manifestations, it cannot exist without the latter; and we must confess that the inaction in which we had remained, was not less culpable than sad. They called to mind that the French section had a regulation, adopted in Paris in 1847, but that it had so fallen into oblivion that the majority of the assembly had no knowledge of it.

They discussed afresh this regulation, and adopted it a second time, with a slight modification; we think it well to introduce it here.

Art. I. There shall be formed a branch of the Evangelical Alliance for France, Belgium, French Switzerland, and other populations speaking the French language who may seek to be united to it.

II. The members of the Evangelical Alliance who belong to the aforesaid countries, and who assisted at the sessions of the oecumenical conference of the 19th of August, 1846, constitute a provisional committee for the organisation of the French branch.

III. To become part of the French branch, it is necessary to fulfil the conditions of

admission determined by the oecumenical conference.

IV. The provisional committee shall endeavour to organise committees in the cities of Bordeaux, Brussels, Geneva, Lausanne, Lille, Lyons, Nîmes, Paris, Strasburg, and Toulouse. These committees may then establish, in their district, auxiliary committees who shall correspond with them.

V. Faithful to the principles of the Evangelical Alliance, the committees shall subordinate all their operations to the interests of union, and shall forbid political questions, the discussion of points controverted among Christians, and all actions which may compromise the end and spirit of the Alliance.

VI. The committees shall meet once a year in general committee, and convoke, at the same time, a conference of all the members of the French branch.

VII. One of the committees shall be appointed each year by the conference, under the name of the central committee, to correspond with the other committees, and the foreign branches of the Alliance. Extracts from this correspondence shall be communicated, from time to time, to all the committees.

VIII. Each committee shall report annually to the central committee.

IX. The committees shall be pledged to promote, at least once a year, in their respective localities, fraternal meetings, to which brethren not members of the Alliance shall be admitted. At these meetings there shall be no transaction of business.

X. The members of the French branch shall be invited to contribute to its expenses the weekly subscription of one sou. The produce of these subscriptions shall be transmitted to the central committee by the local committees, after deducting their own expenses.

XI. Agents chosen and paid, either by the committees, or by the conference, shall be employed to propagate the principles of the Evangelical Alliance.

They then inquired, what must be done to remove the hindrances which the Alliance has encountered in the countries speaking the French language? They perceived that they chiefly sprung from the doctrinal basis, which

was exclusive. Three means of removing this obstacle presented themselves:—First, "To demand the modification of this basis at the next conference." But this would risk the shaking of the Alliance to its foundation. Secondly, "To interpret, in a very wide sense, the words of the regulation; to give adhesion to the constitution of the Alliance; and to signify that we adhere to the general principles of the Alliance, holding in reserve the details." This second expedient did not fully satisfy the conscience. Thirdly, "To reserve to ourselves the liberty of admitting, in our respective sections, all those whom we regard as brethren, even though they cannot become members of the more restricted Alliance by signing the constitution of London."

They cited, in favour of this last plan, the letter of the articles of the constitution, which established a distinction between the members of the Alliance and the members of the sections. (Tit. iv. art. 3, and especially art. 6.)

This opinion, at first warmly combated, was afterwards sanctioned by a vote of the great Conference, which, itself composed in great part of brethren without the Alliance, invited all sections to imitate its example. This decision removes all obstacles.

From this moment our work is enlarged as well as simplified. It is no longer simply to organise a Society, by seeking to surmount repugnances often invincible; it is to seek to gather all our brethren into the enclosure of our love. We may, and consequently should, open the entrance of the section to all those who call on the name of Jesus Christ.

We owe it to you, much beloved brethren, to give you an account of this important modification, which preserves the Evangelical Alliance by completely removing the obstacle which opposed its progress.

And now, shall we content ourselves with merely receiving with pleasure this communication? Ought we not to redeem the time, and employ ourselves with renewed zeal in establishing amongst us the Evangelical Alliance? Never was any moment more favourable. The Alliance showed last year in London how it has taken root, notwithstanding all opposition; and the conferences it has promoted have been so improving, instruc-

tive, and useful, that its most avowed enemies have been forced to do it justice.

The brethren present in London departed full of ardour for this noble Alliance, whose delicious fruits they had tasted. They promised to endeavour to form around themselves meetings for prayer and conference. They learned that it is necessary to multiply the centres of life, and to form one vast network of fraternal communications. We remind them of their good resolutions. We beseech equally all our brethren to do the same, and to impart to us, as soon as possible, their sentiments, intentions, and efforts.

One word to our brethren of Belgium and Switzerland. The brethren present in London observed that, according to the regulation, there were no independent sections in these two countries, but that they were simple subdivisions of the grand section of the French language. We have every thing to gain by not dividing; and we hope, in France, that the zeal of our dear neighbours of Belgium and Switzerland will serve to re-animate ours. It is only to confess and repair, as far as possible, the fault of its past inactivity, that the committee of Paris take afresh the initiative at this moment; but it reckons that, following the rotation fixed by the regulation, one of the committees of Brussels, Geneva, or Lausanne, will be appointed as a central committee, in the next assembly, in the month of April.

And now, much beloved brethren, let us act and pray. That which you can do to-day, in response to our appeal, do not defer till to-morrow. The work to which we invite you is manifestly excellent; but, *to him that knoweth to do good, and doeth it not, to him it is sin.*

Convene a meeting of brethren, and read to them this circular; and let not this meeting separate without determining to meet again. May the Lord lift up the hands that hang down, strengthen our feeble knees, and make straight paths for our feet!

In the name of the Central Committee,

The general secretary,

CH. COOK, Pastor.

146, Avenue des Champs-Élysées,

Paris, Feb. 25, 1852.

P.S.—We expect your answer by the 10th of April, at latest.

### VISIT TO THE NORTHERN CHURCHES.—No. III.\*

RELIGIOUS REVIVAL AMONG THE MINERS OF ANZIN—A MINER'S REGARD FOR THE SABBATH —  
LILLE—DOUAY—ARRAS—WANQUETIN—CALAIS—DUNKIRK—BOULOGNE.

I gladly recommence with you, dear Dr. Steane, the account of our journey to the Churches of the North, interrupted as it has been, for a few months, by that happy visit to the London Conference, which has produced, in so many hearts, not only sweet and transient emotions, but blessed and lasting fruits; and the hope, also, that it has powerfully contributed by its effects to consolidate so practical a work as the Evangelical Alliance.

#### THE MINERS OF ANZIN.

The mines of Anzin, situated near Valenciennes, have been for twelve years the centre of an encouraging religious revival, of which the outward instrument has been an old copy of the Word of Life, purchased by a Roman Catholic miner to contribute, for a few days at least, to the diversion of his fellow-workmen. This volume proved a two-edged sword; those who read it in the bowels of the earth were

\* For Nos. I. and II., see vol. v., pp. 105, and 141.

touched, moved, converted; Papists are become Protestants, without perhaps knowing of the existence of Protestants; the children of darkness are become the children of light; and the Sun from on High has penetrated into those depths where the rays of the natural sun never gained admittance.

There is nothing noticeable in the village of Anzin itself, but its name serves to designate the miners who work within a radius of four or five miles. *Vieux Condé*, which possesses a free church, *Vicogne, Denain, St. Saulve*, are the principal villages where the revival has been manifested; they number two or three hundred Protestants, who are really friends of the Lord, and who have had, and still have, much to suffer from the opposition of the world. The following, in particular, is a very remarkable example of Christian fidelity, that has lately been related to me, and which God has blessed.

A miner of Vicogne refused to work on the Sabbath. He was forced to it, under pain of being discharged, and thus losing support for himself and his family. But, on the day of payment for the fortnight, he subtracted from the sum the wages of the two Sabbaths, and refused them, saying—"I will have none of that money; you have forced me to work on the Sabbath. Be it so. But, for my own part, I can accept no wages for a day which belongs to God. Keep your money; there it is. If my position places me in absolute dependance, I will at least refuse the wages of sin." From that day, he was never called to the mine on the Sabbath.

These little scattered flocks soon placed themselves in direct relation with the independent flocks found between Valenciennes and Lille—such as Nomain, &c.—where the Gospel was carried, twenty-five years ago, by some pastors of the Continental Society, among whom are still reckoned some living and distinguished Christians, although the greater number seem now to form new relations with the Established church.

#### LILLE.

Lille is a church of importance, well known in England by the excellent Protestant school which it possessed; and which, owing to a painful event, was removed to Brussels, where, with the Divine blessing, it has prospered abundantly. The church of Lille, and those annexed to it, hardly number less than two thousand Protestants, of whom many are proselytes, some belonging to the higher classes of society. The church is an old Capuchin convent, and under its floor repose the remains of many of the reverend brothers. A tolerably good school has been founded by the consistory of that city; and, lately, a second charge has been established by Government, for the benefit of that large and scattered parish. M. Marzial, who had given in his resignation before his departure for Brussels, has been urgently recalled by his church, who, in giving him this public proof of their esteem and affection, have amply avenged the ignoble calumnies which had been thrown out against him, and of which

some Christians even had been guilty. He has not yet, however, returned to his post. The second pastor of Lille, M. Charles Deboeck, scarcely twenty-four years of age, belongs to the most enlightened and spiritual portion of our French clergy. Ordained, before having attained the legal age, to occupy a pulpit in one of the most important of our churches, he has hitherto shown himself worthy of such confidence. A pastor of the Free church of Scotland, the Rev. M. Meston, divides with his two French colleagues the pastoral care of a large number of English workmen, who are attracted to Lille by the various manufactories of the country, or by the construction of railroads. This worthy brother lives in the most fraternal union with the pastors of the Established church, and they sometimes interchange pulpits.

#### DOUAY.

If we take the railroad which would conduct us to Arras, we should meet, half way, the station and large town of Douay, formerly annexed to Lille. The little congregation there is grouped around a Baptist pastor, who came from America some years since, as chief director of the Baptist mission in France. At first, when we saw him arrive, we thought he would have been an aid and a colleague, who would labour with us against the two scourges—materialism and popery, and he was welcomed everywhere; but, up to this time, no one has been able to form any connexion with him, and the work of Douay is nothing else than the centre of the Baptist mission. It is around this American pastor that our excellent Baptist brethren of Aisne, Seine, and Oise have congregated; and, thanks be to God, these men, who know the difficulties of their position in France, know how to fraternise with the brethren, and to place the essential above the transitory.

Whilst writing these lines to you, I involuntarily think of the reception you met with at Elberfeld, when you spoke of the rights of conscience; and I ought to recollect that the heart of man is everywhere the same, and that intolerance comes from the heart, and not the religion. When, unhappily, religion is entirely on the surface of the heart, and natural intolerance becomes an established dogma, the system is called Popery; when, on the contrary, the heart shall have fully accepted all the doctrines of religion, that will be the kingdom of Jesus Christ, and we shall no longer see these strifes between brethren, which commence with the first pages of the sacred volume, and close only with the last of its histories.

#### ARRAS.

Arras, the chief place of the department of *Pas de Calais*, an archiepiscopal city, reckons only a limited number of Protestant families. Their number has considerably diminished for some years. They are chiefly situated about a mile from the city, in the village of Achicourt, so well known, until last year, by its fine Foundling Hospital, now sold and fallen into the hands of the Papists, who have turned it

into a school. Its population, almost entirely agricultural, is interesting, but stands in need of the Gospel. The work which has been accomplished there is of recent date, for it is scarcely one generation since Protestantism was first professed. The church of Aelucourt is a pretty specimen of architecture; that of Arras is also very good, but, unhappily, is almost deserted. The pastor, M. Vivien, belongs to the old revival, and is advantageously known by an Essay on the Apocalypse, and a translation of the Psalms, Proverbs, and Ecclesiastes.

#### WANQUETIN.

Two leagues from Arras is the church of Wanquetin, which would become interesting in the hands of a persevering and devoted pastor, but now it bears but little fruit. The church is regularly enough frequented, like the rest of the rural churches of the north—but there ends nearly all the devotion of its inhabitants; there is little of a self-denying spirit, and the church, which could easily ameliorate the position of the pastor, has scarcely done anything for him,—so that many of those who have come there, have only remained a short time, and after having sown a little seed, have sought a more favourable post. At present, this church is without a pastor, and only receives occasional visits from the pastor of Arras, who cannot go as often as he could wish, because of the numerous duties which have a prior claim upon his exertions.

There are many Protestants scattered through this department, physicians, lawyers, manufacturers, &c., but they are not grouped in sufficient numbers for the support of a separate charge; and there are, again, some small flocks at a distance from the chief town, such as Guignes, on the sea-coast, which contained, at the time of the Reformation, a large number of Protestants, and a chapel, which now serves for a storehouse.

#### CALAIS AND ITS ENVIRONS.

At Calais and its environs is a prosperous

Methodist church; at Dunkirk (North), a very interesting Independent church; and at Boulogne, a considerable number of Protestants, of whom the greater number are English, or proselytes. Five or six pastors, Anglican, Methodist, or Independent, preach the Gospel there in many chapels; only one of these pastors is French—M. Poulain, a native of Bertry, where all his family still reside. Public worship is well attended all the year, and Protestantism is so firmly established there, without the support of the State, that the Romish clergy have become alarmed. The *Unirers* of Paris has related, with regard to it, the ordinary story of conversions purchased by money, and paid by England, in revenge for the Papal aggression.

In general, the churches in the north of France have been richly blessed; they have been visited at different times by many of our most eminent and spiritual pastors, whose names are still held in veneration by the flocks they have evangelised. Religious instruction is well attended to, and, in some respects, better in the country than in the towns; because, in the country, the Protestants are better grouped, and more easily united under pastoral discipline. Some of the pastors, teachers, and missionaries, come from the north; the greater part, however, belong to the presbyteries of St. Quentin (Picardy). They estimate the number of Protestants, of all ages, included in the circle of the consistory of Lille, excepting Boulogne, at from seven to eight thousand. The number of pastors is, in every case, insufficient.

In my next letter I will tell you of the consistory of Sedan—which comprehends the departments of Ardennes and Marne, or, in other words, the churches of Sedan, formerly so prosperous and flourishing—and of Rheims, where the Gospel has only been preached during the last fifteen years.

Your very affectionate brother in Christ.

J. AUG. BOST, *Pastor*.

## BELGIUM.

HELP TO M. BAUDUIN ACKNOWLEDGED—PROTESTANT SCHOOLMISTRESSES DRIVEN FROM MANAGE BY THE PRIESTS—WANTS OF THE EVANGELICAL SOCIETY.

Heigne Junet, Feb. 28th, 1852.

Dear Sir, much-esteemed Brother,—You will be happy to hear of the success which attended our efforts on behalf of M. Bauduin, ex-vicaire in the Romish church. Our brother's principal benefactor is the Marquis d'Aoust, who has done so much for the Protestant church of Belgium. Will you thank the English brethren, who, by their Christian liberality, kindly responded to our appeal.

Returning from Brussels on Thursday, I stopped at the Manage station, in order to call on the schoolmistresses I mentioned to you more than twelve months ago, for they live about a mile from that place. The priests of the district, where they reside, are using every means in their power to oblige them to leave

the neighbourhood, or return to the bosom of the Roman Catholic church. I found them in a state of the deepest distress, being required to quit their present abode, the day after tomorrow, without knowing whither to go, or how to dispose of their furniture. Three successive months have passed in fruitless search for a house in the six neighbouring parishes,—the priests having taken every precaution to frustrate their efforts to obtain one. Such annoyances are really no trifle. Workmen, too, have been dismissed in large numbers by their employers, for the dreadful offence of occasionally attending the preaching of the Gospel. Wherever these unfortunate ladies applied, they received the same discouraging answer—“We cannot, we dare not let you out.”

house; we should suffer for doing so, and we are not disposed to involve ourselves on your account, which would be the case did we admit you into the house, the priests having expressly forbidden it, because you are Protestants." One woman, in particular, who took an active part in injuring these oppressed believers in Christ, is perpetually making them the object of ridicule. "They will now learn," she says, "how vain it is to oppose priests, whose power is boundless; or they will come and ask to have their errors to be forgiven; or else they will end their days in wretchedness."

In consequence of this priestly hatred and malice, the number of their pupils has sensibly diminished, within the last few months; for as the probability of their leaving the neighbourhood became generally known, the intimidated parents yielded ready compliance with the admonition of the priests in withdrawing their children, every fresh removal of course adding to our poor sisters' distress. When they saw me approach, they burst into tears; and the misery I witnessed on entering affected me so much, that I left them quite ill. What was to be done? How were they to be advised? Ten or twenty francs would be of little service in their trying position. They may have their failings, but I can testify to their religious convictions being the sole cause of the opposition they meet with. Are we, then, Protestant Christians, to witness the restless activity of the priests, in effecting the ruin of a defenceless family, because they refuse to submit to their tyrannical sway, and maintain a selfish, unsympathising neutrality? No, that can never be; for we have learned to weep with those who weep, and to extend the hand of Christian charity to those who need our assistance. Our conversation was suddenly inter-

raptured by a knock at the door of this desolate habitation. The visitor proved to be a poor woman, mother of two of the scholars, who had brought them some fuel she had been gathering to warm their room. As she set down her sack, her countenance looked really beautiful, though perfectly black, for it beamed with the generous emotion which had prompted the action, and the tears which flowed freely were for one moment exchanged for a smile of gratitude. Poor woman! may the blessing of the Almighty be with her! she affords us an example we should do well to imitate, and especially you, dear English brethren, who are placed in so much happier circumstances. Will you, too, think of these sisters, who are suffering for attachment to Jesus, and help them to bear up against the enticements, temptations, and attacks of the wicked?

Our Evangelical Society is in a state of much pecuniary embarrassment. Situated as we now are, we cannot possibly carry on our operations, and, indeed, are on the point of dissolving some of our schools, and fear it will be necessary to dismiss some of our ministers also. Do not forget us. A dreary desert, enveloped in thick darkness, is Belgium, where Popery reigns supreme—the paradise of the priest. I do not advocate my own interests, or those of the few, in this appeal, but the interests of the common cause. Are they to be overlooked, betrayed, by the indifference of brethren, who, in the hour of prosperity, refuse to regard our distress? No; in the name of the Lord Jesus, surely not.

Believe me, my esteemed brother,

Your devoted,

J. JACCARD,  
Minister of the Gospel.

## GERMANY.

### ANNUAL MEETING OF THE EVANGELICAL CHURCH UNION AT ELBERFELD, IN 1851.

INTRODUCTORY REMARKS—OPENING OF THE DIET—THE GYMNASIA—ORGANISATION OF SYNODS—SITUATION OF CANDIDATES—MINISTERIAL OFFICE AND FREE ACTIVITIES—COLLECTIONS, ETC.—USE OF THE CATECHISM—APPOINTMENT OF COMMITTEES, ETC.—THE ENGLISH DEPUTATION AND OTHERS—DR. STEANE'S SPEECH—CONSTANTINOPLE.

We have delayed giving any account of the annual meeting of the German *Kirchentag*, or Evangelical Church Union, held last September, in Elberfeld, till the authentic report of their proceedings was published. That report, issued under the authority of the Central Committee, has now come to hand. It is very full and complete, and, with the exception of a single sentence in the opening of Dr. Baird's speech, in which the mistake might be owing as much to the extemporaneous interpretation as to the reporter, it appears to be extremely accurate. There is much about this assembly to excite reflection and interest in every thoughtful mind. Nowhere else on the Continent is Protestantism so strong as in the North of Germany. There were no less than 3000 ministers and laymen, representa-

tives of churches and pastoral conferences, from all parts of Germany, present on that occasion, all full of enthusiasm, and apparently anxious to receive and to impart light and encouragement in the great work of evangelising the people. The inquiry that naturally occurs, is, that while all other popular assemblies have been so firmly repressed, and the process of re-action is going on so vehemently in all other directions, how is it that this assembly should not merely be connived at, but actually countenanced by the Governments of Germany? This, we think, is to be attributed, in part at least, to the Christian character of the men of whom the Union is composed, and the truly Christian objects to which their efforts have been devoted. To conciliate the favour, and gain the assent and even the



support of no less than thirty different Governments; to obtain the co-operation of the ministers and people under these Governments, and to conduct the meetings without giving offence, or creating alarm, in the present state of things in Germany, is certainly an achievement of no ordinary ability and skill. It may, indeed, be truthfully said, that the leaders of this assembly were well known to be persons of strong conservative principles; that some of them held, at the time, official positions in connexion with their respective Governments; and that one even of the cabinet ministers of Prussia, accompanied by his legal secretary, was there, in a friendly spirit, no doubt, but at the same time keeping an observant eye upon the proceedings. But, while we ascribe what may be due to these considerations, we willingly do justice to the transparent honesty and singleness of purpose, and great wisdom, and devoted piety of Dr. Wichern and his associates in the Inner Mission, which have greatly aided to inspire such confidence and to secure such results.

Dr. Wichern's work on the Inner Mission, and the Flying Papers which he publishes every fortnight, show us the secret of this success. The leaders of the religious movement have carefully marked out the province which they propose to occupy, the works of faith and the labours of love to which they consecrate themselves; and, as their Governments have been made fully aware of the precise nature of the operations of the Mission, and are assured of its confining itself wholly to religious and benevolent purposes, they have awarded it very general and well-deserved confidence, and so far from opposing, have generally supported and facilitated its labours.

It is well for Germany that there should be such a bond of union as the *Kirchentag* supplies among the Protestants throughout its widely extended provinces; and it was refreshing to witness the cordiality with which deputies from other Protestant churches in France, Switzerland, Belgium, Holland, Great Britain, and America were received; the earnestness with which the evils afflicting the churches and society in Germany were discussed, and the fidelity and kindly spirit with which remedies were proposed. Many of the questions, on which eminent members of the German Protestant Church had been requested to prepare papers, are such, that the proper solution of them possesses a deep interest to every portion of the Christian world. We now propose to furnish, from these authentic reports, some account of their proceedings.

#### OPENING OF THE DIET.

The diet was opened at eight, a.m., of the 16th of September, by public worship, in the Lutheran church at Elberfeld, and by an excellent sermon from Pastor Sander, on Eph. iii. 13-21, which is published in the appendix to the report. The assembly then adjourned to the Reformed church, where all the proceedings were transacted, and the fourth diet of the German Protestant Church Union was declared constituted by the president, Mr. Von Bethmann Holl-

weg. Brief reports were then given by the Select Committee for carrying out the resolutions of the previous diet, on the sanctification of the Sabbath, and preparing petitions to the Governments and addresses to the people on that subject; on the form of oaths; the printing and circulation of the reports of the diet; extracts of letters from different church authorities in Saxony, Baden, Augsburg, expressing a deep interest in the meeting, and their efforts to extend the Union; and then followed salutations of deputies from consistories, Bible and missionary societies, pastoral conferences, and benevolent associations, from all parts of Germany, and the deputies from other churches were also mentioned; Professor Baup, from the Free church of the Canton de Vaud, Professor Pilet, from Geneva, the deputies from the British Evangelical Alliance, &c.

#### THE GYMNASIA.

After these preliminaries, a paper was read by Councillor Landfermann, of Coblenz, on the state of Christian education in the Gymnasia; in which he pointed out the defects which existed in the higher schools, which devoted their whole attention to the classics, mathematics, and history, but made few or no attempts to form the moral or the religious character of their pupils; he traced the effect of this neglect upon the individual and upon society, and referred very pointedly to the example of the late Dr. Arnold, to show what blessings might be conferred upon a country, were the higher school under the direction of men actuated by a similar spirit. Another paper was also read by Director Rumpel, from Gütersloh; in the course of which he quoted a saying of Herder:—"Our fathers called the Gymnasia the workshops of God's Spirit; we have converted them into temples of Apollo, the Muses, and the Graces." Professor Stern, of Karlsruhe; Dr. Müller, of Halle; Deacon Kaiser, from Baden; Dr. Vömel, of Frankfort; Pastor Feldner, of Elberfeld; Pastor Mann, of Wossingen; and Dr. Krummacher, of Berlin, took a part in this very interesting discussion, each throwing out some suggestion for promoting the formation of Christian principle among the pupils of their higher schools, such as, that Christian parents should instruct their children in the Scriptures at home; should deal faithfully with the teachers in pointing out their defects in scriptural instruction; that the ministers should inquire into the books which the pupils had been reading, and recommend those which would give their minds a right direction; that an effort should be made to secure teachers of a right spirit; and that greater attention should be paid to that portion of the clergyman's duties which concerns the religious instruction of the young in his parish.

#### SYNODS.

The second paper in the order of the day was by Dr. Nitzsch, of Berlin, on the organization of diocesan or circuit synods, and their

committees. The preparation of this was undertaken at the request of the Wirtemberg church rulers; and in it Dr. Nitzsch defined what was to be understood by the synod, and what were its functions and uses. It was the first step in the organisation of separate congregations, and in making them living members of one organic whole; it was a thorough exposition of the Presbyterian system of church government, showing what synods had to do in maintaining the order and discipline of the churches, in superintending the call and ordination of ministers, the administration of funds, &c.

The Court-preacher Gruneisen, of Stuttgart, in the name of his brethren from Wirtemberg, thanked Dr. Nitzsch for his exposition. The discussion was chiefly interesting, by bringing to light the difference of opinion in the assembly respecting the admission of laymen as members of the presbyteries and synods. Dr. Hengstenberg, Count Slippenbach, and others, maintained it to be a principle of the Lutheran church, that it does not admit of laymen to have a vote and a power co-ordinate with the clergy. On the other hand, the Reformed church, and several of the ministers of the Lutheran church, among whom was Professor Jacobson, from Königsberg, who quoted an article in the old church regulation of Prussia, prepared under the eye of Luther himself, in 1526—"That nothing should be undertaken without precedent notice, and the people with the minister should pronounce sentence."

#### SITUATION OF CANDIDATES.

On Wednesday, the 17th of September, the diet resumed its sittings at nine o'clock, and, after singing and prayer, the subject brought forward by Professor Schneider, of Wittenberg, was on the situation of the candidates for the holy ministry throughout Protestant Germany. The positions he illustrated were to the effect—That the candidates were those who had completed their theological studies, but had not obtained any office in the church. That their position was extremely unfortunate, from having no employment, no standing in the church, no organisation, nor centre of meeting. That, to obviate these great inconveniences, it would be desirable to have an institution, in which, under the superintendence of the church, every candidate might pass a year's probation, and after leaving it, might be considered as still a member, under the superintendence and in the employment of the church, till he obtained an office, either in the ministry at home, or as a missionary abroad. That the great difficulty was to find means for the support, and men qualified for the direction of such an institution. Ephorus Hoffmann, of Tübingen, gave an account of the methods very usefully adopted in Wirtemberg, for giving employment and a position to the candidates in Wirtemberg. Professor Kollner, Candidate Oldenberg, Dr. Krummacher; the principal military chaplain, Schickedanz, of Münster; Pastor Kling, of Ebersbach; Professor Richter, of Praelenheim; Professor Piper, of Berlin; Superintendent Ernst, of Hoya; Tretzel, of Elbersdorf; the

Court-preacher Gruneisen; Pastor Scheeler, of Mons, Pastor Westermeyer, and Dr. Wichern, all concurred in deploring the evils attending their want of any standing in the church; their numbers so much greater than the vacancies—there being 150 candidates, on an average, to every 100 vacancies; the destitution and distress into which many of them fell; the miserable shifts to which they were driven, and the disgrace which the misconduct of a few reflected upon the whole class; and, for this, the speakers seemed to think that the institution proposed was the only effectual remedy.

#### FREE ACTIVITIES.

The second topic of discussion was one of a delicate nature, owing to the diversity of sentiment which it elicited. It had been judiciously committed to Dr. Lehnerdt, of Berlin. It was, "The Ministerial Office and the Free Activity of Associations."—"The existence and the success of the Union depended upon the right solution of this question; if free associations are to encroach upon the province of the ministers in their several localities, it is obvious that their operations will be regarded with increasing jealousy, and an effort will be made, in many districts, to exclude them altogether. If, on the contrary, all these voluntary associations can be so formed and conducted as in no case to injure the incumbent; but, wherever he is willing to admit their co-operation, to afford him effectual aid in his various fields of labour, then all ground of hostility is removed, since there can be no possible case of collision, and there may be innumerable instances of most useful and beneficial co-operation. This ground Dr. Lehnerdt endeavoured to establish, by eight different theses, which were put in a very able, but abstract, dry, and scholastic form, and were to this effect: that every gift which Christ has bestowed upon his church must be employed, and that no one gift is in hostility to another; but, on the contrary, helps and strengthens its exercise. The functions of the minister can never come into collision with the efforts of the Christian members of his congregation; they are both needed, and support and further each other. Professor Kollner, from Giessen, questioned very strongly some of the expressions employed by Dr. Lehnerdt, respecting the origin and use of the ministerial office: it is not created by the church, but by Christ, for the benefit of the church; and that the whole body of Christ has its different members, which have each their place, and can have no other. Director Stern, of Karlsruhe, spoke of the increasing exertions of the churches in Baden, both on behalf of the heathen at home, and of the heathen abroad.

Professor Pilet, from Geneva, in greeting the brethren, dwelt upon the necessity of free activity in Switzerland and France, in order to carry on the work of the Reformation, where they are often brought into inevitable conflict with the authorities.

Pastor Ball, of Elberfeld, explained how, in the Reformed church to which he belonged, the ministerial office was in perfect compati-

bility with the offices of elders and deacons, and with all the benevolent societies which may be formed in the congregation. Incumbent Orth, of Berlin, laid great stress upon the office—"I know that I often have nothing, and yet the Lord gives. If it were not for the black gown, I should have nothing of the Spirit. How could I, a poor sinful man, dispense absolution, and administer the sacraments, if there were not the virtue of office, the virtue of a higher might?" He insisted on the importance of every free association being authorised by the church rulers.

Dr. Dorner, of Bonn, explained and applied to this topic, 1 Cor. xii. 7—"But the manifestation of the Spirit is given to every man to profit withal;" and 1 Cor. xiv. 32, "The spirits of the prophets are subject to the prophets; for God is not the author of confusion, but of peace." Incumbents Sander, of Elberfeld; Smeud, of Leugeric; Professor Lange, of Zurich; Prelate Kapff; Pastor Rocholl, of Great Ottersleben; Kuntzel, of Elberfeld, took also a part in the discussion; and Dr. Barth, of Calw, who said he had no office, but work enough; he was a priest and a pontifex, a bridge-maker, seeking to combine all parties against the evils which now exist, and the storms which may yet follow. Dr. Lehnerdt explained, and showed that he had been completely misunderstood; and, after a lengthened discussion, the assembly agreed to a series of resolutions, to the effect, that the ministerial office leaves ample room for free associations, and affords guidance to these movements, which are to be hailed as the signs of a revival in the church.

#### COLLECTIONS, ETC.

The third topic was on the "Collections of the Church," by Dr. Harnish, of Elbey, in which the scriptural grounds of contribution were laid down; he then noticed the falling off in the collections in many districts; endeavoured to trace the causes of the deficiency, and suggested, as remedies, to preach the duties of self-denial, and to set noble and worthy objects before them, &c.

Various subjects were next brought up. The case of the Schleswig clergy, who, to the number of nearly one hundred, had been expelled from their livings; and the case of Dülön, in Bremen, who preached against the fundamental doctrines of the Christian religion; and after expressing the sympathy of the assembly with their fellow Christians at Bremen, whose sentiments have been outraged by the appointment of Mr. Dülön, they proceeded to the last topic of the day.

#### USE OF THE CATECHISM.

This was "the Right of the Community to the Catechism as a portion of their Confession." The paper read on the subject was prepared by Pastor Sander, of Elberfeld. The Catechism, it appears, has been allowed to fall into desuetude in those districts of the Protestant church where neology and rationalism have prevailed. The Heidelberg Catechism, which bears a close resemblance to our own

Catechism of the Westminster Assembly, has been banished from schools and from the examinations of candidates for communion. He pointed out the right which the people had to this Catechism and to the Augsburg Confession, and then mentioned the books of instruction which had been introduced in many places, containing doctrines diametrically opposed to the professed standards of the Protestant church. This contradiction between the acknowledged standards and the actual teachings of the ministers in Protestant Germany, entails many serious evils; and among the remedies which may be applied to this state of things, Pastor Sander recommended the restoration of the use of their sound and excellent Catechism throughout all the districts of Protestant Germany, by the authorities of the church, as calculated to have a salutary effect. He especially referred to what had occurred in the case of the Baden Catechism. The rulers of the church in Baden first introduced a Catechism which was of concurrent authority with that of Heidelberg, and this took place in 1830; but four years had not elapsed before this new Catechism was substituted in the place of the former; a proceeding which was pregnant with the most dangerous consequences to the cause of scriptural Christianity. The Consistorial Councillor Cappell read also a paper on the same subject, showing, that as the diet had assembled on the ground of their acknowledging the Reformed Confessions, anything that tended to overthrow these Confessions cut that ground from beneath their feet. It was their duty, therefore, to watch narrowly, and to oppose, by all scriptural means, proceedings which tended to set aside or to contradict these Confessions, come from whatever quarter they might. After a lengthened discussion, a series of resolutions were adopted by the assembly, asserting the right of every congregation to the Catechism contained in their Confession; that this right cannot become obsolete; that no Church Court has the power to teach contrary doctrines—contrary to their own Confessions; that wherever a Church Court takes this course, it is the duty of the congregation and of their minister to defend their rights against the Court; and, according to the apostolic maxim, "when one member suffers, all the members suffer with it," it is the duty of this assembly to sympathise with, and assist, by all the means in their power, to defend those who endeavoured to preserve their acknowledged rights.

#### APPOINTMENT OF COMMITTEES.

The general and select committees were then chosen for the following year; the announcement made that the next two days would be occupied with the proceedings of the Inner Mission, the account of which will be found in our next number; and the next meeting appointed for Bremen. After which, the meeting was closed, at seven o'clock, with prayer, by Prelate Zimmermann, of Darmstadt, and by singing and the Divine benediction.

For the present we pass over the third day, and the latter part of the fourth, which were entirely taken up with the Inner Mission, in order that we may give a larger and more complete account of what on all hands was felt to be the subject of greatest importance with which the assembly was occupied, than we have room for in the present number, and subjoin the other more miscellaneous proceedings of Friday morning.

#### ENGLISH DEPUTATION AND OTHERS.

On Friday, the assembly was opened, at nine o'clock, as usual, with singing and prayer. The deputation of the English Alliance was then received, and the Rev. Mr. Latrobe, as requested by his colleagues, addressed the assembly in their name. He expressed the warmest thanks of the English Evangelical Alliance, for the deputation which had been sent from Germany, and for the pleasure which had been imparted, and the lustre reflected on their meetings by their president, Mr. Von Bethmann-Hollweg, Drs. Krummacher and Wichern, and Professors Tholuck and Ebrard, and Rev. T. Platt. He spoke at considerable length and with great ability, explaining the aims and intentions of the Alliance, and its earnest desire to cultivate a cordial Christian intercourse with the Evangelical Protestants of Germany, and of the Continent at large. Professor Ebrard responded to Mr. Latrobe, and showed the points of agreement, as well as of difference, between the Evangelical Union of Germany and the Evangelical Alliance of England. The latter was an Alliance of individuals, not of Confessions. Both principles might be worked out with great advantage, and he prayed God to bestow His blessing on both. Professor Baup, of Lausanne, with Professor Ebrard as interpreter, conveyed the salutations of the Swiss churches to the assembly. Pastor Heldring, from Hemmen, in Holland, did the same from the Dutch church. Pastor Maasdyk, from Brussels, expressed the good wishes of Belgian Protestants. Dr. Graham, a missionary from Damascus, gave an interesting account of his travels in Syria; and then Dr. Steane, unexpectedly called for by several influential members of the assembly, with Dr. Tholuck as his interpreter, addressed the meeting in the following terms:—

#### DR. STEANE'S SPEECH.

"Dear Sir, and beloved and honoured Brethren,—I accept with pleasure the courtesy by which I am invited to address this highly influential and venerable assembly. As, however, it is my misfortune not to be able to speak your language, and as I know that much important business demands your attention, I shall endeavour to be brief. Yet I cannot refrain from saying—and I shall return to England all the happier for having said—how much British Protestants desire to multiply their friendly relations with the Protestants of Germany. There are many reasons why we should aim to

cultivate this good understanding. The same Teutonic blood flows in our veins as flows in yours. Many of our national peculiarities, and the very cast of our countenances, show that they were originally formed in the same mould. England owes much to Germany. To you we are indebted for the noble art of printing. Our Reformers, in giving us the Word of God in our vernacular tongue, did but follow the example of your own Luther, who, in his nervous translation of the Bible, reared an imperishable monument to the Reformation. To you we owe an illustrious race of monarchs, under whose reigns our Constitution has grown to its present maturity, and our laws and liberties have been consolidated and secured. And from you we received that excellent and universally respected Prince who is the royal consort of our beloved Queen, a man whom Britons also love and deservedly honour. But, above all these considerations, we stand with you, as Christians and as Protestants, upon the one common foundation, than which no man can lay another, and that is Christ. We value the Word of God, as our heavenly Father's best gift to the human family, and as the charter of our civil and religious liberties. Never may that day again come, when the Bible shall be snatched from our hands, or its precious truths be blotted from our hearts. We have, moreover, great objects and interests which should be dear to us all. Of these, I will mention only two.

"I refer, in the first place, to that great work which you are prosecuting in your Inner Mission, the revival of spiritual life in the church, and the diffusion of the Gospel in the outstanding world. We also have our Home Missions, our Sunday schools, our tract distribution, our domiciliary visitation of the poor, and other agencies of a similar kind; and we owe much of the piety of our churches to God's blessing on these voluntary labours of His people. We consequently feel a lively interest in this evangelical movement; and it has especially afforded great satisfaction to me that, as one of the editors of *Evangelical Christendom*, I have had the opportunity of bringing it, in considerable detail, under the notice of English Christians. I can have no hesitation in assuring you, that in 'works of faith and labours of love,' like these, you may confidently reckon upon the sympathy, the prayers, and, after the generous example which was given yesterday,\* I am sure I may add, upon the pecuniary assistance of your fellow-believers in my country. Permit me to say a word in favour of these free activities. Cherish, dear brethren, this rising zeal; foster these pious efforts. The blessing of God rests upon them; and if you encourage them with a friendly countenance, and a loving co-operation, they will prove of immense advantage to your churches.

"My second point relates to the promotion and extension of religious freedom, and the discouragement of all persecution for con-

\* Thomas Thompson, Esq., of Poundsford-park, who accompanied the deputation, had presented £50 to the Inner Mission.

science' sake. We must stand together, in such times as these, upon the great fundamental principle of the Reformation,—the right of every man to take God's Word, judge of its meaning for himself, and then to worship his Maker and his Redeemer according to the dictates of his own conscience. I should like, if I may be permitted, to make the assembly acquainted, in connexion with this principle, with a few facts, of which, perhaps, they are not informed, but which, I am persuaded, require only to be brought to their knowledge, to engage their serious attention. You, beloved brethren, can have no sympathy with persecutors; but you will have much sympathy with the persecuted, for 'if one member suffer, all the members suffer with it.' Let me, then, mention that, scattered over Germany, there are many Baptist churches; and I mention it the more freely, because I have already been introduced to you as a minister of that community. These churches are formed on the Congregational plan, but they, nevertheless, love peace and social order. Their pastors are good men, and their members are loyal subjects of the Governments under which they live; and, let me add, they hold, in common with yourselves, the fundamental verities of the Gospel. I can respect your churches, with their historical associations, the Lutheran Confession, and the Reformed; but the Spirit of God is not tied and limited by any formulas devised by man. 'The wind bloweth where it listeth.' He is an Agent infinitely free and infinitely gracious, and descends on all the children of God. Ought these brethren, then, to be persecuted? I am sure you will not think so. And yet, in Mecklenburg Schwerin, they are now driving them by force from the country, because they meet together for worship, and have formed a Sunday school. At this moment, in Baden, some of them are in prison; and, when I left my home to attend this meeting, there was one of their pastors there under sentence of perpetual banishment from Sweden, his native land, for no other offence than that he and his flock worshipped God according to the dictates of their own conscience. My brethren, ought these things so to be? I am sure you will not justify them, and I commend them to your consideration. It is one of the objects of the Evangelical Alliance to sympathise with those who suffer for Christ's sake; and I cannot but feel that it is an object, also, which may well engage the attention of such an assembly as this. In conclusion, I avail myself of the opportunity to throw out a suggestion on the subject, which is this—that in the course of next summer, if it shall please God to spare us, a great Protestant meeting should be somewhere held, in continental Europe, for the vindication and promotion of religious freedom. I will only add, in one word more—let us love as brethren, for God is love; and let us ever be mindful of the apostle's declaration, 'Now abideth faith, hope, charity, these three; but the greatest of these is charity.' Faith and hope are heavenly in their origin, but they are earthly in their office; charity is heavenly in her origin, and

in her office too. Her lamp shall never be extinguished, her sweet voice never be silenced. The seraphim know her—she is a seraph herself; all creatures in heaven do her homage, and her seat is the bosom of God."

The President replied, to the following effect:—The diet extends its hand for union wherever the Spirit of God breathes; we recognise with respect the truth to be found in other Confessions, and the strivings after truth; and wherever there is a child of God born of the Spirit, we embrace him with Christian affection. Nevertheless, we are firmly resolved to stand immovably by the principles of our confederation, according to the Confessions of the Reformation transmitted from our forefathers; and as many of the assembly as are of that opinion will show it in the usual way. The whole assembly lifted up their hands, and expressed their resolution by a loud "Yea."

As our readers have probably heard, from different quarters, that the sentiments advocated and the facts stated in the latter part of Dr. Steane's address were not acceptable to the assembly, it may be proper for us to add, that such was the case. There were, indeed, some, we would fain hope more than we know, who, with generous hearts, and under a sense of justice, earnestly deplored the existence of these persecutions, and were thankful that the speaker had the opportunity of stating them. But it must be admitted that this was by no means the general feeling, and some of the leading men, by unmistakable signs, manifested much impatience. Yet, as our readers will see, if these things were to be stated at all, it would have been difficult to have put them forward in a more temperate or less offensive manner. And they were to be put forward. Dr. Steane was sent to Elberfeld for the purpose of drawing attention to them, and it would have been a dereliction of duty if, being called upon as he was, he had made no mention of them. The Evangelical Alliance had enrolled many of these proscribed pastors among its members, some of them had just returned from its great Conference, where they had been all the more warmly welcomed by British Christians, because they were sufferers for conscience' sake. Its representatives, therefore, in the *Kirchentag*, were right in laying the case of these brethren before the assembled Protestantism of Germany. Nor, unpalatable as the subject was, in consequence of the imperfect measure in which the true principles of religious liberty are understood on the Continent, can we entertain a doubt that seed was then scattered which, under God's gracious blessing, will bear fruit. We honour our German brethren sincerely for much that we know of them, for their consecration of great talents and great learning to the cause of Christ, and for the newly-awakened piety and zeal with which they are addressing themselves to the spiritual necessities of their countrymen, and they have our warmest wishes and earnest prayers for a large blessing on their churches; but we must bear a faithful testimony against what we also see in them which is so contrary to the temper and spirit of the Gospel. We use the privilege of Chris-

tian brethren in the courteous freedom of these remarks, not unmindful that there are many things among ourselves which, perhaps, lay us not less open to friendly animadversion and rebuke. May the Holy Spirit graciously and abundantly rest upon us all, to correct our errors, and to fill us with holy love to all the Christian brotherhood!

CONSTANTINOPLE.

Mr. Stoll, from Constantinople, gave an ac-

count of what had been done for securing religious worship by the German Protestants there. They now enjoyed the service of the ambassador's chaplain; they had a school-master, Mr. Dreyer, sent from Hamburg, since December; they were attending to the artisans and sailors; they had formed a Congregational library, and requested the help of their brethren in erecting a church, a school-house, and hospital.

### PROTESTANTS PERSECUTING PROTESTANTS.

With feelings of deep sorrow we return to this painful subject. Fidelity to our office, as journalists specially reporting on the religious condition of Continental Europe, and fidelity to that institution whose principles professedly govern us, and whose objects it is equally our duty and our privilege to promote, requires that we should do so. We invited explanations, if any could be given, of the facts we stated in our last number (pp. 85-87); of their truth we were well assured. None have reached us. We will not say, at present, it is because none can be given. These facts are gone, as we know, into quarters well informed, and of authority and influence. Our pages shall yet, therefore, be open to authentic communications which may put a less repulsive aspect upon these intolerant proceedings than now they wear. In the meantime, however, our statements are not only not controverted, they are attested. A clergyman of the Protestant, or, as it is called, the Evangelical, church of Prussia, whose letter will be found in another page, tells us, while he grieves to say it, that these things are not more disgraceful than true; and he fears, and shows what just cause he has to fear, that the tendency of things in his own country is to drive religious liberty to seek an asylum in other lands.

Nor is this all. Protestantism itself is imperilled. If it stands, under God, upon the foundation of "the right and duty of private judgment," that foundation is undermined; or, if it is upheld by the favour of Princes and the endowments of the State, these are withdrawn, or given, in far larger measure, to Popery. Let our readers turn to his letter, and see what the Prussian Government is doing;—how it is aggrandising Popery, establishing its judicial courts, conceding to its imperious demands in questions of social life and economy, building its churches, and paying its priests, while, at the same time, it is throwing discouragements upon Protestantism, and hindering the free course of the Gospel. What wonder can be felt that Rome should be confidently reckoning on the day when she shall have resubdued to her authority the territories which the Princes of the Reformation rescued from her grasp? The stipulation on which she so rigorously insists in the case of mixed marriages, that the children shall be educated in her faith, is steadily, but continuously augmenting her strength; so that, as one of the most eminent

University professors in Prussia told us, it is reduced to a problem in arithmetic, how long it will be before the Protestant population is absorbed.

Nor need we point out how Protestants are strengthening the hands of their adversaries, and weakening their own, while they deal out to their fellow Protestants the same hard measure of intolerant domination as Rome will certainly deal out to them, when once again she gets the upper hand. These things make us hang the head, and cover us with shame. If it be said—why publish them, since you thus supply the Romanist with his sharpest weapon? We can only answer, Be it so. What else can we do? We have no hope, humanly speaking, except as enlightened opinion can be brought to bear upon these iniquitous proceedings. Such things *must be exposed*, and the more they are exposed the better. It is by allowing them to pass unrebuked and unnoticed, that they grow from bad to worse, and breed greater mischiefs. These unoffending but oppressed brethren, moreover, appeal to British Christians to succour them, and use their influence on their behalf. And shall we be deaf to their cry? We know our godly countrymen better than to suppose it. The conscientious members of our own Established church would be the first to charge this journal with a dereliction of its duty, if it refused a place in its pages to the detail of these wrongs, or was ashamed to advocate the cause of the sufferers. We have entire confidence in their sympathy, and are persuaded that they will generously co-operate in measures which wisdom and Christian love may dictate to obtain liberty of worship for these proscribed and oppressed continental nonconformists. In this confidence we proceed to bring before our readers additional particulars, which have reached us during the past month. They implicate many States; and, if we told all we know, it would scarcely leave a Protestant Government of the Continent free from the odious charge of persecuting Protestants.

#### MEMEL IN PRUSSIA.

The pastor of the Baptist church in this place says—"The persecutions which we have to endure are, doubtless, greater than in other parts of Prussia, or even entire Germany." [Unhappily, letters from others, as will be presently seen, show him to be mistaken.] "We are watched with the greatest vigilance; not

only at our public services, but even during our church and singing meetings, armed policemen are always present. Royal commissioners from Königsberg have attended. Three successive complaints against me, for administering the Lord's supper, have been addressed to the Court of Justice. I have been forbidden to carry on the Sabbath school, but have hitherto protested against this prohibition. Three days ago I was summoned to the Town-hall, [this letter is dated Nov. 21, 1851.] on account of some expressions in favour of tract distribution that I had made use of, on the 2nd instant. My words had been partly distorted by the policeman who reported them; in my replies, I gave them their original form and meaning; but what the result of this investigation will be, it is impossible to say."

#### EINBECK IN HANOVER.

When the congregation at this place were assembled, on the 20th of October, in their newly-built hall, at the back of the minister's house, whose name is C. Steinhoff, two policemen entered, and commanded them to close their service, and to disperse. He hesitated to obey this peremptory command, especially as the policeman had not so much as a written warrant from the magistrate. Seeing this unwillingness to obey, one of the policemen left the place, and soon returned with an armed gendarme, and another policeman, himself brandishing a sword. They were then told, if they did not disperse forthwith, this would be effected by violence. The assembly then broke up. On November 2nd, a similar scene was enacted; and on the 7th, Mr. Steinhoff was summoned before the police, and threatened with a fine of ten thalers, in the event of his conducting another public religious service. He has employed an attorney, and sent a full statement to the Minister of State.

#### BADEN AND HESSE CASSEL.

In the former of these States our informant says, "Our brethren are strictly prohibited from holding any kind of religious meeting; while the Jesuits traverse the country, and gather immense audiences. The progress of Roman Catholicism in Baden is immense." "In Hesse Cassel, all our assemblies have been closed, and our brethren now must meet by stealth, in very small numbers; but I fear the restrictions will not end there, but that before long they will have again to pass through severe trials."

#### MECKLENBURG SCHWELIN.

"At Brühl, a meeting was held in the house of a Christian friend, named Rath, and Sister Thomson, from Neuball, invited two persons to attend, who, however, did not come. Brother K. and I also invited many of the villagers to be present. We escaped punishment, but Sister Thomson has been imprisoned six days, for having given the above-named invitation. Some time ago she was imprisoned one day, for not permitting the children to learn the Lutheran catechism. While our sister, who is a widow,

was detained in prison, her younger children, a boy twelve years old, and a girl ten years of age, were kept a whole day at school to learn the catechism, and threatened with being thrown into a cellar if they did not." The letter then goes on to describe the severe treatment to which the children have been subjected, such as being struck in the face, pulled by the hair, and struck with a stick, till, it says, they were quite intimidated, and refused to leave their mother's side. "I asked the little girl why she would not learn the catechism? She replied, 'Because I do not believe what is in it, as I know that no clergyman can pardon my sins.' I must add, that these children are very well behaved, and have never before incurred punishment at school. . . . Their mother has been fined, and a part of her furniture confiscated, to cover the law-expenses which she refused to pay. . . . Should all efforts to compel the children to learn the catechism fail, they are to be taken from their mother, and committed to strangers. . . . Sister Rath, who was an authorised nurse, has lost the privilege of continuing her business. Everything we do or say is minutely reported to Government by Pastor Plass." [If we are not mistaken, this clergyman is the leading man, in those parts, in the Inner Mission, "who acts as a spy upon us. Owing to his vigilance, Brethren Tempe, Klünmer, and I, have been cited to appear, for having admitted non-members to our meetings, and for having had the Lord's supper at my house. For the latter offence I have been fined one hundred dollars, and the other two brethren each four dollars, and to pay the law-expenses."

A letter, dated *Ludwigslust*, Feb. 27th, relates the following circumstances, and with the detail of these we close our narrative for the present. We fear it will only be for the present, unless—under representations which may be made to them from those who feel that they cannot look quietly on, while such gross violations of religious liberty are taking place, and members of the household of faith are suffering such persecutions—the authorities in these German States shall be brought to a better view of what is required of them, both as Protestants and as Christians:—

"On Sunday evening, 22nd inst., a meeting was held at Brother Wedding's house, at which from thirty to forty persons were present. In the afternoon a similar service was held, but which passed off less peaceably. We had already commenced by prayer and praise, and I was on the point of giving out my text, when suddenly the door of the apartment was thrown open, and, to our amazement, several dragoons and a gendarme rudely entered. The gendarme held in his hand a paper from the magistrate of the Grabow circuit, authorising him to dissolve our meeting. My first impulse was to continue the address, but when our enemies began to use violence, I at once desisted, and said, 'Dear friends, and brethren,

we may not employ force in opposition to the higher powers; let us, therefore, now quietly return to our houses.' The congregation then dispersed, amidst the hootings and shouts of the mob in the street. I went, with several friends, to Brother Benke's house, to remain there until the following morning. At seven o'clock in the evening, a report reached us that Miss König and Brother Transchel (who had escaped to another house) had been taken prisoners, and a quarter of an hour later we heard the tramping of soldiers approach our asylum. Soon they entered the house and room we were in, and inquired whether any strangers were present? All were silent. Then, turning to me, they asked who I was; and on learning my name to be Wegner, from Ludwigslust, they declared me to be their prisoner. I wished to produce my passport, but remonstrance was vain. I was escorted to a public-house, where our other two friends were already in confinement. There we were guarded by gendarmes, and the profane language we were compelled to listen to, caused me almost to long for the solitude of the dungeon that awaited us. On Monday morning, previously to our removal, we were asked whether we should prefer to ride or to walk to Grabow, which is several miles distant. I advised my companions to walk, as the night had been very cold, and, besides, we should have had to defray the expense of taking a carriage ourselves; but our dear brethren, who had under some pretext gained admittance to the room where we were, no sooner heard a carriage mentioned, than they hastened to procure one for us, at their own cost. Our kind friends also provided us with a good breakfast, and soon after we parted from them with tears of sorrow and joy, and took our seats in the carriage, two soldiers with loaded muskets being seated behind us. During our journey, they asked us to explain to them the difference between our faith and that of the Lutheran church, which I endeavoured to do, with frequent reference to the Scriptures. An eager interest gradually took the place of idle curiosity in their manner, and during the remainder of the way they treated us very politely. At eleven o'clock, a.m., we reached Grabow, and descending from the carriage at the gates of the city, went on foot to the Town-hall, where we were delivered up by our escort to the authorities. The chief officer, however, being absent, we were at once conducted to the gaoler, and our pockets searched in presence of the soldiers, and every thing, even the little money we had with us, was taken away; then we each were led into a separate cell, and the heavy key turned upon us. We had not been here long, before we were again led out, and taken to an officer of the judicial court, where Brother Transchel and Miss König underwent an examination, which lasted three-fourths of an hour. They had been arrested, only because, although Prussians, they had entered Mecklenburg without a passport; and as soon as they had produced their credentials themselves, they were dismissed with an injunction, never

again to attend an Anabaptist meeting in Mecklenburg. I was now summoned to appear, and a multitude of questions relative to the object of my visit to Eldena were put to me. I was asked, whether I had preached and baptised at my own, or at the instigation of any other person, and whether any one besides myself had preached yesterday? Answer, No. Did any one assist you at the baptism? No. Why did you not quit Eldena as soon as you had performed the act of baptism? Because it is against my conscience to travel unnecessarily on the Sabbath. There the examination ended, and I was again remanded to prison till my next citation. The gaoler, at the command of the officer who had examined me, took me into a cell where there were two culprits, one accused of theft and fighting, the other of some minor offence. The cell was hardly large enough to hold three persons, the walls were high and thick, and a feeble light was admitted by a small skylight. A short board, which reached from one wall to the other, served both as chair and table. The bed consisted of a thinly-filled straw sack, that did not shield me from the damp of the floor. Cleanliness was out of the question, as prisoners are admitted in any condition, and it is necessary to keep on every article of clothing, to avoid being almost frozen; the fare was of such quality, that a strong healthy man might exist on it, but my weak health would not permit of my taking much. We received our food through a trap-door in the wall. As we had no candle, we were obliged to feel for our supper. But I experienced that, even amidst such inconveniences, it is possible to have sweet communion with God; and as I lay on my miserable pallet, unable to close my eyes, I remembered that the Apostle Paul had been confined with his feet in the stocks, and that even our adorable Saviour said, 'the Son of Man hath not where to lay his head,' and sympathy with sufferings infinitely greater made me forget my own. Before I was again summoned to appear, Brethren Benke, Feind, Voss, and Weding had been examined, and their evidence was found fully to agree with mine. Sentence was at length pronounced on me, to the effect, that as I had been the chief instigator in the baptismal act, and had held a re-baptist meeting, I should be imprisoned for eight days, receiving bread and water every alternate day. Brethren Feind, Voss, Benke, and Weding have been sentenced to eight days of imprisonment on milder terms than those prescribed for me, and to pay one-half of the expenses connected with our examinations, and I am to defray the other half. Brethren, pray for us, and aid us by your counsel and action; and we beseech you, as early as possible, to transmit intelligence of this occurrence to England, for we are beset by enemies.

"Brethren Feind and Voss, who, since the above took place, had gone to a neighbouring village, to converse and pray with the people, have in consequence been sentenced to three days' imprisonment." Digitized by Google



## PRUSSIA.

TRUTH OF STATEMENTS ON PROTESTANT PERSECUTIONS ATTESTED—POSITION OF THE PROTESTANT CHURCH AND OF THE ROMAN CATHOLIC IN RELATION TO THE STATE—FAVOUR SHOWN THE LATTER—RELIGIOUS LIBERTY ENDANGERED BY THE HIGH-CHURCH PARTY—HENGSTENBERG ITS CHIEF—HIS VIEWS ON THE SABBATH.

(From a Clergyman of the Prussian Evangelical Church.)

March 12th, 1852.

Dear Sir, and beloved Brother in Christ,—It was my purpose to write you a few lines, before I received the last number of *Evangelical Christendom*. The essay, "Protestants persecuting Protestants," induces me to delay no longer. It is painful, indeed, to read the statements in that essay; but truth must be said, and I think that the statements just mentioned are true. I wish to forward you, as well as I can, some notices relating to the Established Evangelical church of Prussia, because the circumstances of this church are very different from those of the Established church of England; and because my notices, in some way, perhaps, may be useful in explaining the conduct of Government against dissenting Protestants.

According to the constitution of 1850, a State church, properly so called, should no more exist. The State would no longer interfere with the religious conviction of its subjects. The church should be quite independent of the State. But it is a strange thing, that only the Romish church became truly independent and free, not the Protestant church. Our church in Rhenish Prussia was quite free since the days of the Reformation, and only when this country came under Prussian dominion, did it lose its freedom and self-government. In 1850, the Protestant synod of this country assembled to recover its ancient privileges according to the new constitution. But the resolutions of our synod remain to this day in Berlin, and we do not hear at all whether the King intends to sanction, or to reject the motions. I think, the latter will happen.

You may see, from this statement, that the Established Evangelical church of Prussia suffers by all those restrictions on religious liberty which you find in all State churches, but does not enjoy the advantages of the Established church of England. Our church has no prerogatives at all, in comparison with the church of Rome, and very little money is given to our church by the Government. It is true, the church should not take money at all from the Government. The disciples lacked nothing when the Saviour sent them without purse, and scrip, and shoes. Also, the church of Christ, in our days, would not lack anything, receiving no purses or shoes by the Government. But, since then, in Prussia, the church of Rome, as well as the Established Evangelical church, is assisted with money by the State, I wish to tell you how the distribution of those grants is made. Prussia has 16,000,000 of inhabitants; 10,000,000 Evangelical or Protestant, and 6,000,000 Roman Catholics. In the year 1849, the church of Rome received 864,019 thalers, the Evangelical church, 349,824 thalers. If

you distribute this sum to all Prussian parishes on an average, then every Roman Catholic parish would receive 137 thalers, 28 groschen; and every Evangelical parish only 17 thalers, 14 groschen, 11d. You see that in no case the Evangelical church has any privilege over the Roman Catholic church. The proportion became no other since the year 1849; I rather think, that the Chamber of Deputies of Berlin granted a million of thalers to the Romish church for this year; but of this I am not quite sure.

But I wish to speak no longer about money. I wish to say that, in other respects, too, the church of Rome, in Prussia, has greater privileges than the Evangelical church. A great proof is, that the Romish bishops received lately the permission to establish their own courts of justice; meanwhile, the Evangelical church has no jurisdiction at all. The bishop of Treves, well known by his showing the coat of Christ, has established his court of justice, 29th December, a.p. To this court, called "Episcopal Officialty," he gave the charge of the contentious jurisdiction, as we call it; and, consequently, all disciplinarian and matrimonial causes of the diocese are to be judged by it. The episcopal officialty is composed of the episcopal official as chairman, the *promotor* for disciplinarian causes, the *defensor matrimonii* for matrimonial causes, four assessors, and the actuary, or clerk. You may imagine how important it is, that now all matrimonial causes, in which so often the interests of Protestants are in opposition to those of the Romanists, are to be judged by a Roman Catholic ecclesiastical court.

Also, in many individual cases, the church of Rome seems to be more favoured than the Protestant church. Allow me to mention an example. On the river Moselle, discharging into the Rhine near Coblenz, is an evangelical parish, Prüm, containing forty German square miles (almost 650 English square miles). You may imagine that it is impossible for the minister to visit the members of his parish, and for the members to go to church; therefore, the Gustavus Adolphus Society resolved to build a second chapel in this parish, in a village called Bertrich. Government gives nothing to the building of this chapel, but it builds a chapel for the Roman Catholics in the same village.

Changes of religion are not at all numerous in our country, and the most of them are unimportant. In the hospital at Coblenz, which is attended by nuns, last year three Protestants went over to Romanism. But it is quite certain that they were dying, and without knowledge immediately after the last visit of the Protestant minister; and, therefore, only in a

completely unconscious state of mind could they become Roman Catholics. The *Algemeine Kirchenzeitung* writes:—"A girl of Bochum, Westphalia, comes to a physician at Gräfrath, Rhenish Prussia, to have her eyes cured. She becomes acquainted with the niece of the Romish chaplain, who lives in a nunnery; and because she is thought to have a nice fortune, she is persuaded to take her lodging in the nunnery too. But soon she is told that she could remain in the nunnery only if she becomes a Roman Catholic. She changes her religion, and is confirmed in Cologne, by the archbishop. But afterwards, her fortune being found much smaller than it was hoped to be, the chaplain told her, the money not being sufficient, she could not remain in the nunnery. The poor deceived, who abandoned her relations and her faith in so frivolous a manner, and is now rejected by her new hypocritical friends, repents bitterly her conversion. In this way the Jesuits exercise the *occe intrare*." The Jesuits hold their missions *ad vocem*, throughout the whole of Germany, down the Rhine, up the Rhine; *meanwhile, an evangelical minister cannot obtain permission for sending out one Bible colporteur.*

I think we have nothing to fear from such conversions, but we have to fear all by withdrawing of religious liberty; because I cannot see how the Evangelical church can exist without liberty of conscience. Who knows whether, perhaps, evangelical faith, in a short time, will find no other asylum than in England and North America, or amongst the Turks? It seems that, in Berlin, the high-church party has now a very great influence. The chief of this party is Dr. Hengstenberg, of Berlin; and though I was a pupil of his, and loved him very much, I must say, that he seems to be following strange ways at present. His "Revelation of St. John" is already reviewed in *Evangelical Christendom*. He has published now a volume, "The Lord's Day," a book

highly polemic against the English views of the Lord's day. In reference to the successful prize essay of the Rev. Oschwald, of Zurich, "The Christian Sabbath Celebration," he says, "It would have been better, if such arguments had remained on the other side of the Channel. There is a good reason for people in England holding almost convulsively by the Sabbath. It is the instinct of self-preservation amongst this over-busy and unquiet people. One must be frightened, seeing the great number of indefensible opinions which are now circulated amongst us, as rotten supports of the English views. Sunday celebration is endangered not less by its friends now, than by its enemies. To say nothing about the numerous translations of English productions, we regret that there is so great a number of such opinions in the prize essay of Oschwald." "We must not overlook, that the English Sabbath celebration, which by its lovely impression corrupts many people to accept the theory reigning generally in England, is not at all a fruit of this theory, but that it is produced, in the first place, by the Christian piety rooted so deeply in the hearts of this nation; secondly, by the consuming haste and restlessness, which grasp the greatest part of the population of England as well as of North America; and, thirdly, by the sense of law reigning in those countries, but which has in the ecclesiastical department not only a favourable side, but also a reverse, and which brings people very easily to withdraw the deepest claims of Christian life, as an unpractical idealism. Also, with reference to the English Sabbath celebration, deeper-looking men have seen very well its unfavourable side." I cannot understand quite well the meaning of these last sentences, but I translate them literally; and, perhaps, it is interesting for you to know what the reverend doctor thinks about your Sabbath celebration, which I wish to be ours too. Believe me, &c.

## PORTUGAL.

### PROTESTANT MISSION IN LISBON.

(To the Rev. Dr. Steane.)

London, 20th March, 1852.

My dear Friend,—You were kind enough to insert an article for me, in your February number, respecting the above-named country and mission. That article was written under discouragements in the view of past efforts, as you would perceive. You will be pleased to learn that this last effort has been more successful than previous ones. At length, therefore, I begin to cherish hopes that our British Christian public will take up this Gospel work in that country, with that interest and zeal which seem to be due to such an opening in such a dark portion of Europe; and connected as it is on the one hand with Spain, and on the other, I may say, with the whole Continent of South America. For, if we could succeed in establishing on a solid basis this mission in

Lisbon, it could be ramified over all the parts mentioned.

Several friends have contributed to this mission, in accordance with the suggestion and solicitude indicated in the February article. To all those friends I desire here formally and sincerely to tender my warmest thanks. They have enabled me anew to console and fill with gratitude the mission family in Lisbon by a remittance lately forwarded.

But, besides these contributions, I have had letters of inquiry on the subject, and offers of assistance in a form that promises to be continuous. I thank these friends, also, thus publicly, as I have already done privately.

There are two points of view in which Portugal, at the present moment, occupies a very interesting position. The one is, as to this

Gospel mission; and the other respects the great subject of religious liberty—a point of vast importance as to the spread of the Gospel. And on this second point, as well as on the first, what is now done in Portugal will greatly affect Spain, and all Iberian America.

I am preparing some information on these matters, and will have my little tract ready as soon as your number, containing this article, appears. The tract is for private circulation, and not for publication, and for reasons that will be seen in it. But to all your readers, and especially to those who have already res-

pended to the call of the Gospel and of liberty from Iberia, I shall be happy to send a copy or copies.

In the meantime, I repeat my solicitude for the prayers of all your readers in favour of the cause of God and of man in that quarter.

Inquiries for the tract, with *distinct* address, may be sent to the Rev. Dr. Thomson, at the Protestant Alliance Rooms, No. 9, Serjeant's Inn, Fleet Street, London.

I remain, my dear friend,

Yours very truly,

JAMES THOMSON.

## TUSCANY.

### PERSECUTIONS AT FLORENCE.

Some details have been already given of the attempts made by the priests and the civil authorities to prevent the progress of the Gospel at Florence. The means employed to terrify the invalid, Raffaello Fallai, into a recantation of his sentiments, and the imprisonment of his two friends, Mazzinghi and Carini, have also been referred to. The case of the two prisoners was brought before the Tribunal of First Instance, and the decision of that court was given on the 20th of January. Gaetano Carini, a native of Piacenza, aged 63 years, resident in Florence as a servant; and Daniele Mazzinghi, born at Volterra, aged 25, and resident in Florence, were accused of having impiously interfered to prevent the invalid, Raffaello Fallai, "from receiving the comforts of our holy catholic religion," but the evidence was not satisfactory to the court. The invalid Fallai could not, from his state of health, give any clear and satisfactory account of the heterodox principles insinuated. The doctor, Gallori, stated, that Fallai had not for several years belonged to the Romish church—a fact communicated to him in confidence by Fallai himself; and besides, it was not proved that Mazzinghi had prevented the invalid from receiving the communion. On these grounds, the court decreed that there was no case for proceeding further against Mazzinghi and Carini, the evidence against the latter being still weaker.

This might have sufficed, but the Tuscan Government makes use of the less scrupulous police courts to carry out its purposes. The case was taken up by the Prefecture, Feb. 18th, four members of that court being present. The "Acts" of the delegate of the quarter of San Giovanni were read, and the Prefecture gave sentence against Mazzinghi and Carini, according to the infamous edict of the 25th of April. The following is a summary:—

"Whereas, various facts, stated and proved at different times, make manifest the existence of a secret association, whose aim is to insinuate and diffuse sentiments and principles contrary to the dogmas and fundamental precepts of the catholic, apostolic, Roman religion, with the design of subverting more easily, by such a method, the present political organisation of the different States in Italy:—

"Whereas, Daniele Mazzinghi, doctor in

medicine, has confessed his own apostacy from the principles of the holy catholic and apostolic church, and his adherence to the Protestant evangelical sect; and also confessed his having in possession sundry anti-catholic and heretical books; and also confessed having tried to dissuade the invalid Fallai from seeking, at the hands of a priest, the sacramental wafer:—

"And whereas, Gaetano Carini, servant, is proved to have had relations with the said Mazzinghi, and to have visited with him the house of the invalid Fallai; and has also confessed his apostacy from the catholic, apostolic, Roman religion, and his connexion with the Protestant community:—

"The Prefecture, having seen the Royal and Imperial Edict of the 25th of April, 1851, condemn the said Daniele Mazzinghi to imprisonment for six months in the fortress of Piombino; but the proofs against Carini not being sufficiently strong to warrant an application of the edict, they remit to the delegate of San Giovanni to deal with the said Carini, as a stranger, according to the existing regulations of police."

Such was the sentence of the Prefecture. Mazzinghi was put in irons, and conveyed by the *gendarmes* to the fortress of Piombino in the Maremma, and treated thus as a vile criminal, for having spoken of the Gospel of Christ at a sick man's bedside. He has been since allowed to go into exile for ten months.

The delegate of San Giovanni, concluding that Carini's longer sojourn in the Grand Duchy was dangerous to the religion of the State, ordered him, by a mandate of the 28th of February, to leave Tuscany in eight days. The poor old man has thus been driven from Florence, and cast, in old age, upon the world, or rather on the faithfulness of Him who has said, "Blessed are they which are persecuted for righteousness sake, for theirs is the kingdom of heaven."

The trial of the Madiari has been fixed to take place on the 17th of April, or about that time. Need we ask God's people in England that they should bear on their hearts at a throne of grace their poor suffering brethren in Florence? Doubtless, God will overrule these sufferings of His servants for His own glory, and even for the advancement of His cause; but may we not ask that, "for the elect's sake," these days of trial may be "shortened?"

## SWITZERLAND.

EVANGELICAL ALLIANCE IN SUISSE ROMANDE—RELIGIOUS LIBERTY IN THE CANTON DE VAUD  
—APPEAL FOR THE CHURCH AT ORMONTS.

(To the Editor of *Evangelical Christendom*.)

Lausanne, March 17th, 1852.

My very dear Brother,—Ever since the delightful meetings of August and September, 1851, at which we assisted in London, I have been wishing to write, to tell you, once more, how grateful your Swiss brethren feel for the affectionate reception they met with; and also to give you information which, I think, will interest your readers. Fear of occupying that place in your columns due to a more important correspondence, has alone prevented an earlier communication. Allow me now to engage your attention for a few moments.

If we are to judge by the *General Assembly* of the Evangelical Alliance for the Suisse Romande Organisation, convoked at Lausanne, September 30th, we must certainly acknowledge that the prayer offered to the Great Head of the Church, at the Conference in London, has not remained without answer, for we have experienced its beneficial results. It is the opinion of all who were present, that few meetings have been favoured with such manifest indications of the presence of Jesus; a spirit of humble, fervent prayer, and brotherly love, seemed to fill every heart, to produce permanent impressions, we trust, and bring forth fruit unto eternal life. Many of the brethren had taken part in the proceedings in London, and mentioned, each one, some occurrence, which appeared to him of particular interest; so that in the friendly voice of our brethren, *Barde* of Geneva, *Anet* of Brussels, *Descombaz*, representative of Lyons, and *L. Burnier* of Morges, we have had an echo of what was said and done in Freemasons' Hall, and the different committees and councils.

Several other brethren also spoke, and announced their cordial adhesion to the principles of the Alliance, and we have had fresh accessions. From this time, the *monthly* meetings at Lausanne, though not offering the same amount of interest (which could not, of course, be expected), became quite indispensable.

During Mr. Barde's sojourn in the neighbourhood of Rolle, he laboured to effect the union of the Christian residents in that part of the country, who entertain different ecclesiastical views, and established fraternal meetings, which have been attended with a considerable degree of success. It is true, that a more decidedly sectarian spirit has been exhibited in other parts of the canton. This is a trial of patience, and an additional motive to continue instant in prayer, that we may overcome evil with good.

We still enjoy full liberty in the celebration of Divine worship, although it has not yet been sanctioned by law. Junior pastors in the Free church are exposed to legal exactions, from which it is very desirable they should be exempt; they are, like other citizens, pressed into military service, and committed to prison,

if they refuse to discharge a duty requiring attendance at the place of rendezvous, for exercise, several Sundays in the year. In more cases than one, this law has not been rigorously enforced; and we ought to feel thankful that so much regard has been shown to our younger brethren, in their official capacity. Towards the close of the year, however, one did suffer ten days' imprisonment, which, far from weakening his Christian influence over the inhabitants of the surrounding country, appears, on the contrary, to have increased their desire of attending his ministrations; the number of worshippers, at the different religious services over which he is called to preside, increasing sensibly.

I have just received an appeal from one of our churches, poor, indeed, as regards the things of this world, but "rich towards God." I take the liberty of passing it on to you, hoping that God may incline the heart of some of your readers to cast a gift into this treasury. It relates to the Free church of *Ormots*, situated at the foot of the glacier *Diablerets*, one of the most elevated of our Alpine valleys. Its winters are long, and it knows nothing of the conveniences to which the inhabitants of the plain are accustomed. Up to the present moment, Divine worship has been conducted in the lowly dwelling of one of its members, who can offer no other accommodation than one room and a kitchen, where the congregation suffer much from exposure to draughts; besides which, its position is by no means central enough for a flock scattered among the different chalets. The want of a suitable building has been long felt.

Encouraged by friends, our brethren have decided upon purchasing a piece of ground conveniently situated for building a place of worship capable of containing 200 persons, a school room for at least thirty children, and a dwelling for the pastor under the same roof. The plan proposed is quite unpretending. The building to be of stone, which is unusual in this part of the country, where the cottages are principally of wood; but it has been ascertained that the advantage of greater solidity, without extra expense, will be combined with rapid execution. The total expense is estimated at 7,000 francs, for the purchase of land and subsequent expense of erection.

Before applying to other churches, our brethren wished to see what they could accomplish among themselves. Their church is composed of eighty members, twenty-two of whom are heads of families, but some are receiving relief. The valley is proverbial for its poverty; but, notwithstanding these untoward circumstances, they have already collected 1350 francs, exclusive of voluntary labour and presents in wood, which raise the sum to at least 1,600 francs. To us, who are acquainted with the position of

the church, these contributions appear truly astonishing, and we readily believe our brethren when they state, "We do not consider ourselves justified in receiving assistance from abroad, in order to lessen our own exertions. God has disposed many hearts to give with intelligence and faith, and the spirit of sacrifice has elicited many contributions—some the fruit of much toil, others the widow's mite, a tithe extracted from the scanty provision of the family."

I must add, that the pastor of this church, Mr. Alex. Monnerat, a young man full of zeal and faith, and Christian prudence, occupies himself, three days in the week, in instructing

the young, and devotes the rest of his time to his pastoral functions. His efforts have been blessed, and it may be confidently expected that a more convenient place of worship will be the means of advancing the kingdom of God in a country so interesting in many particulars.

Accept, dear Sir, the assurance of the fraternal affection of your attached brother in Christ,

CH. BAUP.

ERRATUM.—Page 37, col. 1, for *Sardonism* read *Lardonism*.

## SWEDEN.

### PROGRESS OF RELIGIOUS LIBERTY.

(To the Rev. Dr. Steane.)

Winslôf, near Christianstad,  
March 8th, 1852.

Dear Friend in Jesus Christ,—I have the honour of intimating, that I have received the February number of *Evangelical Christendom*, (the numbers for November, December, and January, have not reached me,) and I hasten heartily to thank you for the friendly manner in which you have inserted my last letter, and your loving expressions in regard to my inconsiderable operations. Such words of brotherly encouragement, often received by the editors of the *Evangelical Church Friend*, as well from France as from England and Scotland, sent by faithful brethren enlightened by the word of Christ, are especially comforting to those who stand almost alone, and are little understood by the people they immediately address. We might be brought to doubt what we once ourselves acknowledged as truth, if we were not confirmed in that truth by brethren who are regarded as standing more fully in the light of Christ. I know, very well, that all power is wrought by the Spirit of Christ, and must come from above; but I know, also, that this Spirit frequently employs His believing ones as instruments, and through their faithful and affectionate intercessions strengthens the weak, when his heart quails, and his own tongue tremblingly stammers out his feeble prayer. We present, therefore, our cordial thanksgivings to our foreign brethren.

As something new in our Swedish church, I may mention that, in a Clerical Society in the province of East Gotha, a very liberal address of one of the members has been delivered, and subsequently published. A talented review of this address has appeared in the periodical called, *The Messenger of Peace*, which is edited by the same distinguished clergyman (Lector Elmsblad), who conducts devotional exercises and Scripture expositions in the Wesleyan chapel, which has been closed since the time Pastor George Scott was here.

The largely attended meetings in the church

of Winslôf, of which no fewer than seven have been led by Mr. Oscar Ahnfelt,\* have greatly displeased our consistory in Lund, and they have been prohibited with a penalty. Meanwhile, they have begun to accomplish what was designed by them. Great numbers have experienced edification there, in a way that an ordinary service would not, in all probability, have effected, and the good results will, I believe, never be obliterated. But further, it will not be forgotten that a layman spoke there and thus, and the conception of the universal Christian priesthood and teaching office will in our neighbourhood arise with greater clearness in consequence. Finally, the course taken by the consistory will open the people's eyes in regard to the tendency of our State church; men will more fully discover that it is not the growing up of believers into Christ, nor the development of the Christian life, which lies nearest the heart of that church; and this will be all the more evident to the people in this district, when they begin to compare those servants of the church who are honoured with titles, decorations, and proofs of favour, with those who are hated and persecuted.

The people in our country are becoming more keen-sighted; at length they are discovering the key to solve the mysterious riddle. Thousands in this neighbourhood testify, with myself, that Mr. Ahnfelt's addresses are not only in full accordance with our symbolical books, but also in the highest degree mighty to break up the loose ground on which so many build their hope of salvation, and remarkable awakenings to a new life take place wherever he declares the truth. And against this teacher our consistory closes the church doors! Although he is a certified student of the University, and many students are permitted by the consistory to perform Divine service in the pulpit, and even at the altar, Mr. Ahnfelt here, in the church of Winslôf, neither occupied pulpit nor altar, but spoke to the people standing on the central aisle. All this is considered by the people.

\* The Evangelising Troubadour. See *Evangelical Christendom*, vol. v., p. 438.—TRANSLATOR.

Their opinion of the proceedings of the State church ripens!

A periodical is published in Upsala, by Mr. Malmström, entitled, *The Journal of Literature*, in the first number of which, for this year, there is a well-written account of the origin of the conventicle law in Sweden. He shows that it took its rise during the reigns of the despotic monarchs, Charles XI. and Charles XII. Then it was ordered: "The King commands especially the clergy, not to permit conventicles; if any allow Satan to lead them into conduct contrary hereto, he shall make public retraction, be deposed, or expatriated." The editor inquires, if Popery has ever gone further, and demonstrates that the law in its origin is Cæsar-popish. He goes on to state how many clergymen, because of this law, had to pine in prisons, some of them even to death, confined along with the vilest criminals. This excellent article has been, in a marked manner, held forth by our most extensively read political newspaper, and unless every sign be deceptive, it must exert an extensive influence in guiding public opinion on this question.

May God, in his great mercy, forgive our Swedish Zion, that she has so long held herself in pupillage under worldly, or, at least, worldly-minded governors. May He forgive us, that we have allowed "the powers that be" to dictate and lay on us what we should believe and think in matters concerning our salvation. May He forgive us, that we hitherto have contented ourselves in seeing His word tended by *dead* servants. In the same degree as the word of truth enlightens our souls, is it clear that Christ's faithful ones must learn to know and defend, as their INALIENABLE rights, the appointment by themselves of their teachers, and not to allow any men on earth to force upon them doctrines which are contrary to a Christian conscience. Yea, it must sooner or later be acknowledged, as the inherent right of *all* men, freely to decide what they shall believe or not believe. But all this is new language in our land. It has already awakened, and shall yet awaken, an unprecedented sensation.

With the love and humility which come of oneness in Christ, I continue, a faithful brother in Christ,

CHARLES BERGMAN.

## Home and Miscellaneous Intelligence.

### EVANGELICAL ALLIANCE.—BRITISH ORGANISATION.

NEW PERIODICALS — NEW ALLIANCE ORGANISATION — PUBLIC MEETINGS — CONVERSAZIONE — SCOTLAND: SOUTH-EASTERN DIVISION — CONFERENCE VOLUME — DEATH OF THE REV. HENRY LOWE.

**NEW PERIODICALS.**—At the last meeting of the Committee of Council, Dr. Steane laid on the table copies of the first numbers of three new foreign journals, established for the promotion of the objects of the Evangelical Alliance, viz., the *Evangeliste Kyrkowan*, published in Sweden; *La Buona Novella*, published at Turin; and *Die Kirche des Herrn*, published at Berlin; and communicated particulars in regard to them, which afforded the Committee sincere gratification, and called for devout thankfulness to God.

**NEW ALLIANCE ORGANISATION.**—With great satisfaction, also, did the Committee receive the intelligence, contained in a letter to Dr. Steane, from the Rev. E. Kuntze, of Berlin, of the formation of a German branch of the Alliance; and, in a resolution referring to the course which has thus been adopted, expressed an earnest hope and prayer that the difficulties, with which the efforts of their brethren in Germany were at present attended, may speedily be overcome, and those efforts eminently succeeded with the Divine blessing.

**CONVERSAZIONE.**—The annual general conversation of the members and friends of the British Organisation will be held (p.v.) at Freemasons' Hall, Great Queen-street, Lincoln's-inn-fields, on Tuesday evening, May the 4th.

**PUBLIC MEETINGS.**—The first winter meeting of the Evangelical Alliance in Glasgow,

took place on Tuesday evening, Nov. 18th, in the Merchants' Hall; Sir James Anderson presided, and, after devotional exercises conducted by the Rev. Dr. Henderson, introduced, as the first speaker, the Rev. Norman McLeod, who had recently come among them, and whom, he believed, they all considered a valuable addition to the faithful ministers of their city. The meeting was also addressed by the Rev. Dr. King on the claims of seamen, and by the Rev. Dr. Baird, of New York, and was closed with prayer and praise by the Rev. Hamilton McGill. The second of these meetings was held on Tuesday evening, Jan. 20th, Andrew Wingate, Esq., in the chair. The attendance was numerous, and among those present were the Rev. Drs. Gilly (of Durham), Hill, Woodlaw, King, Bates, and Robson; the Rev. H. Renton, of Kelso; John Henderson, Esq., William Gourlay, Esq., jun., and others. Devotional exercises were conducted by Dr. Wardlaw, after which, Dr. Gilly addressed the meeting on the present state and prospects of the Waldenses, and referred, in the course of his interesting remarks, to a spirited reply, which had recently appeared in *La Buona Novella*, to a document issued by the Roman Catholic bishops, describing the Vaudois as ignorant, immoral, and indifferent to their religion. It was stated, he observed, in the reply, that among the Waldenses, numbering, in all, 22,000, there were 160 schools,

attended by 5,000 scholars; that for a hundred years there had not been a single criminal charge among the population; and that, so far from being indifferent to their religion, they were ready to suffer for it the loss of all things. He concluded by commending the Vaudois to the protection of Almighty God, and the fraternal and benevolent sympathies of the meeting. Mr. Renton also delivered a short address on the subject of Caffraria, imploring the many influential gentlemen whom he saw around him to exert themselves, in their capacity of citizens, to procure petitions to Parliament for the appointment of a properly constituted commission to be sent to the Cape, in order to investigate the state of affairs on the spot.

The second monthly devotional meeting of the *Torquay* Sub-division, for the season, was held at the Commercial-hall, on the 4th of February. The hall was crowded to excess. The Rev. D. Pitcairn opened the meeting by giving out a hymn and reading a portion of Scripture; and the Rev. B. Carto engaged in prayer. The chairman, Sir C. E. Eardley, Bart., then addressed the meeting, explaining the great object of the Alliance, and referring at some length to the Conference held in London during the Great Exhibition, which had tended so powerfully to promote that object, dwelling especially on the favourable impression produced by it upon the Jews, who had always been prejudiced against Christianity in consequence of the spirit of sectarianism existing in the churches. Geo. Atkinson, Esq., stated the motives which had induced him to join the Alliance, and expressed a wish that every person entertaining similar objections to his own, could attend another such meeting as the great Conference in London during August and September last. The Rev. Mr. Hadow (incumbent of St. Andrew's chapel, Plymouth) also advocated very warmly the cause of the Evangelical Alliance. The Rev. N. Harry next gave out a hymn and offered prayer; after which, the Rev. Mr. Blood (of the Scottish Episcopal church, and one of the survivors from the ill-fated "Amazon") pleaded with much earnestness the cause of Christian union, and concluded a thrilling narrative of the scene he had recently witnessed, with an earnest exhortation to all present to give their hearts to Christ, in order to be prepared for whatever trials might await them. The chairman again addressed the meeting on the spread of vital Christianity in continental countries, and the Rev. D. Pitcairn offered the concluding prayer. On this occasion many new members joined the Alliance, including several connected with the Established church.

On Thursday evening, February the 12th, a meeting of the *South London* Sub-division was held at the New Hall, Camberwell-grove. John Corderoy, Esq., occupied the chair. Devotional exercises were conducted by the Rev. Joseph Fisher and the Rev. George Rogers, and addresses delivered by the Rev. W. Leask, the Rev. W. M. Bunting, and the Rev. James Hamilton, D.D. The Rev. Dr. Steane also detailed and commented upon

a variety of facts which had been communicated to him in letters from the Continent showing, on the one hand, how very imperfectly the subject of religious liberty is as yet understood, even by many Protestants; and, on the other, how cruel is the persecution to which in Papal countries, converts from Romanism are subjected.

A numerous meeting of the friends and supporters of the Alliance in *Hull*, was held at the Public Rooms, Jarratt Street, on Monday evening, February the 16th, Robert Hardey, Esq., in the chair, when addresses were delivered by the Revs. Newman Hall, Thomas Stratton, W. McConkey, T. Vasey, J. Hargraves, W. Francken, Mr. Johnson, and Mr. J. Oldham, C.E. The Rev. T. R. Birks, who attended as a deputation from the Council, also addressed the meeting at considerable length, and the proceedings altogether were of the most interesting character.

On the morning of the following day, the first meeting of the Alliance convened in *Derby* was held at the Athenæum-room of that town, attended by an assemblage of ladies and gentlemen, among whom were observed a considerable number of clergymen. On the motion of W. Williamson, Esq., seconded by the Rev. J. D. Messingham, the Rev. Rosgrave Macklin, M.A., incumbent of Christchurch, was called to the chair, who stated the character of the meeting, and expressed his view of the Evangelical Alliance as one of the most important institutions of the day; and called upon the meeting to unite with him in singing the hundredth Psalm. Prayer was offered by the Rev. W. Shirley, B.A., rector of Brailsford, and the Rev. J. Ralph, Wesleyan minister. The Rev. E. W. Foley, M.A., incumbent of All Saints, read the Scriptures; after which, the Rev. W. M. Bunting traced the origin and history of the Alliance, and advocated its claims, followed briefly by the Rev. J. P. Dobson, and the Rev. T. R. Birks. In the evening of the same day, a second meeting was held. On this occasion, also, the Rev. R. Macklin presided, and addresses were again delivered, at considerable length, by the Official Secretary, the Rev. T. R. Birks, and the Rev. W. M. Bunting. The attendance was a very crowded one, consisting chiefly of men, whose interest in the proceedings, which did not terminate till a late hour, was evidently deep and intense, and appeared to continue unabated to the last.

On Thursday evening, February the 17th, a first meeting of the members and friends of the Alliance in *Leamington*, was held in the Music Hall, Bath Street, every part of which was densely filled, while numbers were unable to gain admittance. The chair was taken by S. N. O'Halloran, Esq., besides whom there were upon the platform, James Watt, Esq., the Hon. and Rev. Leland Noel, the Rev. — Hitchcock, curate of Milverton, Capt. Cassan, J. Chinery, Esq., the Rev. M. Easton, &c., &c. The Rev. Mr. Hitchcock gave out a hymn. The Rev. Dr. Winslow read suitable portions of Scripture. The Rev. J. W. Percy, of Warwick, offered prayer; after which, the

meeting was addressed by the chairman and the members of the deputation who had attended the meetings at Derby, and also by the Rev. Alfred Pope, and the Rev. Dr. Winslow.

**SCOTLAND: SOUTH-EASTERN SUB-DIVISION.**—A meeting in connexion with this Sub-division was held in the North Church, Melrose, on Wednesday evening, 25th February. The audience was numerous and respectable, and the following ministers, belonging to various denominations, were present:—The Rev. Messrs. Bonar, Kelso; Walker, Greenlaw; Robson, Lauder; M'Roberts, Denholm; Munro, Hawick; Taylor, Legerwood; and Mr. Dunn, writer, Melrose, secretary. The meeting having been opened with praise and prayer, the Rev. H. Bonar, in the absence of the president, Mr. Elliot, Jedburgh, took the chair, and read a letter from that gentleman, stating his inability to attend from ill health, and resigning his office. Mr. Bonar then shortly stated the great object of the Evangelical Alliance—that persons belonging to all denominations may be drawn together in mutual fellowship and co-operation—and that, while they held their individual conscientious opinions, there were still points of union which might be said to be unspeakably desirable; and that by many of these they might be drawn to each other on earth, as they hoped to meet each other in heaven. Mr. M'Roberts, of Denholm, afterwards spoke, at considerable length, "On the results of the London Conference;" and Mr. Robson, Lauder, in an animated address, stated that they were more apt to give preference to their own distinctive views and particular denominations—to give preference of party to Christian union—to exalt the minister above the Master—and gifts over graces. The benediction was pronounced by the Rev. J. A. Campbell, Melrose.

**THE CONFERENCE VOLUME.**—Considerable

progress has been made in the printing of the Volume containing a selection from the documents read at the last Conference; and its publication may be looked for towards the end of April. As the expenses connected with bringing out such a work, in the style and at the price determined upon, can only be met by a *large sale*, the Council are anxious to increase the number of subscribers. They will, therefore, be thankful still to receive additional names, and request that they may be forwarded to the Official Secretary, at the office of the British Organisation, not later than the 20th of the month. The volume will consist of nearly 600 pages, and is offered to *Subscribers* at the low charge of *five shillings and sixpence*.

**DEATH OF THE REV. HENRY LOWE.**—In the decease of this excellent and beloved minister of Christ, which took place at York, some short time since, the British Organisation has to mourn the loss of another of its *clerical* members. Mr. Lowe was for twenty-two years rector of Hawnby, near Thirsk, where his pastoral and ministerial duties were discharged with exemplary devotedness. He was ingenious in devising, and unwearied in carrying out plans of usefulness; and after he retired to York, his activity was not less striking. Within two days of his death, he was occupied in his Master's service, and had engaged to preach on behalf of the Church Missionary Society, just before he was unexpectedly called to his reward. A conscientious and consistent clergyman of the church of England, his heart, nevertheless, warmed and expanded toward all Christians, whatever might be the denomination to which they belonged. His *last correspondence* was with the Official Secretary on the subject of the Alliance, the interests of which always lay near his heart, and for the favourable consideration of which, in York, he hoped the time had arrived.

## Brief Notices of Books.

*The History of Palestine, from the Patriarchal Age to the Present Time; with introductory Chapters on the Geography and Natural History of the Country, and on the Customs and Institutions of the Hebrews.* By JOHN KITTO, D.D., F.S.A. With upwards of 200 Illustrations. Edinburgh: Adam and Charles Black. 8vo. Pp. 426.

The best commendation of this beautiful and useful book will be to give a short synopsis of its contents. The first part, occupying nearly one-third of the volume, relates to the historical and physical geography of the country; its agriculture and pasturage; the habitations and habits of life of the people; literature, science, and art, commerce and war; and, lastly, the religious, political, and judicial institutions. The second part is taken up

with the history of Palestine, from the deluge down to the present time. The style and execution, and general accuracy of the work, are such as we are entitled to expect from the practised hand and well-furnished mind of Dr. Kitto. It forms a valuable work to be added to the library of all young persons, and especially of those who may be engaged in the biblical instruction of others, younger than themselves.

*The Successful Merchant: Sketches of the Life of Mr. Samuel Budgett, late of Kingswood Hill.* By WILLIAM ARTHUR, A.M. London: Hamilton, Adams & Co. 8vo. Pp. 392.

Here is a book which might, with advantage, be put into the hands of every young tradesman and merchant, as he enters upon the busy scenes of active life. Here is a character worthy of being



commended to his imitation, whether under the commercial aspect or the Christian. Here are principles developed and habits illustrated, and a course of conduct described, which in their combination formed a man whom all his contemporaries remember with admiration and profound respect. He was a man of sterling integrity, and of princely generosity. By his diligence, prudence, sagacity, and uprightness, he rose from small beginnings to a high social position and considerable affluence, for all his mercantile virtues were sustained by the fear of God. He died in the perfect enjoyment of the glorious hope of the Gospel, and was buried amidst the lamentations and benedictions of thousands. Peace to his honoured memory! We knew him, and look back upon it as a privilege to have shared his hospitality, in company with some other Christian friends, merchants and ministers, Churchmen, Wesleyans, and Dissenters; for, with true Christian love, both his house and his heart were open to them all. We must, in one concluding sentence, offer our thanks to Mr. Arthur, for the truth and beauty with which he has drawn his "Sketches," and express our sincere and earnest hope that many may, from admiring, be led to imitate the example of this Christian merchant.

*Women of Christianity, exemplary for Acts of Piety and Charity.* By JULIA KAVANAGH. London: Smith, Elder & Co. 8vo. Pp. 474.

Our duty, in relation to this book, is earnestly and strongly to caution the public against it. Under a deceptive but attractive guise, it is made the vehicle for conveying Popish doctrines, and recommending Popish practices. Lady Jane Grey and Mrs. Fry, and one or two more, are introduced as a lure and a cloak; and they serve to cover a great number of so-called "saints," who lived lives of asceticism, and died in "the odour of sanctity." The book abounds with laudations of the conventual system, quotes with approbation the practice of prayers for the dead, and exhibits mediæval piety as the *beau idéal* of Christian character; while nowhere have we lighted upon a passage which exhibits the atonement and finished work of redemption in the cross of Christ, or which recognises the necessity and reality of the Holy Spirit's agency in the regeneration of the soul, and the production of the Christian virtues.

*The Island World of the Pacific: being the Personal Narrative and Results of Travel through the Sandwich or Hawaiian Islands, and other parts of Polynesia.* By the Rev. H. T. CHEEVER. Glasgow: Collins. 12mo. Pp. 304.

*The Religion of Geology and its connected Sciences.* By E. HITCHCOCK, D.D., LL.D. Glasgow: Collins. 12mo. Pp. 408.

*Incidents and Memories of the Christian Life; under the similitude of a Voyage to the Celestial Land.* By the Rev. G. B. CHEEVER, D.D., Glasgow: Collins. Pp. 229.

We class these three volumes together, because, though written by different authors, and treating of very different subjects, they form part of one series—a series by which the intelligent and excellent pub-

lisher has furnished our families with some of their most instructive and most interesting reading. We have here, for example, the incidents of travel, the investigations of science, and the fascinations of allegory, each treated in a masterly manner, and each contributing to the information of the understanding and the improvement of the heart.

*Contributions towards the Exposition of the Book of Genesis.* By ROBERT CANDLISH, D.D. Vol. II. Edinburgh: Johnstone and Co. 8vo. Pp. 448.

The former volume of this work did not come under our critical notice; and the gratification we have felt, as well as the instruction we have derived, from the perusal of the present, makes us regret that it was not sent to us. The author is eminently successful in drawing forth, from the incidents of patriarchal history, the great spiritual truths they embody and illustrate. He excels, also, in keeping constantly before the mind the evangelical element, which must ever give to Christian readers their deepest interest in these records of the Abrahamic family, and in showing how they all along contain the germ of whatever is subsequently revealed in broader development of the covenant of grace and salvation. The volume possesses, besides, many other qualities, in its general dignity of thought and language, its eloquence, its passages of simple and of pathetic beauty, its warm sympathy with household life and household virtue, its lessons of truth and manifold moral import to parents and to young people, which deservedly recommend it to the family circle as a book for all its members.

*Horæ Evangelicæ; or, the Internal Evidence of the Gospel History. Being an Inquiry into the Structure and Origin of the Four Gospels, their Historical Consistency, and the Characteristic Design of each Narrative.* By the Rev. T. R. BIRCH, M.A. London: Seeleys. 8vo. Pp. 550.

The principal design of the author, as stated by himself, is "to throw a fuller light on the mutual relation of the four Gospels, the special design and origin of each narrative, and their spiritual features as a Divine Revelation." This design is pursued through a most elaborate work, at once scientific and critical, in which the agreements and variations of the Evangelists are educed and remarked upon, with scholarlike ability and great logical acuteness. But this design admits of a wide method of treatment. The volume is divided into four books. The first treats of the mutual relation of the four Gospels; the second, of the authenticity of the Gospels, in which there are two valuable chapters on the chronology, authorship, and date of the book of Acts; the third, of the historical reality of the Gospels; and the last, of the ideality of the Gospels. Here, as will be easily perceived, is ample scope for learning and argument, and the reader will find himself richly treated with both. In the course of the work, most of the objections urged by infidels, and those of Strauss are especially noticed, are adduced and refuted; and what ingenuity, skill, erudition, and reasoning can effect, is conclusively exhibited, in proof of the authenticity and Divine origin of the four historic depositories of the Christian faith.

# Original Papers.

## SERIES VI.—PAPERS ON CHRISTIAN STATISTICS.\* THE RELIGIOUS CONDITION OF ALGERIA.

BY THE REV. WILLIAM MONOD.

Before submitting the following statement, I raise my heart in prayer to my God and your God, to our common Saviour, with a deep sentiment of gratitude towards Him who permits me to be present at these meetings of Christian love; and cherishing the same sentiment towards those brethren whose love has called me here.

The field of labour which God's grace has assigned me in Algeria, is equal to two-thirds of France, and contains a population of 3,000,000. Of these, 125,000 are *Europeans*, 40,000 *Jews*, and the rest *Mahometans*.

Some details upon each of these religious classes will serve to show the importance of this field of labour.

The *European* population is composed of men from every country of Europe; but more particularly of French and Spaniards. There are 40,000 Spaniards in French Africa. It results from this, that a work of evangelisation, undertaken in this country, might spread its beneficial influence over all Europe, and especially in France and Spain. Although the Gospel cannot penetrate into the kingdom of Spain direct, it may yet reach her through the medium of Algeria. The Gospel appears more likely to be disseminated among the Mahometans through the French population than by any other means. I think Algeria contains about 6,000 Protestants. They are spread over all the cultivated parts of the country,—a circumstance which may be favourable to the Gospel; for wherever Protestants are to be found, we have by law a right to preach our faith, and in doing so a right to legal protection.

The *Jews*, though not so numerous as the Mahometans in Algeria, fill an important position. A large part of the commerce of the land is in their hands, and they have mercantile relations with the Jewish colonies spread in the oasis of the Desert of Sahara. One of our missionaries (Dr. Philip, sent to us by our Scotch brethren,) heard a Jewish merchant say, that he had found a colony of sixteen

Jewish families in the Desert, forty days' journey in the interior. They had formed several synagogues, and possess a hundred manuscripts of the Mosaic law. Unfortunately, the majority of the native Jews in Algeria are deplorably ignorant.

But, of all the inhabitants of Algeria, the *Mahometans* call for our deepest commiseration. They are too often represented as incapable of receiving the Gospel. Doubtless, unrenewed nature with them, as with all of us, is incapable of believing the Gospel, until the Holy Spirit open our hearts to the love of Christ, our only Saviour. But the Lord has already proved, by English missionaries in India, and American missionaries in Turkey, that the Mahometans may become Christians. Allow me to point out some little incidents amongst the Mahometans in Algeria, which will not fail, I think, to interest the Christian, and forward the introduction and progress of the Gospel.

1. A large number of Algerian Mahometans are *Negroes*, who mix idolatry with Mahometanism. Their extreme misery may conduce to their receiving the consolations of the Gospel, as, through Divine grace, many others have already done. Won to Christ, they might carry His name to the wilds of Africa, for many of them come from Tombouctou. Let us remember that the French Government has freed them; they have not, then, the same causes of hostility against us as have the Moors and Arabs.

2. Although the Moors and Arabs have many prejudices against the Christians, yet it is wrong to suppose they can only be conquered by force. Gentleness and justice are the most powerful means, in the opinion of old, experienced French officers stationed in Africa. One of the most distinguished and intellectual of these said to me, a short time ago,—“It is only by the use of peaceable measures, good government, and strict justice, that we have made a permanent conquest of the Arabs.” In support of this assertion, he told me several facts. I shall name but one:—“In the province of Algeria

may be found the tribe of ferocious Hadjoutes, who can arm fifteen hundred cavalry. Vanquished by the French, they constantly revolted, until their tribe was almost exterminated; but, though almost exterminated, they struggled still. Marshal Bugeaud was compassionately affected towards them. He received their deputation graciously, and offered to restore their sequestered territory. From that moment the Hadjoutes have never taken up arms against the French."

3. I shall say a few words about the *Kabyles*, against whom our arms lately marched. The *Kabyles*, inhabitants of the mountains, and considered as of more ancient date than the Bedouins or Arabs, are a distinct and noble-minded race. They are good agriculturists, fond of commerce, and industrious. The construction of their towns and villages might, at times, be mistaken for European. They are free from oriental servility, and treat with their conquerors as with equals. Their high sense of honour in commercial transactions is often striking. During the Kabyle war, the enemy came down unawares upon some French merchants, who took refuge in the little town of Callo, upon the coast, leaving their luggage and goods behind them, all paid for before: everything was scrupulously brought to them at Philippeville, where they resided. Another instance:—One of the Kabyles, who has large transactions in oil with the Europeans at the port of Bougie, had received pre-payment for a cargo of this merchandise. He did not arrive at the time appointed, and some persons began to fear he had cheated his creditors; at length he appeared, bending beneath the weight of his burden; he laid it down, and, throwing himself on the ground, exclaimed, "Now I can die happy." The Kabyles, like the Arabs, entertain a great respect for ministers of the Gospel and for physicians. May not these, and many other similar traits which I could enumerate, encourage the hope that the Kabyles will receive and listen to those who speak to them in love of the surpassing love of Christ? I ought not to omit remarking, that recent observations seem to prove that the Kabyles are, at least in part, descended from the Vandals; blue eyes and fair hair—distinguishing marks of that people—are found amongst them; and a more remarkable fact is, that their dialect contains many German words.

4. I have heard it said, more than once, in Algeria, that the Mahometans, who closely observe the Christians, see a great

difference between the Protestants and Romanists. They despise the Romish idolatry, but respect the simplicity of our worship. When the bishops came from France, they consecrated a chapel, built upon the ruins of the ancient hippone, to place a bone in it, which the Pope had given to the French as having belonged to St. Augustin. Numerous Mussulmen attended the ceremony; the bishops were delighted, and thought the Mussulmen admired them. But a French general was malicious enough to say to the Abbé Sudect, who was there, "Shall I ask the interpreter what those people say?" "Certainly." "They say," replied the interpreter, "that it is, doubtless, the carnival, or else the French are mad."

I was at Oran, in 1850, at the time of the processions of the "*Fête Dieu*." An Arab inquired what those ceremonies signified? They answered him, "It is the '*Fête Dieu*.'" "No," replied he, "God mocks such things." Evidently, Romanism cannot destroy Mahometanism, for Mahometanism is the child of Romanism; and the corruption of paganism has imparted power to Mahomet to carry on his work of darkness. It is to the Protestant church,—I mean, the faithful and living part of that church,—that the Saviour has entrusted the task of overthrowing Mahomet, and re-establishing in its purity, and manifesting in its glory, the work of Christ.

I have endeavoured to give an idea of the field of evangelisation which lies open in Algeria. I shall now say a few words upon what has been done, and upon what is doing, and still ought to be done.

Before a legalised Protestant church was opened in Algeria, several of Christ's servants had carried the message of mercy thither. I speak of M. Ewald, (a missionary among the Jews, who had the honour of being banished on account of his zeal in preaching Christ crucified,) M. Napoleon Roussel and M. Hoffman, who have also both left in Africa blessed effects of their sojourn. M. Hoffman laboured there for a considerable time.

In 1839, the French Government officially established the Protestant form of worship in Algiers. Since then, a fine church has been built in that town; Protestant worship has been instituted in five other towns in Algeria; and Government has opened seven other doors for pastoral labours, some of which are unfortunately still vacant. The faithful Pastor Dürr, now my colleague at Algiers, has laboured alone, for many years, in evangelising the

Protestants of Algeria, preaching from town to town, and distributing the Word of God and religious tracts (sent from France, Germany, and the United States) to Papists and Protestants alike. He has even sent to the Arabs the precious translation of the Scriptures, published by the British and Foreign Bible Society. For many years, the two provinces of Oran and Constantina have not had a single preacher of that truth which alone can save souls. We sigh over the neglect of those opportunities for introducing the Gospel.

The Lord has begun to answer our sighs, and the prayers which many Christians in Africa have offered with us. Two missionaries arrived, some time ago, to preach the Gospel to the Jews; one is M. Marcheimer, sent to Oran by the church of England; the other is Dr. Philip, stationed at Algiers, and sent by our Scotch brethren. M. Marcheimer has laboured successfully in spreading the Scriptures among the Jews of Oran, and has had many interesting conversations with them. Thanks to the English vice-consul, Mr. Bell, he has been protected in his exertions by the French authorities. I know more of the labours of Dr. Philip, which extend to Protestants as well as Jews, for he preaches regularly in our church at Algiers, or in the Protestant assemblies in the environs. We bless the Lord for having sent us this devoted missionary—at once a missionary and a physician—who, having already acquired some knowledge of Arabic, can speak the truth to those who know no other language. The Evangelical Society of Geneva have obtained a missionary, M. Curie, for the province of Oran, maintained at the expense of an American brother; he is now there, in the midst of the ravages of the cholera. I have closely observed M. Curie's work, and have received most encouraging reports. A village peopled by Parisian colonists have offered him a theatre to preach in, in the absence of better accommodation. Protestants and Papists have come to hear him, some from fifteen and eighteen miles' distance. A revival has taken place in that village. At Ilemcan, near the frontier of Marac, M. Curie preached in a mosque placed at his disposal by a French general, and where Arabs have united with Protestants and Papists in attending worship.

Amongst many ministerial visits, for which the Christians in Africa have to thank God, is that of the venerable Mr. Lowndes. The British and Foreign Bible

Society, who sent him to us, is deservedly dear to all Christians, and its efforts assist us materially in our work. Mr. Lowndes has preached in English at Algiers, and rendered public thanks to God, in our church, that the Gospel is preached again in Africa. I, too, rejoice with him: but would that I could persuade Christians at large, that what has been done, and is done, in behalf of the Gospel in Algeria, is nothing to what ought and might be done. There are towns where the Gospel would be joyfully received, and where there is no one to preach it.

Last spring, Mr. Lowndes and Mr. Philip visited the town of Médiah together, sixty miles in the interior. There they met several Protestants, and particularly a pious English lady, who was delighted to receive them; they had also important conferences in the synagogues. As far as I know, this was the first time Protestant ministers had visited Médiah. About the same time I visited, for the first time, the interesting town of Mostaganim, in the province of Oran—the blood-stained country of Abdelkader. A few moments sufficed to collect, in an old Popish church, a congregation of several hundreds, consisting of Protestants, Papists and Jews, and even one or two Mahometans. They declared to me, in a supplicating manner, their strong desire to have a pastor and regular preaching. I expounded the Scriptures, on four evenings, to an eager audience; after which, I was obliged to return to my post. Since then, Mostaganim has had no Christian ministrations. There are many such towns to which I have been called, since my arrival in Algiers, without being able to comply with their request. The Mahometans have not a single missionary labouring among them in all Algeria, for I do not consider as such the efforts of some Romish priests to baptise them. If it is not yet possible to send missionaries to these Arab tribes in Kabyle, nothing, I should think, ought to prevent the inhabitants of those towns occupied conjointly by the French and the natives, from speaking of the glad tidings to the Mahometans; when the propitious moment arrives, our Protestant churches will be ready for preaching in Arabic. The interest of France requires that Christianity should penetrate among the Mahometans, for through it alone her power will be firmly established in Africa.

I conclude with one reflection. During twelve centuries, northern Africa has been closed to the Gospel. Countries, where the cross of Christ has once shone, have

been replunged in darkness, because of the sins of those who called themselves Christians, and the corruption of their Christianity. God has now opened that door, so long closed. He has rekindled the torch of truth, where it was extinguished. Shall we leave it to expire once more? Do we not understand the call addressed by the Lord to Christians of all nations? The conquest of Africa—whatever may have been the cause or the motive—in suppressing the piracy of Barbary, has been a deliverance to all Europe, and France has dearly paid for her own conquest. But this conquest must become a blessing to the people whom it has pleased God to subjugate to France. When He subjugates a pagan people to a Christian nation, it is not to flatter vain military pride; it is, above all, to set those people free through the Gospel; it is that so many perishing souls may be led to Christ. Up to this time, the conquest of Algeria has caused the Mahometans little beside tears and blood. Christians of every nation, let us unite to repair their ills, and exhibit to them the love of Christ shed abroad in our hearts, by preaching Him who alone can put an end to their infinite misery! I recommend them to your prayers, to your faith, and to your Christian love. Amen.

## European Intelligence.

### FRANCE.

ROMANIST PREACHERS DURING THE LATE LENT — INSTALLATION OF THE NEW CARDINAL BY LOUIS NAPOLEON—DECLAMATION OF AN ABBÉ AGAINST LIBERTY OF WORSHIP—RESURRECTION OF THE MONASTIC ORDERS IN FRANCE—FAVOURS BESTOWED ON THE MONKS OF ST. DENIS—DECREE ON THE ORGANISATION OF THE NATIONAL PROTESTANT CHURCH—RE-ESTABLISHMENT OF ANCIENT LAWS RESPECTING RELIGIOUS MEETINGS—PERSECUTION OF AN EVANGELIST AND SCHOOLMASTER.

—, France, April, 1852.

#### ROMANIST PREACHERS DURING THE LATE LENT.

The Romanist clergy do not love preaching; they are afraid of awakening, by too many sermons, the spirit of inquiry, and substitute for it, as far as possible, ceremonies, processions, and pompous fêtes, which only strike the eyes and ears. However, when circumstances imperatively demand it, the priests transform themselves into preachers. This is now happening in our country. The papacy preaches much, because it feels that this is the only way to contend, with any success, against opinions and tendencies opposed to the sacerdotal power.

During the late Lent, all the Romanist churches of any importance, in Paris and the provinces, have been occupied by orators, who preached nearly every day, and endeavoured to attract a numerous auditory by displaying the resources of a subtle and varied art. The greater part of these preachers were *Jesuits*; and, far from concealing their name, they seemed to glory in it. The *Jesuits* have decidedly taken the high hand in the affairs of Rome. They are the most accredited professors in the great seminaries, the confessors or directors most sought by the aristocratic classes, the most intimate counsellors of the bishops, and also the orators best received by the multitude. It is not that they have very profound knowledge or distinguished eloquence. In general, they have studied little, and possess only a dozen of poor sermons, written in the vulgar style—sermons which they repeat, from city to

city, in their nomadic labours. But they have activity, vehemence, extreme boldness of language, raging gestures, an incomparable aptitude for captivating the women, and the talent of exciting lively emotions: and if they do not know how to convince or persuade reasonable people, they succeed in captivating the populace, whilst they flatter the members of the nobility.

At Paris, the Romanist sermons have gained less attention than in former years. First, the pulpit has been forbidden to *Father Lacordaire*, the most celebrated preacher of his communion in France. It would appear that M. Lacordaire, generally little enough orthodox, had committed some very great eccentricities in the pulpit, and had suddenly become suspected by the clergy and the Government. He was charitably advised to take a journey during Lent, and he visited the Pays-Bas. A second orator of great renown, *Father Ravignan*, who is very orthodox, and even *Jesuit*, has been prevented by severe sickness from preaching. The preachers have, therefore, been individuals of the second or third class, who have not produced any sensation. *Father Ventura* has continued his discourses in the fashionable church of the *Madeleine*. He is an Italian monk, who, not having yet obtained permission to return to Rome, because he had attacked the Pope in bitter terms, is trying to make his peace with the pontifical chair, by sustaining, with all his might, the cause of Romanism. This *Father Ventura* is a singular personage. It seems that he has slept, like old Epimenides, for many ages, and that he has suddenly awoke, with his head full

of the arguments of Thomas Aquinas. He affects, notwithstanding, to introduce *science* into his sermons, and even *modern science*. He cites, emphatically, the names of *Spinoza*, *Schelling*, *Hegel*, and others, without knowing the first word of their systems, and undertakes to refute pantheism with the scholastics of the middle ages. The fine ladies who attend the preaching of Father Ventura admire him, in proportion as they do not understand him, and the ultramontane journalists speak of his *vast knowledge* with enthusiasm. This only proves that the majority of our priests are excessively ignorant.

A pompous ceremony has recently taken place at the palace of the Tuileries. It consisted of the

#### INSTALLATION OF A NEW CARDINAL BY LOUIS NAPOLEON.

This cardinal's name is *Dornet*. He is archbishop of Bordeaux. I can say nothing concerning him, good or bad, since M. Dornet, as yet, has only played a very insignificant part. He is not an eminent writer, nor a talented orator. He has, however, been named prince of the Roman church, and certainly he will easily be on a level with the other cardinals.

What has been remarkable in this affair, is the direct and pompous intervention of the political power. Louis Napoleon had convoked his ministers, his military house, his principal functionaries of State, in order to receive the envoy of the pontifical chair, and to instal M. Dornet in his new dignity. Monsignore Flavio Chigi, ablegate of the Pope, addressed the President in the Latin language, and said, on behalf of *His Holiness*, that Louis Napoleon governed France with *provident wisdom*, and that *he held the first rank in the paternal affection of Pius IX.* This is very well. The bishop of Rome tenderly loves our military dictator; he sees in him an instrument of Providence, and grants him a certificate for wisdom. No one in the world will be astonished at it. To these compliments, Louis Napoleon answered that he was proud to inspire such sentiments in His Holiness. "I hope to merit by all my actions," he added, "the confidence of the august head of the church, and to justify the opinion of which you are the worthy interpreter." Touching exchange of flattering words between Louis Napoleon and Pius IX.!

After that, Cardinal Dornet spoke. He congratulated the President on having written in his constitution that cardinals should be *senators de jure*, and *broken down the wall of separation that had been raised between the priesthood and human powers*. The President, in his turn, rejoiced at being able to put on the head of a prince of the church the insignia of his dignity. "This ceremony," he said, "is not a vain formality, it is an emblem of the union that should exist between the spiritual and temporal power."

You see that the system of a *State religion* is completely put in practice. The equality which was established between the different communions is denied. Roman Catholicism

becomes the privileged sect; it obtains all the honours; and, as under our ancient kings, *the throne and altar* make a close alliance, in order the better to keep the people under the yoke. It remains to be seen whether this union will last long. The Emperor Napoleon also granted great privileges to the priests; he was, however, deceived and betrayed by them. Will the nephew be more fortunate than the uncle? and will he be able to satisfy the increasing demands of the sacerdotal body?

Already the ultramontane pamphleteers take no trouble to conceal their true sentiments. One, Abbé Morel, has lately published in the *Univers* a violent

#### DIATRIBE AGAINST LIBERTY OF WORSHIP.

This article is very curious, because it reveals to us the spirit by which the members of the Romanist clergy are animated. M. Morel proves that the Papacy has *always anathematized religious liberty*, and that it persists in its anathemas. In our days, as in the time of the Albigenses, the Vaudois, the Hussites, the Protestants of the sixteenth century, Popes are the enemies of *heretics*, and try to despoil them of all the rights which *false philosophy* has accorded to them. We cordially thank the honest Abbé Morel for these sincere avowals. There are Protestants—a little too simple—who suppose that Rome is reformed, and pretend that she would no longer persecute heretics, should she have the means. Disabuse yourselves, candid and credulous souls! the Abbé Morel plainly declares, in the name of the Jesuits, in the principal organ of the Papist clergy, that you are still under the anathema, and that the flames of the Inquisition would be re-kindled to-morrow, if the court of Rome could do all that is in its heart.

The arguments of Abbé Morel are equally remarkable. He says that the Papacy, should it now admit religious liberty, would have the appearance of inclining towards Luther, obeying his opinions, and following his example; and that it would be shameful to place itself *behind*, when it ought to be *in advance*. Further, simple *persuasion* has become insufficient. It is true, that, in its commencement, Christianity employed only the arms of speech and holiness. But it was good for the first times. Now, the triumphant Roman church ought to have recourse to other measures. An army makes the conquest of a kingdom by advancing, *with naked breast*, against a people defended by rivers, mountains, and citadels. But, after conquest, a general is not content, in order to preserve the vanquished country, with the means which were sufficient to take it. "Organisation follows invasion," says the warlike writer of the *Univers*, "in order to permit fresh invasion." This explanation is sufficient to justify the *tactics* of the Roman church, marching to the conquest of the world. That is to say, that Rome, having become very powerful, is disposed not only to persuade consciences, but to *compel* them by chastisements. When its reasonings are not successful, it employs the prison and sword, for it has organised in this manner its conquests.

and such are its *tactics*. Once more, the Abbé Morel deserves our gratitude for his frank declarations.

It would be very little to publish articles in journals. The agents of Rome realise their projects, and lead us back into the old way by all imaginable measures. The *Ami de la Religion* recently announced the return to the *ancient sacerdotal ornaments*. Many bishops have resumed their decorations of the thirteenth century, with resplendent mitres, precious stones, and crosses copied from the models of the middle ages. There is logic in this. Since Romanism goes back five or six centuries for *ideas*, it is reasonable that it should do the same thing for vestments. The exterior and interior, the ornaments and doctrines, will all thus be in perfect harmony.

#### THE RESURRECTION OF THE MONASTIC ORDERS

is a symptom yet more significant of this retrogradation towards the past. The monks multiply as insects on a summer day; and in some years, if this movement continue, France will have as many *sacred mendicants* as it had in the seventeenth century. We reckon already:—

1st. The *Jesuits*, who form the vanguard of the pontifical militia, and give the impulse to all the holy army by their usurping character.

2ndly. The *Benedictines*, who have a house at Solismès, and promise to equal the patient labours of their predecessors.

3rdly. The *preaching friars*, or *Dominicans*, ardent friends of the Inquisition, who begin by making sermons, and then will proceed against the heretics if they are able.

4thly. The *Friars-minor*, otherwise called *Capuchins*, who would have left a large void in the collection, if they had not been re-established; for the Capuchins are monks very agreeable to the population: they are ignorant, fanatical, and slovenly.

5thly. The *Friars-minor of the Observance*, another variety of *Franciscans*, who were generally desired by devout souls.

6thly. The *Trappists*, who already have a monastery in Dauphiny, and are beginning to found new ones, for the greater glory of their community.

Independently of convents of *men*, we have some convents of *women*; there are, in great abundance, sisters grey, white, and black, without forgetting the Trappistines, who carry their austerity to its furthest limits. A decree of the President has recently facilitated the establishment of female monasteries.

The French people are, apparently, very rich and prosperous! It is right to give them millions of idle persons to support, who will live at the expense of the labourers! When our country shall have as many convents as manufactures, we shall be the first nation of the world! Blindness and folly of the political power, as well as of the sacerdotal caste! The day will arrive—and perhaps soon—when the people, breaking the chains with which they are surrounded, will not leave one stone upon another in these houses of lazy monks; one excess leads to another; abyss calls to abyss.

Louis Napoleon, constantly impelled by his desire to gain the good graces of the clergy, has granted liberal

#### FAVOURS TO THE MONKS OF ST. DENIS.

—Who are these monks? I will tell you. There are at St. Denis, a little town near Paris, some privileged ecclesiastics, whose duty is to pray for the souls of our ancient kings, who are interred in the vaults of the cathedral. These priests perform no active duty; masses, prayers for the Merovingian, Carolingian, and Capetian princes, this is their whole occupation. It would seem, that so many masses ought, long ago, to have delivered these monarchs from purgatory; but the Roman church judges differently, and supposes, doubtless, that our old kings were such great sinners, that prayers for the repose of their souls ought to be said in perpetuity.

Our Legislative Assemblies have, more than once, thought these monks useless, and tried to suppress them. But Louis Napoleon, so tenderly cherished by the Pope, has adopted an opposite course. He has, by a recent decree, divided these monks into two categories, and allows an annual pension of 10,000 francs to those of the first class. Ten thousand francs drawn annually for each monk from the treasury of the State! Rather grievous, you will allow! The budget is deficient; the citizens are ruined by the taxes; thousands of workmen scarcely obtain, by their most strenuous efforts, the necessities of life! No matter! The monks of St. Denis come before everything, and the public treasury must be drained in favour of these priests, who live splendidly and magnificently.

It would be useless to make long comments on such measures. The political press of Paris has said nothing, because it is subject to the most despotic *regime*. It is afraid of incurring, by the least word of censure, suspension or suppression. But, be assured, that the 10,000 francs paid to each monk of St. Denis will not be forgotten, when the nation shall require of the Government an account of the finances of the State.

On March 29th, the official *Moniteur* published a decree, on

#### THE ORGANISATION OF THE PROTESTANT NATIONAL CHURCH.

The astonishment has been great, for persons had been warned of these changes; and, in general, Protestants have not been satisfied. This decree contains, it is true, some wise and good regulations; but it is always deplorable for a church to be governed *administratively*, as though it were a part of the civil administration; and then, our National Synods are not even mentioned in the ordinance of the President. Far from extending our liberty and our rights, Louis Napoleon seems to have had at heart to bring them within yet narrower limits. I have written, in one of my former letters, that he distrusts Protestants, as being too liberal; and we have here a striking proof.

The report of the Minister of Worship.

which precedes the decree, says that there were considerable deficiencies in the law, and that Protestants have addressed to Government frequent applications on this subject. It adds, that in order to good organisation, it is necessary to create in Paris a *Central Council*, which shall come between the churches and the superior administration. Effectively, the law of the 18th Germinal, year X., of which I have often spoken, was insufficient; and whenever our flocks have been free to express their opinions, they have demanded that it should be extensively changed. But, mark well, that we have continually demanded the right—a right inherent in every religious society—of regulating our constitution by *ourselves*, or by the assembly of our *own delegates*. We have never given the political power the exorbitant privilege of imposing on us an organisation elaborated in the cabinet of a Minister of State. Our fathers arranged and executed their rules of discipline, of their own will, freely declared; they proclaimed and maintained, through long generations, that which is called, in Germany, *l'autonomie*, or the *self-government* of the church. Well, the President and his Minister of Worship have arranged everything, and decreed everything, *without us*. There is the evil, which may produce the most mournful consequences.

I will not now enter into the details of this decree. We must, in order to comprehend its meaning, wait for the explanations and instructions which the Minister promises to address to the consistories. The most important object of this new ordinance is the creation of a *Central Council*. "The Council," says the decree, "represents the churches to the administration and head of the State. It is called to consider questions of general interest, with which it may be entrusted by the administration or by the churches, and especially to aid in the execution of the measures prescribed by the present decree. It is composed, for the first time, of influential Protestants, *nominated by the Government*, and the two eldest pastors of Paris."

The Central Council is thus invested with the supreme direction of the Protestant national establishment, and its members, as you have seen, have all been *nominated by the Government*. It is, in some respects, an administrative commission. The president of this body is *Admiral Baudin*, an honourable man, and not lacking zeal for religion. But is it not strange that a Council, instituted to regulate our ecclesiastical affairs, should be presided over by a *layman*? The National Synods of our fathers chose invariably a pastor, as president, or moderator, in their sittings. Many of the other members have also an irreproachable reputation for honour and integrity, but do they well understand the interests of French Protestantism? Have they sufficiently studied our discipline? Will they be disposed to maintain our rights? Do they possess real and ardent piety? On these different questions one may doubt. There are some important persons of our communion, *M. Guizot*, for example, *M. François Dussert*, *M. Pelet*

*de la Lozère*, &c., who do not figure on the list of the Central Council; *they shine by their absence*, according to the expression of Tacitus. Let us await what shall happen. I fear much, lest we have entered on an evil way.

Another decree (for decrees have been innumerable during the last four months) has re-established the

#### ANCIENT LAWS RESPECTING RELIGIOUS OR OTHER MEETINGS,

by putting into force articles 291 and 294, of the penal code promulgated by the Emperor Napoleon. According to article 291, no association, composed of more than twenty persons, whose object is to assemble on certain fixed days, for religious, literary, or political purposes, can be formed *without the consent of the Government*; and according to article 294, any individual *granting*, without the permission of the authorities, *his house* for the exercise of worship, shall be fined.

It results, from this restoration of the penal code, that our works of evangelism are completely subjected to the caprice and pleasure of the public functionaries. If it please a prefect, or sub-prefect, or mayor, to prevent the meetings of newly-converted Romanists, he will do so without any legal difficulty. And as, in such cases, the Popish bishops or cures never forget to excite the resistance of the civil magistrates, who exercise at the present time the utmost influence, and can deprive functionaries that do not obey their promptings, it is very probable that many of our places of worship frequented by proselytes will be interdicted. What will then become of the evangelisation of France?

One painful fact—

#### THE PERSECUTION OF AN EVANGELIST AND INSTRUCTOR—

justifies, too fully, our apprehensions. You will remember, perhaps, that I communicated to you the intelligence of a delightful religious movement at *Saint Michel*, in the department of the *Basses Alpes*. The majority of the inhabitants have renounced Popery and embraced the Protestant faith. *M. Vernon* filled the office of evangelist, and *M. Vasserot* that of schoolmaster. Suddenly, the military commander gave orders to expel them from the department. What crime had they committed? None. The commander simply said that the residence of MM. Vernon and Vasserot at *Saint Michel* endangered the public tranquillity. A convenient pretext for these arbitrary and tyrannical acts! *M. Vernon* was so far from exciting political passions, that after the 2nd of December, he had prevented some young men of *Saint Michel* from taking arms against the Government. And this is his reward! *M. Vernon* presented himself before the general with a letter from a jurisconsult of Aix, who defended his cause. But scarcely had the commander read a few lines when he pressed up the letter with wrath, and said to the evangelist, "You will quit the department." "I have undergone no trial; I shall return to



Saint Michel," M. Vernon replied. On that, he was thrown into prison, and since then he has been sent, with M. Vasserot, to another extremity of France! What do you, free citizens of England, say to these proceedings? The dragoons of Louis XIV. could not more

brutally conduct themselves against the Huguenots!

Let us prepare for conflict. Popery redoubles its intolerance and fury. But if the Lord is with us, who shall be against us?

X. X. X.

### VISIT TO THE NORTHERN CHURCHES.—No. IV.\*

SÉDAN—RHEIMS—EPERNAY—AY AND MAREUIL—AVIZE, MESNIL, AND LOISY—CHURCHES UNCONNECTED WITH THE STATE.

In concluding the account of our pilgrimage amongst the churches of the North, having referred to the consistories of Lille and St. Quentin, it now remains for us to speak of that of Sédan, which comprises the two churches of Sédan and Rheims, in the departments of Ardennes and Marne.

#### SÉDAN.

Sédan! If I do not mistake, this is one of the names in our history which should be best known to your countrymen, and in which they should feel the liveliest interest. Sédan, that ancient principality, which was so long the refuge of the persecuted Protestants of France;—the country of the Count de la Marck, of Robert de la Marck, and Charlotte his sister and heiress, of Eléonore, and of Turenne;—the adopted country of Drelincourt and Dumoulins, and also of Jurieu and Cappel, celebrated Hebraists, pastors, and professors in the university of the town which had been their cradle:—Sédan, which received within its walls Knox and others of your reformers, and which was so long the bulwark of French Protestantism, the source from whence light and liberty once poured forth over our country:—Sédan is, alas! at the present day, only like any other town, having its pastor and a general consistory, which was formed two years ago.

In 1641, Richelieu took possession of Sédan, which did not, however, yield to the powerful army of the minister until it had made a long and heroic resistance, and suffered all the horrors of a pitiless and bloody siege. Having taken it, he endeavoured, as at Rochelle, to destroy Protestantism. The celebrated university was suppressed on the revocation of the edict of Nantes, and from that fatal period the Protestants here were treated as in other places. Deprived of their churches, their pastors, their rights, they were, during a century, compelled either to send their children to be baptised by the Romish priests, to attend at the confessional, and, in fact, to observe the ceremonies of Roman Catholic worship, or to emigrate. In consequence, the Protestants soon almost entirely disappeared from that part of the country where they had been so prosperous, so that there were hardly found, at the period of the last census, a thousand Protestants in the department of Ardennes. The greater part of these reside in Sédan, or its environs, where they carry on some of the

most beautiful manufactures of France, and are for the most part in easy circumstances.

The church at Sédan might be raised from its low state, but the absence of schools and the influence of numerous mixed marriages will long be a hindrance in the way of its renovation. A remedy is much needed for these great evils. The present pastor, the Rev. J. Peyran, who has ministered to the church since 1811, came originally from Piedmont, but is more closely connected with the church at Geneva, where he studied, and from whence he came to us. He is a man of talent, and his *History of the Town and Principality of Sédan* (1825, 2 vols.) is a work at once instructive and interesting. He has just completed another work (*Les Ardennes du Moyen Age*), but it is not yet published. What I know of it enables me to say, that it contains an extremely rare collection of facts, connected with a period but too little known. The talents of the author are a guarantee that these facts, important in themselves, are related in a manner which will add to their general interest.

Charleville, Mézières, Givet, and Abbeville are the principal places in the vicinity of Sédan, and they contain only a feeble remnant of their ancient Protestant population.

#### RHEIMS.

Nearly the same may be said of Rheims as I have just stated with regard to Sédan. Protestantism is there but the shadow of what it once was. Although I have but few particulars to give of the ecclesiastical history of this department, it is well known that the Gospel had here its witnesses, confessors, and martyrs. The Protestants of Rheims possess no historical records; but it is related that many were put to death in the cathedral itself.

We regard the present church at Rheims as a new one, since its existence does not date back more than twenty years. Its commencement was very small. A Protestant family, who were merchants, and in good circumstances, being much attached to their principles, invited, about twenty years since, a German student, M. Léopold, to become the tutor of their children. He was a man of simple manners, humble, and very active. Having discovered in the neighbourhood some other Protestant families, he proposed to them to unite every Sabbath for the celebration of worship, which had not been observed in the memory of any one then living. Gradually,

\* For Nos. I. and II., see vol. v., pp. 105 and 141; and for No. III., p. 106 of this vol.

other Protestants were found, both in the city and country adjacent, who united with M. Léopold, and soon a church was gathered, with which several influential families were connected, and containing a sufficient number of members to make it desirable that it should be officially recognised. The greater part were of those who receive the confession of Augsburg, and therefore at first attached themselves to the Lutheran church of Paris; but the bond of union was loosened by distance, and still more by the unwillingness of many to show any disrespect to the consistorial church at Meaux, which lay nearer, and belonged to the Reformed communion. A young minister was then visiting the Protestant families at Rheims, and, as former prejudices in favour of certain particular forms of doctrine had almost disappeared, it was decided that they should join the Reformed church at Meaux. The Government soon after recognised the existence of the church at Rheims, and a pastor was invited, who commenced his labours, but did not remain long. The following year, 1837, the real founder and first pastor of the churches in Marne came to Rheims, — the Rev. P. Petit, now of Jersey. During an active, faithful, and devoted ministry of twelve years, he established and extended the work which had been so feebly commenced, and in the midst of so many difficulties.

There are now at Rheims about 400 Protestants, and a school for girls has been established by them. These Protestants belong to almost every grade in society; manufacturers of woollen goods and Champagne wines, clerks, attorneys, and other householders, with a large number of workmen, English, German, French, Swiss, &c. This mixture interferes much with the unity of the church, as many of the brethren know nothing of each other—seldom, indeed, see each other, though frequenting the same place of worship. There are also many who come hither merely to acquire wealth, and who never place their foot within the temple, although they send, every year, their customary subscription to the treasurer of the church. Whatever progress may have been made by the church at Rheims during the last few years, there is much still to be done, in order to realise, even in some humble measure, the idea of a Christian church in the true sense of the term. The followers of the Lord Jesus Christ are here, as elsewhere, few in number; yet, in proportion to their numbers, we may say, that they have borne a faithful testimony to the Gospel, and have, on many occasions, made the sacred cause of truth and liberty to be respected. The church has made great sacrifices in order to maintain a second pastor, and also for the establishment of the school, the support of the poor, &c. One member of the consistory, a rich and influential man, has devoted himself entirely, body and soul, to the good of the church, and fully deserves the title of a "bishop of souls." He is the pastor's right hand, and often surpasses him in the fulfilment of the several pastoral duties of watching, visiting, exhorting, and consoling the church,—seeking and bringing back those that

have wandered, strengthening the weak, and defending the truth against the attacks of Roman Catholics and unbelievers. In this we see that it is God who bestows on his church the gifts needed by it. The valuable assistance afforded by our dear friend is rendered still more precious by the isolated position which we occupy, as we are from twenty to twenty-five leagues distant from the nearest churches, and in this department seldom receive any cheering visits.

In this city, where the lofty buildings bring to remembrance the baptism and anointing of Clovis;—in that church of St. Remi, which the first Christian King of France regarded as heaven itself;—in that cathedral, where is still preserved "*la sainte ampoule*," the little bottle of oil, which was brought by the pigeon from heaven in order to consecrate the "*meek Sicambrian*;"—in that city, where Joan of Arc, the peasant girl, led Charles VII. to his coronation;—in that city, which is still called the city of consecration, because all the kings of France repaired to it in order to be anointed, after the example of Clovis;—in the midst of the treasures of Notre Dame, its relics, its jewels of gold and silver;—in the midst of its cardinals, archbishops, curés, priests, monks, and *religieuse* of every order;—in the midst of a population of 47,000 Roman Catholics, all delighted with the magnificence of their worship, which permits luxury and gives encouragement to trade;—in the midst of all this, we feel ourselves to be small, nay, almost lost, for we are scarcely 400 in number, of whom one-third never show themselves openly on the side of the Gospel and of Protestantism. And yet I find something great in this weakness, for as a little leaven leaveneth the whole mass,—and if there had been but five righteous in Sodom, the cities of the plain would have been spared,—so Christians are the salt of the earth; and we feel happy when we can bear witness to that truth which alone can save the world, and in the midst of its commotions give to society at once order and entire renovation.

The dispersion of our brethren in this and the neighbouring departments, the isolation in which they find themselves, and the absolute want of resources for the religious education of their children, form a subject which has long and painfully occupied my mind and the minds of my colleagues. At length, two kinds of boarding schools for young persons have been established, almost simultaneously; the one at St. Quentin, the other under my own roof. The plan of the former is more simple, and adapted to families in the country; while in the latter, it is designed to impart a higher style of education, to cultivate a knowledge of the arts and of foreign languages. The want of such establishments as these had been long felt, and their foundation has been a cause of rejoicing. We have, as yet, only six pupils, of whom three are French, two English, and one German. We hope to reap a double advantage by means of these schools; in the first place, benefiting our pupils themselves, and secondly, bringing our churches more into contact with brethren abroad, by whom they are at present

little known, but who are already beginning to turn their attention in this direction, and some of whom have promised to visit us during the summer. When they come, we will make them acquainted with our extensive parishes, of which you have no idea in England; and, I doubt not, they will be able to do much for the spread of the Gospel, by visiting some of the English resident at Epernay, Chalons, and elsewhere, who do not all at present regard the unity of the church.

#### EPERNAY.

At Epernay, for example, twenty-one miles from Rheims, there are about fifty Protestants. I was one day visiting, in company with a friend, an English family, whose residence there I had recently discovered, but whom we had never seen at the place where Divine worship is held in that neighbourhood. An observation was made on this subject, when the lady at once replied, "Oh, we are not of your religion; we are of the same religion as the Queen." "Indeed," said I, "and I am of the religion of the carpenter's son. But I thought that your Queen was also a Christian." I tried, but in vain, to show them that all Christians are brethren. These persons fraternise much more with the people of the world, and with Papists, than with sincere Christians, though they may be of the religion of the Queen. Our co-religionists of Epernay are, indeed, but few of them lively Christians. Some of them are attached to the Swiss church; others, to the religion of the King of Prussia; and others, again, follow that of Luther; but there has lately appeared amongst them some manifestation of spiritual life. The recent death of an aged brother, who was much respected, gave occasion for a very striking proof of it. More than 1,200 persons attended the service at his interment, which took place in the cemetery; and, indeed, the Roman Catholics generally, show great eagerness to attend when we hold public worship. It becomes an urgent duty to make use of every opportunity of enlightening them, and of proving that we are neither Jews nor barbarians. We cast our bread upon the surface of the water, but, after a time, we shall find it again.

Several influential persons came to congratulate me on the result of the service, and on the excellence of my religion, saying, that if they were free they would prefer to be Protestants. To one of them I said, that it rested with himself to make the choice. He replied, "What, then, would you wish me to do? My father was a Catholic, and he has made me one; it is not my fault. The fact is, that I am a Catholic, and a man of honour cannot go from his word." At the close of the service, the Protestants naturally gathered round me, and perhaps, as they were thus grouped together, the idea of the formation of a church arose in their minds. One of them offered to defray the whole expense necessary for the establishment of regular worship, at least once a month, which would be very important. You will see, by what follows

near the end of this letter, how far it is possible. Another who accented me was an Englishman, a mechanic. He was quite ignorant that there were Protestants at Epernay, and a pastor in its neighbourhood. The announcement of a Protestant interment led him to hope that there would be some pastor present, and he was anxious to avail himself of the occasion for an interview. Without asking whether I was of one sect or another, he addressed me timidly, saying that he had four children, who had not been admitted to the communion, but whom he had himself instructed, and that he wished me to call at his house and examine them, in order to their reception at Easter, if possible.

#### AY AND MARNUL.

At the distance of a league from Epernay we find the pleasant villages of *Ay* and *Marnul*, where worship is pretty regularly held every month, by twenty or twenty-five Protestants, who come from different places. We can no longer speak of the "Huguenots of Ay." The aged are no more; and their children, persecuted and forsaken, have sought shelter in the church of Rome;—yet we are generally well received there, and it is a Roman Catholic who allows us the use of his parlour in which to meet for worship. He is a rich wine-merchant, who treats us with the greatest politeness, and takes a very particular and kindly interest in whatever concerns the welfare of the church and the propriety of its worship. He has not yet attained a knowledge of the truth, but he is attached to the Protestants, and there is something serious in his character and conversation. It was my duty lately to inter one of our brethren, when the mayor was present, with the members of the town-council, and attended the service, which was held both in the house and at the cemetery. Afterwards, the former came, and, taking my hand, thanked me very cordially for the "excellent things" which I had said; though, as you may well suppose, I had not favoured the errors of his church, to which he is said to be bigotedly attached.

#### AVIZE, MESNIL, AND LOISY.

About three leagues farther, are the villages of *Avize* and *Le Mesnil*; in the first of which we reckon a dozen Protestants, who have never yet been induced to attend Roman Catholic worship; in the second, there are from thirty to forty Protestants, worthy of their fathers, and, though but partially enlightened, much attached to their own form of worship, for the sake of which they make many sacrifices. There are some very intelligent men amongst them, and the district of *Le Mesnil* is one that affords us much joy.

Between this place and *Loisy*, which lies about nine miles apart, we find a road, so called *le chemin de prêche*, because the Protestants were accustomed to repair every Sabbath to the preaching held midway between these two villages, at the Chateau de Chateau, the owner of which was a Protestant.

At *Loisy*, on *Brie*, we find some

almost as early as the Reformation. Its pastor, Jean Fournier, a learned member of the Sorbonne, founded a church here, with which a great number of churches in the neighbourhood were connected. He experienced many escapes from death; was seized, imprisoned, and subjected to the torture, but afterwards released. Many of the members of his church were hung; and persecutions continued, under various forms, till St. Bartholomew's day, which put a close to so many lives, and to the existence of so many churches.

The remnant of this ancient church consists now of from fifteen to twenty persons. They are quite isolated, and appear to have lost all spiritual fervour. They, nevertheless, attend worship very regularly every Sunday. This is something; yet it is not life. These persons are, perhaps, the truest specimen of what we style Protestants of the old school. They fear Romanism more than sin; they mix freely with the world, and will go to a dance or a tavern, even on the Sabbath, but are never seen at mass.\*

#### CHURCHES UNCONNECTED WITH THE STATE.

Permit me now, in concluding this very long letter, to add a few lines respecting our brethren in the neighbouring departments, with whom we maintain fraternal intercourse, and who are not connected with the Established church. Department of the *Meuse*—Pastor, M. Ogier, Methodist. At Bar le Duc, and the adjacent villages, they number about 300 Protestants, who are generally respected by the authorities. At Commercy, there are thirty or forty; at Verdun, sixty, of whom one is an Englishman, who, through Divine grace, has been brought to the knowledge of the truth, and has since been the centre of the little circle of brethren in the neighbourhood. At Verdun, about four years ago, M. Chottin, a priest, who is also a distinguished orator, quitted Rome and her altars, and became a disciple of Christ and the Apostles. There are, besides those above-named, about a hun-

dred Protestants scattered over the department, at Lagny, St. Michel, &c. Department of *La Haute Marne*—Pastor, M. Prunier, Methodist. It is computed that there are, in Chaumont and St. Dizier, 300 Protestants, nearly all natives of Alsace; at Joinville, forty; at Aulx, fifty; besides 150 more, who are scattered over several communes. About eighteen or twenty Roman Catholics have been received into communion, during the past year, from these two communities. Forty children attend the Sabbath school at Bar, and twenty-five at Joinville, which leads us to hope that the next generation will be brought up in the fear of God.

This letter is very long, dear Dr. Steane; yet I could wish that others of our brethren in France would send you similar ones. You would then possess the exact and complete statistics of our churches, would become acquainted with those who compose them, and understand both their hopes and their present need. I am convinced from experience that what we want is workmen, and the means wherewith to employ them. We do not aim at producing brilliant results, but we do desire to attract to ourselves those of the children of God who are still concealed within the Romish church, and to awaken or enlighten many souls which are waiting for the light of Divine truth to visit them. The co-operation of Christians in England and France, in this excellent work, reminds me of the old fable of the union of a blind person with a paralytic, in which case one lent his companion eyes to see, and the other legs to walk. Not that I would say that we are paralytic, or that you are blind; but we have different gifts, and our association, our alliance in the propagation of the Gospel, doubles our strength, and is necessary to our making full use of the talents which God has lent us. Cordially bidding you adieu,

I am, your faithful and affectionate  
Brother in Jesus Christ,  
J. AUG. BOER, Pastor.

## GERMANY.

### ANNUAL MEETING OF THE EVANGELICAL CHURCH UNION AT ELBERFELD, IN 1851.

#### Second Notice.

THE INNER MISSION:—OUTLINE OF THE REPORT—DR. WICHERN'S SPEECH—ADDRESSES BY BRETHREN FROM OTHER COUNTRIES—THE GAOLS—INNER MISSION AMONG THE HIGHER CLASSES—DONATION FROM THOMAS THOMPSON, ESQ.—INNER MISSION AMONG THE POOR—AMONG THE CLERGY—CARE OF THE YOUNG AFTER CONFIRMATION—SABBATH OBSERVANCE—CONCLUSION.

#### THE INNER MISSION.

We now return to that part of the proceedings which is most interesting to the general reader, and which relates to the Inner Mission. That part which is the most original in its concep-

tion, the most comprehensive in its design, and which seeks to apply to the revival of Protestantism in Germany, all that has been found most useful in the practice of other Protestant countries.

\* Here follows, in the letter of our respected correspondent, an account of the formation of a new church, under very interesting circumstances, at Chalons-sur-Marne, which we omit at present, with the intention of presenting it to our readers next month.—Eps.

## OUTLINE OF THE REPORT.

The consistorial counsellor, Dr. Müller, one of the vice-presidents, presented the report of the central committee of the Inner Mission for the past year, of which the following is an outline:—The committee declined on this occasion to take a survey of the whole state of the Mission, as it had done at former meetings of the diet, but confined itself to the task of touching on some of the chief points with which they had been occupied during the past year. They had kept to the fundamental principles of their programme and statutes, laid down in 1819—admitted three new members into the committee—appointed Mr. Hertz, bookseller, in Berlin, their treasurer—increased the number of their agents, correspondents, and associations.

*Prayer—Tracts—The Sabbath.*

The committee had fixed on the third Sabbath of every month as the day on which they entreated the friends of the Inner Mission throughout Germany to offer supplications for the Divine blessing on its labours, and this had served to draw the bond of brotherhood more closely, and had brought forth good fruits in several places.

Tracts, reports, and donations had been sent to agents and associations. A great part of 5,500 copies of Prelate Kapff's work on the Revolution, its causes, effects, and remedies, had been already put in circulation. A Book Society in Saxony had undertaken to circulate 6,000 more. The work of Count Arnim Blumberg, on "The Higher Classes: what they are, and what they ought to be," had been prepared and circulated with their co-operation, and they are ready to draw the attention of their friends and agents to other good works, of which they may approve as suitable for circulation.

In the cause of Sabbath sanctification their exertions had been incessant; numerous impressions of their addresses on this subject to the German people had been circulated through all Germany, and they are deeply grateful that this movement had received their attention from the beginning.

*Reformatory Institutions.*

The Candidate Institution, commenced, in 1819, at the Rough House, under the superintendence of Dr. Wichern, has sent forth three members,—Quistorp, Trebitz, and Vogel,—to superintend institutions at Zeitzchow, near Stettin, in Pomerania; at Erlangen, and at Neinstedt, near Quedlinburg; in all of which, labourers will be trained for the Inner Mission; and measures have been adopted to promote the intercourse of candidates with each other, and to encourage them to assist the church in meeting and overcoming the necessities of the people.

*Railway Labourers—Emigrants—Orphans.*

On the East German railway, Brothers Thumel and Driedrichsen had been preaching to the labourers scattered along the line of from

ten to twenty miles, and distributing Bibles and tracts. A field-preacher, of the name of Scholze, had been sent, by the Evangelical Society of Berlin, to the labourers on the embankments of the Oder, near Fräienwalde, where from 4,000 to 5,000 were employed, and he met with the countenance and help of the clergymen in the district. A schoolmaster had been sent to the German Protestants at Constantinople. At Antwerp, in the month of July alone, there had been distributed, among the emigrants who were leaving that port, ninety-three Bibles, 113 New Testaments, and 420 Psalm and Prayer Books. The Orphan Asylum at Warschowitz, in Upper Silesia, which had been founded by Dr. Wichern, in 1847, after the ravages of the typhus fever, by voluntary contributions, had recently been entrusted to the care of the central committee. It receives, for the support of eighty children, only three quarters of a pound of meal, three quarters of an ounce of salt, and two-pence for each, per day, from the Breslau committee, from a fund supplied by the Government, for those who were made orphans by the typhus fever.

*Colporteurs.*

Colporteurs had, till 1851, been prohibited in Prussia, as in other German kingdoms; but licenses were now granted to persons recommended by the committee, and a good use had been made of this permission in Saxony, Brandenburg, Pomerania, Silesia, and Posen. The Silesian Society had distributed 10,000 religious tracts, &c.; that of Stettin, 2,500 volumes, and 10,000 tracts. The Evangelical Association at Frankfort-on-the-Maine, 2,942 larger works, and 12,416 smaller works. The Society for Itinerant Preaching and Colportage in the Mark and in Saxony, 7,000 books and 12,000 tracts. The Evangelical Book Society has, from 1st of January to the end of May, by means of colporteurs, distributed 9,726 volumes of religious writings. The colporteur on the East German railway has, in the month of August, disposed of 110 Bibles and 150 New Testaments. The want of religious books and tracts is so great as to claim the attention of all the friends of the Union. The committee is adopting measures to meet, in some degree, those wants, and to prepare suitable tracts; and is seeking to form larger depôts, for works of acknowledged merit, at different points throughout Germany, and thus secure their more effectual distribution through various localities.

*Prisoners—Additional Labourers.*

They alluded also to the attention which had been paid to prisoners, and to those who had been discharged after undergoing their term of punishment. The increasing number of criminals, and the insufficiency of the means of reformation, have attracted the attention of the Governments. The conviction seems to be growing, that Christians must do more than they have hitherto done for the prevention of crime, and for the reformation of criminals: to effect that internal change which punishment and discipline cannot accomplish. The

experience of Dr. Wichern has been consulted in various quarters, and the prisons have been thrown open to him, that he may, personally, examine matters, and give his advice. The good which is to be hoped for, cannot be secured by new systems, arrangements, and regulations, but by the personal influence and labours of Christian men.

The committee, to meet the demands for additional labourers, have resolved to educate fifty persons for the service of the Inner Mission—the expense to be spread over a space of five years; and it will amount to 3,000 thalers, about £400.

#### *Relations with other Countries.*

The committee also alluded to their relations with the churches of other countries, and mentioned particularly Geneva and London. In the first, the venerable Company of Pastors and Professors had taken a fraternal interest in the Union from the beginning, and during last year had published a history of the origin and development of the Inner Mission in Germany, which had given a faithful and comprehensive view of the Mission, and had awakened an interest in their proceedings among the friends of the Gospel that spoke the French language. "A similar reception, we have," says the committee, "experienced at London. The friends of God's kingdom there, have entered into correspondence with us, and have published in their periodical, *Evangelical Christendom*, a full account of the Inner Mission in Germany. The Evangelical Conferences, just terminated in London, have afforded an opportunity to draw closer the ties of fraternal friendship by personal intercourse. The president of the central committee, Von Bethmann Hollweg, and Dr. Wichern, have attended the conferences in London, and have there represented the cause of the Inner Mission. They have been received there by Christian friends in the kindest and most welcome manner. In return, we have the pleasure of a deputation of English brethren at our Congress, and of expressing the hope that an enduring relation may arise from this visit for mutual help in counsel and labours, in connexion with the Inner Mission."

#### *Miscellaneous Objects—Receipts and Expenses.*

The committee have had their advice sought from numerous places, respecting the formation of asylums, infant schools, religious societies for children; for the Christian care of the sick and the poor; for young men's societies, and working men's societies; for those in prison, and for those discharged after undergoing punishment; but refrain from details, as will be furnished by eye-witnesses in course of the proceedings of the diet. The sum had been 2,425 thalers; the expense, 1,450 thalers; leaving a sum of 975 thalers in the hands of the treasurer.

#### *DR. WICHERN'S SPEECH.*

First speaker, after this report was read, Dr. Wichern, and as he may be considered as of the great religious movement in

Germany, we have thought that our readers might be pleased to have a translation of his whole address. He said:—

Honoured and beloved Friends,—I speak perfect truth, when I say that I appear before you not without anxiety, and with great uneasiness. I have asked to be freed from my engagement to speak here on this topic, not because I was unwilling to support it, but because I must acknowledge it has been impossible to prepare my address in such a manner as the cause and the assembly have a right to require of me. But they have refused to release me from my engagement. What shall I do? If I lay a hindrance, on my part, in the way, I condemn myself. But you will make some allowance, when you hear that it has been a physical impossibility to do what was requisite for this occasion. Labours have demanded my attention, which have engrossed my whole time for several months past. The last weeks have not been devoted, at least, to quiet reflection. I was unwilling to go to England, and quite resolved not to go, because other engagements detained me at home; but dear and valued friends in Germany and England pressed me and told me I must go. Thus I have been for three weeks on the other side of the Channel, and have come direct from England to Elberfeld. People have whispered in my ear so many things on which to speak, now that I am on my feet, as it is scarcely possible to put together in the short space of one speech. Especially I have been asked to speak of England; but what can a few words tell of so great a subject? And then, to have been in England, and say nothing, is an impossibility. Whilst I hope that the English brethren will themselves speak, and bear a lively testimony to us of the brotherly love and of the Divine grace which rests on that nation, I venture to offer the following remarks.

#### *England.*

I thought that my visit to England might contribute to induce that great people to dispense some portion of their great blessings to our fatherland, for the Inner Mission—unconsciously, it is true, but it must be brought to the consciousness—is a great international labour. It is one of our faults that we, in Germany, know so little of the English labour in this field; and people there have as good as no information respecting the labours of the German people in this department. To obtain this information has, indeed, its difficulties. By the favour of friends in England, I have had the privilege of seeing as much, in a few weeks, as, under more unfavourable circumstances, could have been scarcely seen in as many months. But seeing is not enough; the Inner Mission there must be studied in its separate ramifications. In a circle of some forty different societies and institutions, I have found, in the experience of the men and women who are the agents or the recipients, the same things which we have in Germany, and support given to the same efforts for which we pray, without the English or the Germans having been aware of such a community of

interest. We live at a time which is similar to the state of matters at the Reformation, in which truth spreads, not gradually, one ray after another, but, to employ a simile from the latest historian of the Reformation, it advances like the sun over the earth, and pours its flood of light equally over all,—so that everywhere the same life starts into growth, and the great Sower strides over the fields of humanity, and, on both sides of the ocean at the same time, scatters, with a full hand, the seeds of life in the world of death.

It is impossible to introduce you into all the labours for the kingdom of God which are flourishing there; into the Ragged Schools, or schools for the children of thieves and beggars, of which, within a few years, from 120 to 130 have been formed throughout London, and in which the bread of life is offered to thousands of these unfortunate children. As little can I take you into the great sphere of labour occupied by the London City Mission, which is our monitress of what we ought to do in Germany. Had you been with me, the other Sabbath evening, when I met the 250 City missionaries, who bore the sword and the balm of the Gospel, we should all have received in common a striking testimony to the power of faith, which has, so short a time ago, devised this plan against the mighty kingdom of darkness. It is impossible, also, to take you to the Sabbath schools, in which thousands and thousands of men and women every Sunday perform a service of love to poor children; or into the penitentiaries; or into the sphere of other great labours, with which faith has responded to the cry of the people's wants; or into the large buildings which have been erected under the auspices of Lord Ashley (now Earl of Shaftesbury), in which hundreds of families, and of single individuals, find a decent shelter, not as an alms, but rented according to a regular price; or into the large wash-houses and baths, with their admirable arrangements, which offer unspeakable benefits to the working classes. All these arrangements, though, like the last, they may appear confined to the bodily welfare, are yet more closely connected with the revival of Christianity, especially in a city like London, which is the capital of the world, and does not admit of comparison with aught else—than one would be disposed at first to allow. And yet, all this is but one specimen in a whole world of national Christian labours, in which every one, in connexion with all the rest, is a proof that irreligion—which takes a hundred different forms, and always brings, at last, moral and temporal evils in its train—has awakened, in the children of faith, a charity still richer in its forms and methods of relief, in which the living Saviour testifies his presence by word and deed. Deeds constitute the peculiar greatness of Christian England. The spirit of doing—perseverance in doing what they have begun—earnestness in doing—and the consolidation of their doings, are points on which all insist. In exhibiting this aspect of deeds consists the calling of the English people with respect to the Christian life.

The key to all that rich development of Christian activity will not be found by any one who does not go deeper. On a superficial consideration, that activity may appear, to many, nothing more than the activity of a philanthropic dilettantism. But it is not so. The greatness of England is, that the most of those labours to which we refer are performed from the conviction that these are not the voluntary labours of individuals, or of individual associations, but the labours of a Christian nation. This conviction is cherished by means of the many close and popular relations between the higher and the lower classes of the English people. Through this relation, all is connected and interwoven, one part with another, that has a common life in the Lord, and is willing to exert the power of the common life for the kingdom of God. It is not so, alas! with us; and it will not be better with us, so far as human foresight can see in such matters, until our nobility be stirred, by a new "Luther's letter to the Christian nobility of the German nation," to become a truly Christian nobility in the midst of the people.

#### *London.*

But I have not yet named the key, without which you cannot understand the significance of those large and newly-undertaken labours of the Inner Mission in England. It lies in the acknowledgment of the monstrous masses of corruption among the people. I speak here particularly of London. London, with its more than two millions of inhabitants, is itself a kingdom—a world. London is not a city, but a conglomeration of many large cities. In that tangled clew of men, so fearful a decay of the Christian life has been revealed, that all ordinary expressions would fall short of representing it. It is not observed in the glitter of the palaces, in the overwhelming pressure of the crowd; if you do not penetrate the dominion of depravity, which extends its power beyond the splendour, in the midst of which the multitude of the busy inhabitants and of foreigners are pouring along in a continuous stream—of that depravity which, under the very shadow of Westminster Abbey and the Houses of Parliament, rears up its threatening population, and ripens them in sin and shame. The representation of the reality sounds like fable: how, for instance, there, behind one of the most splendid streets of London, which shines in light and grandeur, only a few steps farther, a dark city expands on every side, whose gloomy streets breed sins which cry to heaven, and conceal an amount of misery which would melt a heart of stone. In one such place we saw hundreds of human beings wallowing in such sins, and languishing in such misery; objects of horror, of whom you could never have conceived that such persons existed; troops of people, half or wholly drunk, among whom were females of the worst description, and in extreme misery, often screaming and howling, often sheltering there under the cover of sleep, out of sheer despair. Pass with me, in spirit, into one of those narrow rooms, not a dwelling, but a hole, where fifteen men, women,

children, and infants, for the most part naked, are huddled together, whilst before the door, in the dark filthy street, whole masses of thieves wait with greedy looks on the strange night-visitant of that district; and the masses of notorious criminals around us remind us into what an abyss the Christian people have fallen, in many thousands of its members in this Christian capital. One quarter which we visited was inhabited by from 1,600 to 2,000 such creatures; about twelve or thirteen such quarters are to be found in London, which harbour the same kind of population. You thus perceive that, in the midst of London, a number of small cities are built, which are filled with depravity, where vice and shame swelter, and men, of almost all European nations, English, Irish, French, Spanish, Italian, German, all pursue their evil courses; and you understand how, in this sink of iniquity, all must perish, if the love of Christ had not found a new place in the living members of his church, from whom might be derived all kinds of relief, to which we have already referred, for young and old, for men and women, for beggars and criminals.

#### *National Importance of the Inner Mission.*

We have by no means forgotten the subject of our address—the national importance of the Inner Mission in Germany. What we have said of England belongs essentially to our topic. Whoever sees and observes all this, must put the same questions to himself, which require an answer in reference to the circumstances of our own country. How is all this possible in the bosom of a Christian country? How is it possible there? How is it possible here, among ourselves, where we see the same death, and the same corruption, though assuming very different forms?—or do we not see it? Many there, as well as here, in spite of the facts which lie before them, for every one who will to see, quietly assert—“Matters are by no means so bad as they say.” In 1851, we have to complain that the occurrences of 1848 are forgotten. At Wittenberg, in 1848, scarcely any one disputed the assertion of our general corruption; in 1851, the accuracy of these representations is questioned, or people are secure, and remind us that we have the violent in our power. But that is Satan's cunning, which has ensnared us; that we have eyes to see, but see not; and ears to hear, but hear not. The necessity and the danger are now greater than in 1848. If people said this from their own observation, and on the ground of the facts testified by so many who have surveyed our country, not according to the narrow view of a quarter of a mile, or a whole square mile, but from the widest and most comprehensive views, then the question returns, with irresistible force—whence this state of things in the heart of Christendom? and the answer is true. Unbelief, as the sin of sins, bears the blame—but this answer explains nothing.

#### *Inner Mission connected with past History.*

The matter is not to be understood, except

by penetrating deep into the history of Christianity and of the church. It will be a pure Germanism to assert, that the Inner Mission, without history, without unlocking its sources to understand the inmost life of the people—and these have not yet been opened up, as they should have been, by penetrating their depths—the Inner Mission, without such a going back to history, is not an Inner Mission at all.

To this question, if we are to explain satisfactorily all these circumstances, I know only the following answer. The event, at which the cradle of the Inner Mission should have stood, lies far from us—lies 1,500 years ago, without requiring that it should have grown up from that time with a clear consciousness of its being necessary. The ascension of the Emperor Constantine to the throne, is that event. I do not belong to those who deplore that the cross was then planted over the throne, but to those who praise God that the Gospel has from that hour taken its flight over so many nations, that the kingdom of God now encircles the globe. But from that day onward the church forgot that the work of the Outer Mission was completed, and that the love, compassion, zeal, and fire, which burned in the Outer Mission, should have been turned inwards, in order that the heathen element which was received into the church might be attacked, overcome, and brought to participate in the redemption and reconciliation of Christ. The church has forgotten this. This is one of the first causes of the heathenish misery, whose waves threaten still to go over our heads within the church; and if afterwards, under Charlemagne and his successors, whole tribes were admitted into the Christian church by treaties of peace—if churches were built, bishoprics and convents founded, and when revenues had been fixed, and institutions firmly established, the work of Christianising the nation was considered as concluded,—it is surely no wonder that if heathenism was admitted into the church, and as in a certain sense sanctioned, that it should now, a second time, ripen and work destructively. For centuries men waited and looked for a great and spiritually mighty renovation of the people, and hoped for a repetition of the evangelising of the nations in the spirit of the original apostolical mission, and called for repentance and regeneration in head and members.

#### *The Reformation.*

But what day, what people, was selected by the Prince of Life, to be consecrated to this task of the second regeneration of humanity? Brethren, our German people were thus chosen at the time of the Reformation. The Reformation is nothing else than the first great world-renowned fact of the entrance of the Inner Mission into the history of the Christian humanity. Martin Luther was the avowed and chosen instrument, the incarnate Reformation, and the German in whom there was more of the image of Christ than in any man since the days of the apostles. That man of God first experienced in the depths of his own soul



the regenerating power of the Gospel, and then opened to others, in his humble and heroic spirit, a new stream of Divine life and light which that prophet poured first upon his own and upon all other nations. What animated him?—what else than the love he himself experienced at the foot of the cross? The love sprang from faith in the forgiveness of sins, through grace—love to the poor and miserable people, that groaned in the bonds and chains of darkness, not only of the Papacy, but of sin. And that monk, after he had fought out his death-struggle in his cell, and pierced his way to life by his own experience of the truth of God's promises—stood up in his Jeremiaic wailings over the people fallen and perishing in their sins; and, like a heaven-born hero, on a road to which none had summoned him, and never set apart to such a work, he kindled the torch of life, which shone and blazed in the deep darkness of our people; and, though often long smothered under rubbish and ashes, it is ever and anon breaking forth into clear flames over the land of our fathers, to which our life belongs next to the Lord.

*Parallels between the Reformation and the Inner Mission.*

Surprising parallels crowd upon us between the time of the Reformation and our own. We allude only to a few of them. In how many ways are ladies called upon in our Protestant country to new and almost unknown labours, by means of the Inner Mission? Woman also found, in and through the Reformation, her natural honour and position, because the Reformation hallowed marriage anew, and opened to the woman the place of honour in the church. How earnestly does the Inner Mission press for the restoration of the family life which has been estranged from God, in the certain confidence that the new foundation of the family, in raising up the living priesthood of each man in his house, would also be the Christian elevation of the people. And where else is the domestic priesthood born, than in the administration and communication of the whole Divine Word, as at the Reformation? Or of what does Luther's house-sermons testify, that abiding monument and evidence of what every Christian father and preacher of the church at that time did and preached in his own house among his own family? For what purpose has Luther written at first his little Catechism, than, as the latest researches have taught us anew, that the father, with his children and servants, might learn and teach the ten commandments, the creed, the Lord's prayer, and the article of the sacraments, that thus the house might be established anew, on the holy foundation of a Christian life?

If we look further at the diffusion of the Holy Scriptures at the time of the Reformation, we find, it is true, not Bible Societies, but the most assiduous diffusion of the Scriptures by private individuals, and also by colporteurs. These last are not a new institution. They are as old as the Protestant church itself. Converted monks, holding evangelical sentiments, who embraced the Reformation, and who could

do nothing else, did this, the best work, for it. They travelled through the length and breadth of the land, circulated the Holy Scriptures, and small treatises and fly-leaves besides, which contained the treasure of the Gospel, and enlightened the people on the meaning of the movement. Itinerant preaching, with evangelical preaching, is also a work of the Reformation. The Reformation in England gained a firm footing there, according to English writers, mainly by itinerant preaching. Preaching evangelists, sent for that purpose by the church, travelled through the land, to remove the prejudices of the people against the Reformation, by the clear exposition of the Divine Word; and the men like Bugenhagen, and other friends of Luther, who were sent out from Wittenberg, and who carried the Gospel to the north and the south, and assisted and set in order the churches, what were they but itinerant preachers? And if they here and there appointed "readers" in their churches, officers who were to read and expound the Scriptures, were they not the beginning of our "Bible studies?"

Or, if we refer to the present manifold efforts, so lively and active, to restore Christian attention to the sick and the poor, then into the heart of the Reformation movement there entered the fulness of a new, and yet old, apostolical idea for the care of the poor, of which all of the kind that we are now undertaking is only a continuance. Can there be a more valuable testimony of this, than that of the Reformer, John Hess, of Breslau? For when that city was full of the neglected poor and sick, who were lying even before the church doors, he refused to enter the church doors; and when it was his turn to preach, he refused to enter the church or to preach, so long, he said, as Jesus Christ lay before the doors. His refusal was the occasion, in that Protestant community, of awakening their charity to the poor, and of laying a foundation for the future care of them.

You scarcely need to be reminded of the regulations for the poor in the Saxon town of Leisnisk, to which Luther addressed a preface, in which he says, there is not a greater act of worship to God than Christian charity, which helps and serves the needy; "that such care of the poor is after the example of the apostles;" "that God will bestow his gracious blessing on it; and that this regulation might be a common model for many other communities to imitate." But how many have followed the example? Or must I remind you of the testimonies of the Reformers, which have been collected in an excellent pamphlet by our friend, Professor Ehrenfeuchter, to demonstrate that, in the drawings of the 16th century, the outlines of our present labours are furnished? They must seem as types and prophecies, and, as such, be powerful mementoes that we, nourished by their spirit, may be the instruments of their fulfilment. It will be remembered, that in this connexion the poor of the congregation are called "God's courtiers," and, along with the bishops and ministers, are called "the peculiar children and nearest relatives of the church."

The Reformation was not a spiritual movement which embraced merely one sphere of life, and left all others untouched, but it sought to comprehend and to regenerate the whole life, in all its bearings. Thus, it promoted Christian art, and was promoted by it. The German people's sacred hymns and tunes found their regeneration in the Reformation, and singing societies of apprentices or masters contributed in no small measure to the work of the Reformation, and often carried the Gospel, with their music, from one city and from one country to another. Who has not heard of that table-cloth manufacturer, who raised the shout on the market-place at Magdeburg by the Emperor's pillar—"In deep distress to Thee I cry,"—in consequence of which such crowds gathered, that all Magdeburg was in commotion; and this was the beginning of the Reformation in that city. The like happened in Brunswick, Stendal, the Old Mark, and many other places. And does not this bring us directly into the sphere of the present revival among the operative classes, among whom the popular sacred music is the means of exciting hearts, and stirring them boldly to confess the faith as a testimony against unbelief? And ought we not here to recollect the beginning, small at first, but with earnest purpose, which has been made in Protestant religious art, which certainly will not be satisfied with empty hopes, but is fitted to fulfil an artistic Christian calling among Protestants, and of which specimens have been exhibited to the former as well as to the present diet?

True, these days of triumph for the Reformation were followed by seasons of desolating war. Our country swam in tears and blood. The light of the Gospel was placed under the bushel, and living faith degenerated into doctrinal disputes. Only swan lays, like those of Paul Gerhard, raise their sweet tones amid the din of arms, and remind us of the life from whose sources Luther had formerly drawn. That all this should take place, need not be wondered at. We mistake the significance of the Reformation, if we forget the words of Luther, in which he most significantly described the state of Christianity in his day. His complaints of the decay of evangelical Christianity fore-show what was sure to ripen long after him. Of sincere and earnest Christians, who acknowledge the Gospel by word and life, he says, such are *rarissimi aves*—rare birds. And yet of such, he intimates, must true evangelical assemblies be formed; but men are wanting for such assemblies, and therefore there is no really Christian community. In another place, he asserts that real Christians are not so many that they could be collected into a crowd. "Would to God," he continues, "the most were only simple, honest heathens, that observed the laws of nature—I do not say, of Christianity!" Is that anything else than a lamentation over the spiritual destitution of the people, and a call for revival like that of the Inner Mission, that the Word of God may have a freer and a mightier course, that the seed of life may be scattered over the barren fields, and that the dead may be raised from their graves?

### *Inner Mission, a Revival of the Reformation.*

Before Luther, a whole century had been spent in powerful individual efforts, and, among the aristocracy in the church, with hope in the strength of its institutions to accomplish a Reformation. But it was effected in quite a different way from what men proposed. The Augustine monk received his calling from God, to enkindle the light of the Gospel for the whole people, and behold it was done! And what that man of God only longed for—a living church, which he never saw, and often seemed scarcely to hope in the distant future—has been formed by Christ in the bosom of the German Protestantism—the beginning of it, at least, by Spener and his friends. We all know what a new decay of life followed, and how the tares of infidelity grew up among us, along with the corruption of morals in all ranks, till our apostacy was followed by the Divine judgments, to which the Lord put an end by the blessing which he caused to rest on the war of liberation. In the midst of that truly national movement of the whole people, the germs of a new Christian life grew up, whose influences have been fermenting like a new leaven for nearly fifty years among our people, and which are leading them to decide anew for God and his eternal kingdom. The history of our times is unrolled before our eyes. It requires no further proof, how deeply the new religious movement has its roots in the period of the Reformation, and how the new shoots of youthful living faith all spring from these roots. This assembly is an indisputable evidence how the spirit of faith endeavours to sink deep into the confessions, the works, and the labours of the Reformers. The greater work to which the faith of our day is called for the salvation of the whole people, is nothing else than the work of the Reformation, begun by Luther and his associates, which has many a time seemed to be dead and buried, and has really been so, but not to perish, but to celebrate its resurrection, in hope of saving the people.

How many living witnesses of evangelical truth stand up this day, in all corners, far and near, of our fatherland! How many true shepherds has the Great Shepherd placed in his church! What a kernel of Christian communion has he awakened into activity in a thousand ways around it! Though large districts still lie in spiritual death, it is no less true that life and its stirrings have begun, such as hitherto could not have been believed. Here and there, as we have heard, praying companies meet with the communion of the Spirit who teaches all to believe and pray, call on the Lord for the outpouring of the Holy Ghost on our people and on the whole world—in Switzerland and in Poland, on the Rhine, in Carpathia, in Thuringia, and on the shores of the German ocean. The call to common prayer, which that servant of God raised last year in Stuttgart, has fallen at a time when it no longer sounds without a result. The manifold fruits of the spirit of active charity—the actual proof of compassion, which seeks on all sides for the perishing, and follows the

wandering in a hundred ways spontaneously, and with lively hope — are evidences of its Divine origin. Only the love which is born of God humbly seeks the perishing sinner; and if Luther lived now, he would no longer have to complain that there were so few members of that body of which He is the head who is the resurrection and the life, but he would with praise and prayer collect the living, without judging those who are still dead; but he would have required of believers the fruits of their belief, by joining their Shepherd in seeking the lost.

This is the demand made by the Inner Mission, which was originally intended to be a faithful working out of the principle of the Reformation in the heart and life of the people, and this assumes a national importance. One difference between those days and ours is that the work is much greater now than then. This will not be denied by anybody that looks at the depths of depravity, which open like the bottomless pit beneath our feet. But if not individuals only, but the church, persevere in the spirit of the Reformation in which so many of its living members have begun to labour, we, standing on the promises, have no cause to lose heart, in the face of the deep, avowed and determined departure of multitudes from the God of salvation, but to take fresh courage, and receive the mercies God has already bestowed as the seal and pledge of what he will still further grant.

But further, it is necessary that every one, who would be reckoned a true member of the Reformed church, should first seek, in a loving, humble spirit, the operating work of the Holy Ghost in him, and a personal experience of Christ's salvation, and make the history of God's kingdom, by prayer and wrestling, his own personal history, — otherwise we can do nothing. Our people have a great calling among the nations; but our power to fulfil it must stand, first, and singly, and alone, in the Gospel; and if national unity and political power be denied us — God knows how long, perhaps for ever — the church must serve as a centre of union, and on the simple ground of salvation collect what is dispersed among our scattered members, and raise again the scattered stones of the edifice of the German nation to be a holy building, and call every individual to the co-operation of prayer and of self-denying charity, that the heart of the people may be strengthened in God, and may learn to wait for the time of fulfilling the mission to which it is called.

#### *Confederation of the Churches needed.*

And we would here confess again, with our whole heart, to an object which this diet should not lose hopes of attaining, — the confederation of the German Protestant churches. It is, indeed, a matter which men cannot bring to pass, but the living Head of the Church alone; but, were it effected, there would break forth, over the great and varied evils which hang like night over our people, a dawn, in whose rays streams of salvation would flow down to the wretched.

I forget not that I was to speak here of the

Inner Mission, in its national importance. Allow me shortly to advert to one topic, how, in a well-ordered confederation of our Protestant churches, the Inner Mission should and could fulfil one of its national labours. I refer to the thousands of Germans wandering about Europe, and over the sea, in spiritual and religious destitution, and on whom scarcely any one in the church at home takes pity. We have a divided Protestant church, and on that account a church which forgets its own distant members and children, or looks helplessly on their decay and ruin. Look, for instance, at our distressed German brethren in London, how they congregate by thousands, in miserable quarters of the city, with the Irish, reduced both in body and mind; often horribly wasted with hunger; men, women, and children begging, though often only in a hidden way; often scarcely with rags to cover their nakedness; not seldom compelled by necessity to the cruellest toil, which the English will not undertake, and which the Irish only share with the Germans [this refers to the leather manufactures]; or, follow our countrymen, in that capital on the other side of the Channel, to the dancing-rooms, to which pleasure and vice allure them, and in which German women trample under foot modesty and morals, and there disgrace the name of our people! Those who speak our language, and who might offer some help to their brethren, are compelled to look hopelessly to Germany, and know that hardly any one will assist them, though the most pressing wants cry to heaven for help. Or, go to Paris and Lyons, where like misery is to be found. The French friends, who might ward off the ruin of our countrymen, have, with few exceptions, called in vain for help. But, indeed, helpers have come hither, who are sincerely desirous to attend to our German brethren among the French; they begin to build churches for them, to establish schools, to visit the poor, and to offer everlasting rest to the weary. But who does it? The Rhenish church. That is the result. Where, we ask, in looking at such facts, where is the German Protestant church? Where is its national labour, and still more, where and how is it possible? I venture still to doubt whether this charity for crowds of many thousands of our church, mainly among foreign nations, can be possible, if the divided Protestant church seeks not fraternal union in order to show generous love to its members, and in the exercise of that love to show by deeds that the church can discharge national functions in the Inner Mission. I have alluded to only one of these tasks, in reference to the Germans dispersed throughout Europe, and omit, at this time, to advert to many other instances. The more national the work of the Reformation was in its deepest foundations, and the more widely the seed planted, from which is grown a harvest of blessing to the whole people, the greater and more comprehensive are the claims on the efficiency of the Reformed church, and it must not start back at a development and organization which put it in a situation to satisfy a great national necessity.

*The Future.*

Brethren, the history of the human race stands on the threshold of a new epoch. In the times which are coming, shall Germany, our fatherland, take its high place; I mean, the proper, real, and generally unknown Germany, the bearer of the Divine treasure, in which the secret for the future of the people lies, the Christian and truly evangelical Germany. But it will fulfil its calling only in proportion as it turns with a living faith to Christ as he is, and perceives in him the source of its life, which the King of kings so gloriously and so widely opened up to it, 300 years ago. Let this be the case, and let brethren in Germany and Switzerland, in Holland, in Belgium, in France, and in England, join hand in hand—they with us, and we with them—acknowledging the common labour of love which seeks to save, and joining in the conflict against the world and the devil—every branch of the same people a tree in the forest, each a whole, rooted in the same ground, and yet all one forest, full of buds and blossoms, in which the breathings of the Spirit may be perceived by the rustlings of the trees. The more the Protestant church acknowledges and carries out the Inner Mission, as a late but matured fruit of the Reformation, and as a national Christian work, the more vigorous and powerful will the Inner Mission grow, as an international work of Christian faith, amidst the storms of our age, and be able to bid defiance to the ruin which threatens us. I have no fear of the objection, that if the work of the Inner Mission is to be national, the chasm between the Protestant and the Romish church must be filled up. Dear brethren and friends, the Inner Mission does not interfere with the controversy of confessions; for it has to do with that in every confession, which, in every confession, strives against the Lord, namely, with the sin of the people, which is the destruction of man. Its business is to work, in the power of the Gospel, what all of every confession need—the power of regeneration to life by the grace of Jesus Christ. Let it be earnestly occupied, in our own church, with these points—sin and regeneration, then all these objections and suspicions will come to naught. Let the host of believers among us arise, strong in the Lord, and by prayer and work let them be a monument of the Divine compassion to those who know not Christ; of that mercy which never fails those who betake themselves to its succour. If those who belong to the communion of the other western churches ask, what light has arisen on the mountains?—history answers, with the mighty voice of truth, it is a Gospel church.

And as at the time of the Reformation, the Romish church, particularly among us, in spite of her opposition to the newly-raised banner of the Gospel, in many ways quietly shared in the blessing and the truth introduced by the newly-formed Church,—so also will the same thing much more take place, if the evidence of the truth is furnished by fresh saving deeds of charity, and its claims are thus supported

among those who do not belong to our communion. Yet who can lift up the curtain behind which the Almighty conceals the destinies of our people and of his church? His hand will reveal, in a future day, what the Inner Mission shall be to the nation; and if we follow his call, that is, if we love the perishing in deed and in truth, and in the strength of that love with which Christ has loved us, even unto death, then all hearts will agree that the soul and power of the Reformation works vividly within us; and, above all things, our German people have the Divine mission to preserve this truth in their faith and life before all the world. That this may be the case, may the God of Heaven, our God, the Father, Son, and Holy Ghost, add his yea and amen.

Superintendent Wiesmann, after a few words to the effect, that over Luther's grave at Wittenberg they heard the remark, "that Luther's words and Luther's spirit had again appeared among them," said, what they had now listened to, proved its truth, and he requested all who concurred in the sentiment, to do so in the usual way. The whole assembly lifted up their hands, and uttered a loud amen. And some such utterance was needed, for the speech made a powerful impression, and owing to the decorum which characterised the meetings of the diet, no expressions of approbation escaped from the immense audience during the delivery of the speech, but it evidently produced an effect of the deepest kind. We question much if any cause, in the present day, can boast of a leader combining a greater number of admirable qualities than Dr. Wichern. His abilities are not greater than his wisdom and goodness; and, even through the imperfect medium of a translation, our readers must see traces of no ordinary powers, and an earnestness of purpose which augurs well for the religious revival of which he is the great advocate and promoter.

## ADDRESSES OF BRETHREN FROM OTHER COUNTRIES.

At the conclusion of Dr. Wichern's powerful speech, the Rev. Mr. Pressensé, of Paris, gave a short but excellent address, in which he noticed the sympathies which united the Protestants of Germany and France. He quoted a remark of Neander, who said, "'I see a deep abyss before our people, and a light shines over this abyss; but whether it is the rays of the rising or the setting sun I cannot tell.' The glance of his eye seemed, however, to indicate his opinion, that it was the morning dawn, and so, I trust and hope, it is the approach of day and not of night, with us."

Pastor Van Rhyn, from Chaam, in Holland, offered the salutations of the Dutch church. Many streams, he said, flowed from Germany into Holland, and brought them water. The Dutch had come, on this occasion, to take home with them something from the streams of living water poured by the Spirit on Germany. A Dutch proverb runs, that a man on passing the line forgets all behind him. He had

passed it six times, but his love to the land in which he had passed seventeen years of his life was as strong as ever. "We have heard of the German emigrants; every year there are thousands of Germans coming to Holland. Nearly three-fourths of the sailors in our ships are Germans. I have, myself," he said, "lived long among them, seen their destitution, and tried to relieve them. In Amsterdam, there is now a Sailor's Home, where they are protected from temptations to sin. Besides, thousands come, every summer, from Westphalia especially, to cut turf in the moors, and there is no minister to look after them. Something should be done, and I am commissioned to request you to send four candidates to preach to them, and we will furnish the means." He then referred to the great benefits of these free associations, and the fresh life they gave to the church.

Dr. Baird, from New York, explained the state of religion in North America, and showed how the voluntary principle had kept pace with the progress of the population; that there were now three millions of members, and 32,000 ministers in the different denominations of evangelical Christians in the United States; and then entered into details which we need not here repeat, and especially referred to the 200,000, who, for some time, have yearly emigrated from Germany, and who, understanding only the German language, needed the presence of German missionaries and ministers in their new settlements.

#### THE GAOLS.

Pastor Kraft, of Dusseldorf, attested the wants of the inmates of the gaols, and the importance of having officers who took an interest in effecting the reformation of those in prison. The president informed the assembly, that a commission had been appointed by the Prussian Government, consisting of Dr. Wichern, and two other gentlemen, to visit the prisons and houses of correction throughout Prussia, and to report upon their present condition, and the improvements which they might deem advisable.

#### INNER MISSION AMONG THE HIGHER CLASSES.

At one o'clock, Professor Ehrenfeuchter, of Göttingen, read a paper on the Inner Mission among the higher classes. After showing that this might be considered a continuation of the subjects taken up on former days,—the condition of the candidates, and the defects in the religious education given at the Gymnasias,—he went into an eloquent and impressive description of the irreligion which pervaded the habits and affected the morals of the upper classes. He especially adverted to the irreligion which pervaded their philosophy, their science, their poetry, the books which were their favourite reading, their politics; everything they said and did, indicated a desire to be independent of the control, and to ignore the peculiarities of Christianity. To remedy these evils, renovation was needed in the church itself, and a revival of a deeper religious spirit. It was necessary, especially, that the ministers in the chief cities and towns of Germany should be at greater pains

to exhibit the claims of Christianity upon all classes. The members of the church should circulate works of merit, which placed their claims in their true light, and the compatibility of cultivation and refinement with Christianity.

The topics of this paper gave rise to a very friendly and lengthened conversation, in which Pastor Smeud, from Westphalia; Demmer, from Juliers; Fliedner, from Kaiserwerth; Mann, from Baden; Count Slippenbach, from Arendsee, and others, took part; in which they noticed the necessity for ministers to begin, by setting a good example in the Christian regulation of their own families, and of circulating suitable books and tracts, such as that of David Nelson on "Infidelity, its Causes and Remedies," which had been just translated into German. Count Slippenbach and Prince Leiven, from Courland, adverted to the duties of noblemen, and the difficulty of obtaining truly Christian teachers as tutors, or in schools and churches. It was finally resolved, that the central committee should be requested to prepare another "Luther's letter to the Christian nobility of Germany."

#### DONATION FROM T. THOMPSON, ESQ.

Before the next speaker was called, Thomas Thompson, Esq., late treasurer of the London Home Missionary Society, was introduced to the assembly, and expressed his ardent hopes for the progress of the religious revival in Germany, and gave the sum of 350 thalers—£50—to the Inner Mission; and the president hailed his appearance, with that of other friends from England, as a means of drawing more closely the tie which united the people of England and Germany together.

#### INNER MISSION AMONG THE POOR.

The next paper was on the preaching of the Gospel among the poor, by Preacher Beyer, of Berlin. He especially referred to those who, by their poverty, and their engagements as servants, or as tradesmen, were prevented from attending public worship. "It is requisite to win their confidence, visit them in sickness, hear their complaints, promote their welfare, speak a word in season, and endeavour gradually to open their minds to the truth as it is in Jesus; to adapt the form and manner of our address to their capacity, to speak simply, clearly, and affectionately, and, by using impressive images and similitudes, awaken thoughtfulness, and secure attention." Dr. Tholuck, of Halle, concluded with prayer.

#### AMONG THE CLERGY.

The first paper that was read on Friday, was by Prelate Kapff, of Stuttgart, and was characterised by his peculiar excellences. The subject was, "The Inner Mission among the Clergy." It could not have been placed in better hands. He put his questions with such gentleness, yet such point, would ministers serve the hierarchy, their Prince, Mammon, or their own belly? He showed faithfully the fatal results of being actuated by inferior motives, and then went on to indicate what the Inner Mission has to effect among the clergy.—1. To

give them fresh admonitions of their duties; they must be born again of the Spirit, and labour continually to effect the same change in their people; and keep in mind that it is to this purpose they are set apart. 2. They need to get rid of all the influences from the philosophical spirit of the age which might oppose their high calling. 3. Not to neglect the care of souls for private engagements or secular business. 4. That they should preach a living faith in the doctrines of the Holy Scriptures, without the fear of man; distinguish rightly between the law and the Gospel; labour among the young; improve the hours given to religious instruction which they have to superintend in schools; attend especially to the instruction of those who are to be confirmed; and seek to promote Christian intercourse, prayer meetings, &c., among the members of their flocks. For this purpose, let each minister begin with himself, and betake himself to the prayerful, attentive study of the Bible. Let ministers meet together to promote biblical studies, and bring their several contributions. And he then went on to show, at some length, how the before-mentioned objects might be followed out, and what measures might be adopted to give them effect.

The president, Superintendent Wiesmann, and Baron Lanft, from Pomerania, expressed the obligations of the assembly for the valuable address to which they had listened; and, on the proposal of Dr. Krummacher, the central committee agreed to print it separately, for more extensive circulation.

#### CARE OF THE YOUNG AFTER CONFIRMATION.

The next subject which was submitted to the meeting, was on the care of the young after their confirmation. The first paper was by Pastor Müller, of Bremen. He noticed that the general practice was, that young persons, after their confirmation, were left wholly to themselves; that ministers made no arrangements to promote their spiritual improvement; and that much might be done, if proper pains were taken. 1. They might be united to Bible classes, and thus keep up the instruction they had been just receiving. 2. The minister might assemble as many of them as he could bring together, at different hours, and show his interest in their progress and welfare. 3. Call in the help of friends, where the congregation was large, and associate them in the work. 4. Form Sunday classes for them, if they cannot meet them on week days. 5. Divide them into classes of about twelve in each class, and get the pious men and women in the congregation to assist in instructing and superintending them. 6. Endeavour to form Young Men's Societies. 7. Teach our young people to become active for Christ; to engage in some department of Christian labour, distributing books, tracts, visiting the sick, relieving the destitute, &c.

The other speaker on the same subject was Consistorial Counsellor Büchsel, of Berlin. He adverted to the many temptations which now beset the young, and, to counteract these, the minister must be the heart of his congregation, and must collect around him the living

forces of the community; that he must draw the young to the practice of goodness and purity, and assist them in forming habits of piety which no seduction can overthrow.

Pastor Durselen, of Ronsdorf, observed, that in Luther's time the travelling artisans were the great agents of the Reformation, and scattered its seeds throughout the country. Now it was otherwise; they spread the infection of vice, infidelity, and revolution. He strongly recommended Young Men's Christian Societies.

Superintendent Wiesmann spoke a word for young females after confirmation; noticed how much they were indebted for their faith to the piety of their mothers, and how important it was that Christian matrons should look after young servant-girls, and in every possible way guide them in the ways of God, and preserve them from the snares into which, without such help, they must often, almost inevitably, fall.

Professor Jacobson, of Königsberg; Pastor Duchert, of Gruningen; Blumhardt, of Mottlingen; Storch, of Quditten, and several others, gave an account of the methods which they adopted to keep up their intercourse with those who had been confirmed, and of the good effects with which their labours had been attended.

#### SABBATH OBSERVANCE.

The last subject brought forward was on the promotion of Sabbath observance by positive means, and was spoken to by Pastor Feldner, of Elberfeld. He classed these means into three divisions:—1st. Improved methods of conducting public worship. 2nd. Personal testimony, on every suitable occasion, to the importance of Sabbath sanctification. 3rd. Testimony borne to by our own practice and conduct.

Scheler, of Brussels, and Rochall, from Saxony, noticed some of the difficulties arising from master-manufacturers and tradesmen compelling their people to work on the Sabbath; and, till an end should be put to this practice, nothing effectual could be done. A resolution to make additional efforts in their several spheres to promote this object was adopted.

#### CONCLUSION.

After appointing the next assembly to be held at Bremen, and singing a hymn, and giving thanks to the parties who had furnished accommodation to the meeting at Elberfeld, the president declared the diet closed; and then, after prayer and the benediction, and another hymn, this numerous assembly dispersed. We are sure that its future meetings will be watched with the deepest interest by the whole Protestant world, and we trust and pray that the spirit of moderation, wisdom, and Christian love to the members of other churches than those of which the diet consists, and by which it has been, on the whole, so favourably distinguished, may continue to mark its future proceedings; and that the richest measure of Divine blessing may rest upon its efforts to revive the spiritual life of its members, and to promote a deeper and warmer scriptural piety among the Protestants of Germany.

## THE APOCRYPHA IN GERMANY.

BY DR. MARRIOTT, OF BASLE.

Dear Dr. Steane,—I perceive, with much pleasure and thankfulness, from *Evangelical Christendom*, that you have received some assistance towards combating the Apocrypha in Germany, and for spreading more scriptural views on this subject. I am the more rejoiced at this, as, in consequence of my appeal, I have not yet obtained, exclusive of the amount you have received, fifty pounds; and you will see from it (a copy I inclose), that I am under engagements to a much larger amount. As it has not been printed in *Evangelical Christendom*, you will, perhaps, have the kindness to give it a place in its columns.

Since I was in London, in the autumn of last year, the Apocrypha question has been making still further progress. It has been debated in several pastoral conferences, and gained ground thereby, as truth always will through an open discussion. Two of the chief ministers in Germany—Prelate Kapff, of Württemberg, and Dr. Sander, of Elberfeld—have declared themselves against the further circulation of the Apocrypha with the Word of God, having been convinced of their former opinions being erroneous, through the tract on the subject by the Rev. W. F. Julius Schröder, of Elberfeld, and which I was enabled to print. This tract I have had translated into the Bohemian language, by a friend in Austria, who is very active in the circulation of the Word of God and of religious tracts. I expect shortly to hear that it has left the press.

I am, dear Dr. Steane,

Yours very truly,

W. MARRIOTT.

## APPEAL.

Permit me to address a few lines to you respecting the circulation of the Apocrypha in Germany, which important subject is especially engaging my attention at the present time. In 1846, and even earlier, I had thoughts of bringing this matter before the German public; but my time being taken up with other important objects, I was obliged to postpone it. Facts that came to my knowledge during a tour, made in the autumn of 1850, in Rhine Bavaria for the circulation of religious tracts, coupled with other circumstances occurring at the same time, made me consider it my imperative duty to be no longer silent on the subject.

The Protestant Catechism used in this part of Germany I will first refer to. Ten of the Prophetic Books of the Old Testament are not once quoted in it, three only twice, and one once; even Isaiah and Jeremiah are only quoted one-sixth part as often as the Apocryphal book Sirach. The first eighteen books of the Old Testament are quoted forty-eight times; the four greater, and twelve lesser prophets, thirty-six times; but Sirach, ninety-five times. The books of Wisdom and Tobias are oftener quoted in the Catechism, than thirty canonical books of the Old Testament. In this

part of Germany, the Apocryphal books of Tobias and Sirach are more read by the people than any part of the sacred volume, and the texts are more frequently taken by ministers from Sirach than from the inspired writings.

This state of things induced me to apply to the Lutheran Home Missionary Society of the Grand Duchy of Baden,—as being the only German Society, with the exception of the Carlsruhe Ladies' Bible Society, which has acted in a decided manner in reference to the Apocrypha. This Society printed, at my request, a "Testimony against the Apocrypha," which I circulated, a few days after it appeared, at a meeting of 900 ministers held in the autumn of 1850, at Stuttgart, and have, since then, put nearly 10,000 copies of the same into circulation.

In January, 1851, I printed 10,000 copies of another pamphlet on the same subject, written by Pastor Schiller, of the United church (Lutheran and Reformed) of Rhine Bavaria, who is one of the best-known ministers in this part of Germany.

In February, Pastor Kraussold, the distinguished Lutheran minister of Fürth, Bavaria, wrote also a pamphlet on this subject, of which 10,500 copies were printed.

In April, a testimony from Pastor Schröder, of the Reformed church of Elberfeld, appeared, of which 10,000 copies were printed. He is known as the author of a Commentary on Genesis, just translated into French, as also of other publications, and is one of the few decided opponents of Popery in Germany.

In June, there appeared a pamphlet from Professor Ebrard, D.D., of Erlangen, well known for his learned work against Strauss. It was a reprint of an article in three consecutive numbers of the "Magazine of the Reformed Church," of which he is the chief editor. 10,000 copies were printed of it.

It will be seen, that of these five pamphlets, the authors were, two of the Lutheran church, two of the Reformed church, and one of the United church, which it is important to notice, as showing that the Apocrypha question is now being considered by persons of all parties, and can no longer be called by the Germans "an English question." Twenty-five years ago the subject was brought forward in Germany, by means of excellent men in Scotland—the late Robert Haldane, and Dr. Andrew Thomson, but made no progress, from German ministers not taking it up; but such is not now the case.

The before-mentioned five pamphlets led to a certain extent, awakened attention to this important subject; but the Apocrypha is so deeply rooted in Germany that further steps were necessary to be taken, in order to create further interest in the matter, as well as to get publications that would combat all the arguments used in defence of these books. As the Lord had so greatly blessed the German Prize Essays on the Lord's Day question, I con-

considered this would be the best means of acting in regard to this also. The before-mentioned Lutheran Home Missionary Society of the Grand Duchy of Baden has very kindly, at my request, within the last four weeks, published a programme for Prize Essays, drawn up in the most decided manner, and which is an important testimony on this matter. It refers, first, to the importance of the subject, especially in reference to the doctrine of the Divine inspiration of the Holy Scriptures; but to be concise, I will only give the following two extracts:—"The Essays must contain a refutation of all the arguments usually brought forward for binding the Apocrypha with the Holy Scriptures, and circulating it with the same."—"What is the duty of every Christian, of Religious Societies, and of Bible Societies, on this subject? What defence can be offered that contributions collected and given for the circulation of the Word of God should be devoted to the circulation of the Apocrypha?" The programme for the Prize Essays being issued by a Lutheran Society, of whom the excellent and well-known Professor Stern is president, is highly important, as the Lutheran party, in general, do all they can to defend the Apocrypha.

I will now give one or two more facts, selected from many others on this subject:—"The Psalms, Proverbs, and Sirach," printed by a German Bible Society, now lies before me; and another Society has printed one of the Gospels and Sirach together. All the German Bible Societies, with the exception, I believe, of one (and this has only recently omitted it), print at the close of the Apocrypha "End of the Old Testament." The worst, however, is, that all of them print parallel passages in the canonical books taken from the Apocrypha, thus confounding the word of man and of God together. At one of the chief schools in a large city, considered the most evangelical in Germany, where I was lately, the Apocrypha was daily read at family worship; and, in a well-known Christian community, which I visited a few months since, and for which money has been collected in Great Britain, the members meet daily, the Apocrypha is read through and commented on as if it were the Word of God. I will simply add, that Bibles without the Apocrypha are forbidden to be used in schools by the Protestant ecclesiastical authorities of Bavaria!

I think it unnecessary to enlarge further on this important subject, but should state, that, until the last few months, the subject has not made any material progress in Germany for

about twenty-five years: the best proof of which is, that not one of the German Bible Societies existing at that period has given up the circulation of the Apocrypha, though two of them very recently have engaged to take the subject into consideration.

At a time when Popery is making great efforts, and this especially in Germany—which I could easily show, from my labouring chiefly among Roman Catholics, if it were here the place to do so—it is most important that the Apocrypha, on which it grounds so many of its errors, should be placed in its true light. To prove that the Apocrypha is not the inspired Word of God, is also to attack one of the chief bulwarks of Rationalism, and one of the darlings of Ultra Lutheranism, or German Puseyism, which is now making great progress.

When it is remembered what views are prevalent on the great doctrine of the Divine inspiration of the Holy Scriptures, the Apocrypha question must be viewed as one of the most important that can be brought before the notice of the Christians of Germany; even ministers termed evangelical, claim for it a second degree of inspiration! The rubbish must first be cleared away before the truth can be come at.

For defraying the expenses of printing the above-named pamphlets, prize essays, &c., I have received or am promised £94, and have expended, or am under engagements, or morally so, to the amount of about £230. Moreover, two of the pamphlets are nearly out of print, and fresh editions called for. I should here remark, that circulating every year about 200,000 religious tracts, chiefly printed at the expense of the Religious Tract Society, I have the best means of putting into circulation these pamphlets, which, as the Apocrypha is so deeply rooted in Germany, require a very large circulation; and, besides publications on this subject, I desire, as means are afforded me, to call attention to the all-important doctrine of the Divine inspiration of the Holy Scriptures.

I trust the foregoing statement will interest you, and induce you to render assistance in pulling down, with the blessing of God, one of the chief bulwarks of Rationalism and Popery in Germany, and in upholding and proclaiming the all-sufficiency of the Holy Scriptures in Germany, where the grand doctrine of their Divine inspiration is so greatly undermined.

A report of the way in which the money received has been applied, and a statement of the progress of the question, will be forwarded in due time to those rendering assistance.

## HANOVER.

### REVIVAL AT HERRMANNSBURG, AND ITS MISSIONARY INSTITUTION.

The religious state of Hanover is naturally peculiarly interesting to the English public, not only from that country being the original native land of the present British dynasty, but from its forming, up to a very recent period, an almost integral part of the empire; and its still

holding such a relationship to England as might, in the event of the—happily, very improbable—failure of Queen Victoria's descendants, again unite the kingdoms under one sceptre.

Neither is the subject one wholly unfamiliar



to the readers of *Evangelical Christendom*; and to such as may have hailed with pleasure that "stirring among the dead bones" of rationalism, which was alluded to in a former number,\* it will be gratifying to learn, that in more than one district of our late sister kingdom, those *very* dry bones have "come together," and are forming no inconsiderable army. (Ezekiel, xxxvii. 7-10.)

As strong and most encouraging evidence of this, I would now draw attention to the novel and successful mode in which the missionary work is being promoted in one Hanoverian locality, viz., in the parish of Herrmannsburg.

Situated in the midst of the proverbially bleak and barren Lüneburger *Heide* (Anglice, *Heath*), the village of Herrmannsburg has, of late years, realised, in the fullest sense, the prophetic description of Gospel transformation given in Isaiah xxxv.; and in this garden of the Lord perennial streams have burst forth, not merely for thirsty souls amid and around, but for the prospective refreshment of far-distant lands, for the admirable pastor rejoices in the rare attainment, not of having created a missionary society in his parish, but of having turned his parish into a missionary society.

The Rev. Louis Harms, of Herrmannsburg, is a man of very original character, and his ministerial career, no less than his ministerial efforts and successes, bears the stamp of originality.

Gifted with strong powers of mind, much energy, and indomitable courage, nature and inclination combine to fit him more for teaching than following; hence, wherever his lot was cast, even in early life, he succeeded in giving an impulse to those around him, and, as it were a matter of course, he became the master-spirit of those with whom he associated. Even in the comparatively obscure position of the theological student and private tutor, his influence in promoting a religious feeling was great—to which, perhaps, the respect infused by his extensive general knowledge, and scientific as well as classical learning, in some measure contributed; for it was impossible to laugh at what Harms said, and equally so to sneer at the weak credulity of one who could draw his illustrations from, and back his arguments by, all the stores of Greek, Roman, and Hebrew erudition.

At a time, therefore, when rationalism might be termed the prevailing colour of Hanoverian pulpit ministrations, Candidate Harms bore frank and fearless testimony to the doctrines of free grace, both in Lauenburg and Lüneburg, in which latter city he was honoured even to suffer in its defence.

On occasion of the demise of the late Queen of Hanover,† orders were issued by the consistorial courts (doubtless in accordance with the King's wish, if not direct command), that a kind of laudatory *thanksgiving*, as it is termed, for the deceased should be spoken from every

pulpit in the land, on the Sunday following the royal obsequies, and the prescribed formula was drawn up by ecclesiastical authority, and forwarded to every parish minister.

It chanced that on this, for him, memorable Sunday, Candidate Harms had undertaken to officiate for Pastor Deichman,† then incumbent of St. John's Church, in Lüneburg; and, near the close of the service, the appointed form of "thanksgiving" for the deceased Queen was placed in his hand. A cursory glance sufficed to show the preacher the evangelical strain in which the Queen's memory was to be honoured, for the formula set forth, in plain, unvarnished terms, the translation of the royal lady from earth to heaven, as the reward of her distinguished virtue.

An unplaced candidate, dependant for future independence on royal consistorial patronage, Harms knew full well the danger of hesitation, the almost certain ruin consequent on refusal to read the officially issued mandate; yet he "consulted not with flesh and blood," but preferring a safe conscience to all earthly advantages, present or prospective, he had the boldness to lay aside the written form of thanksgiving, and to offer up an extempore prayer in its stead; in which the doctrine of human merit was plainly eschewed, and the attainment of heavenly bliss by *any* child of fallen Adam ascribed, as unequivocally, to the free grace of God, through faith in Jesus Christ.

That so open an infraction of ecclesiastical subordination would not pass unpunished (more especially under the rule of the Hanoverian consistory), it was easy to foresee; and, accordingly, the bold assertor of a preacher's liberty of conscience soon after received notice, that his name was marked for *non-appointment* on the candidate list, nearly at the head of which he stood; and, consequently, by right of seniority, could anticipate an early appointment to a church.

Thus branded for disobedience and headstrong disregard of ecclesiastical rule, Harms saw every occurring church-vacancy filled up by his juniors, while he remained an unprovided-for, but not idle, probationer of the Lutheran church.

Conscious of rectitude, and fully persuaded the Lord would, in his own good time, bring him into the vineyard, Harms continued cheerfully to avail himself of every opportunity of usefulness which presented itself. Long licensed to preach, and free from either heretical or moral stain, it would have been difficult for the consistory to debar his own father, the then incumbent of Herrmannsburg (advanced in years, and feeble in health), from accepting his son's aid in the discharge of his pulpit and parochial duties. Occasional assistance became by degrees a permanent help, and the fervent piety, the simple but glowing eloquence of the young *adjunct*, so won on the people, that, on the death of their venerable

\* See *Evangelical Christendom* for 1850, p. 311.

† Mother of the reigning monarch.

† For notices of this clergyman, see *Evangelical Christendom* for August, 1849, p. 376, and for September, 1850, p. 311.

pastor, the consistory was assailed by a storm of petitions from the parishioners, that the son might be nominated his successor.

"The head and front of his offending" had, by force of time and circumstances, lost much of its crimson hue; and the undeniable reformation effected in a before dissolute parish, the *thinning* of the village-inn customers, and the increase of church-goers, since young Harms had laboured amongst them, caused some relents in the consistory, and he received the presentation to the parish.

Great was the joy of the people, and the thankfulness of their minister, for the effectual door of usefulness thus set open before him. He set forward his Gospel labours with new vigour, both in the pulpit and from house to house, and with such result, that the world's notice was attracted, and Herrmannsburg was honoured with the sneering appellation of the "pietist parish!"

Among such a people, it cannot surprise that the efforts of their pastor to excite a missionary spirit proved eminently successful. But as this, as well as all his other labours of love, have been conducted in a novel manner, and produced a novel result, it may not be uninteresting, nor perhaps unedifying, to give an extract from his own report of the missionary proceedings in his parish.

"A missionary society," says he, "does not exist here, because all my parishioners, with the exception of a very few individuals, concur so heartily with me in furthering the work of heathen conversion, and enter so completely, heart and soul, into my every plan and wish respecting it, that I can truly say, the salvation of their heathen brethren is second in interest only to their own rejoicing in the grace of God. Hence, not only in every public, but every domestic act of devotion, the conversion of the heathen world forms an essential part of their petitions to the throne of grace; and no baptism, marriage, burial, confirmation, communion, or churching service, is celebrated without 'an offering' being made for the heathen, 'in order,' as they simply express themselves, 'the poor heathen may soon be as happy as we are.'"

"Such a state of feeling soon created the wish to co-operate *personally* in the good work, and this became so general, that, even after a decided refusal of such as possessed no suitable gifts, the candidates for missionary employment were still so numerous, that I could not forbear earnestly praying that the Lord himself might open up a way, where I saw none; for not only would the placing of our young men in already existing establishments be too expensive, but they were themselves equally desirous of remaining in their accustomed locality, urging upon me, with affecting entreaty, 'Cannot we, too, have a Mission-house among ourselves, so that we might work, and thereby contribute to our own support?'"

"And the Lord did open up a way! for, not

long after, a roomy and convenient dwelling-house, with a large garden and court-yard attached (in which were a barn and other out-buildings), together with about 20 *morgen*\* of land, was offered for sale, at the very moderate price of 4,000 thalers, (or £800 sterling).

"I bought it for the Lord, beseeching Him to care for the payment, as I myself possessed nothing! And He did care for the payment, for although I never solicited one penny from mortal man, yet, as each instalment came due, the money was ready, the produce of voluntary, unsolicited loans, advanced by members of my congregation, *without interest*, and even without a note of hand being demanded in acknowledgment of the debt!"

"Here then was the Mission-house ready, but a suitable master was wanting. I wrote to my brother, Candidate Theodore Harms, whom I knew to be one with me in heart and views, and the Lord gave him courage to relinquish a most agreeable situation as private tutor, and to regard my request as a call from on high.

"In the beginning of October, 1849, I proceeded with my twelve young disciples to the parish church, consecrated them to the missionary work before God's altar, and then conducted them to the Mission-house, where the work of preparation was so forth joyfully begun.

"Of these twelve students, nine are natives of this district, one is from Holstein, one from Magdeburg, and one from Berlin, and comprise farmers and artisans, such as wheelwrights, carpenters and cabinet-makers.

"Deeply convinced, first, that the full design of our Mission-house could never be attained, were it to remain a mere private undertaking, and, secondly, that missionary activity is so essential to the church's vitality, that she can be regarded as truly alive, only in so far as she goes on to edify at home and abroad,—it became my own and my brother's most earnest wish, to bring our infant institution under the wing of our National church. Application was made to this effect to the consistory, and the reply has been a realisation of our wish, in as far as present circumstances admit of, and holds out the prospects of a future more entire identification. And this I rejoice in, as a reciprocal benefit, for it is my full persuasion that a church, in which the power and the desire of outward extension are wanting, must necessarily fall into inward decay; and hence, that every truly flourishing church will exhibit scenes similar to that depicted in Acts xiv. 26—28, as having taken place at Antioch, for such is the true circulation of spiritual life-blood. Who knows how near may be the hour, when the church shall be forced 'to flee into the wilderness from the devouring wrath of the dragon!' Well for her, if she have there secured a Gospel refuge, in which to await the coming of her Lord!"

"A few words are called for respecting the organisation of our Mission-house.

\* The *patois* is doubly interesting to those who understand it; it runs thus, "dat is für de Heiden dat se ok bold glücklich ward as wi sünk."

† Twenty *morgens* make about twelve English acres.

"The governing principle being, that the Lord shall reign therein, we have no statutes; good habits are better than moral rules, and my brother is the father of his pupils, who look up to him with the respectful affection of children.

"The day is begun and closed with united prayer.

"Above the house-door stands a cross, beneath it the inscription, '*In hoc vinces.*' and, hitherto, Christ's cross has indeed triumphed within its walls, where unity, love, and confidence, reign undisturbed, and sin is being daily overcome. Love to their Saviour is, I firmly believe, the ruling principle in the heart of all the pupils, whilst humility and brotherly kindness distinguish their outward deportment. In leisure hours, they afford me essential help in visiting the sick, whilst, on week days, manual labour is made regularly to alternate with mental exertion.

"During five hours of each day they receive instruction in the exegesis of the Old and New Testament, in church and general history, in the German and English languages, writing, arithmetic, geology, natural history, and singing. Besides which, they are kept in the exercise of composition and extempore discourses on given subjects.

"As a recreation from mental occupation, they have undertaken the entire cultivation of both garden and field, and plant or sow, weed, mow, and thrash, as the occasion requires; beside which, they execute whatever carpentering, cordwainery, or tailoring is required in the establishment—receiving, gratis, instruction in these several trades from the master-workmen of the village or neighbourhood. Further, neither mason's nor smith's work are wholly unfamiliar to them: so that all the new furniture has been made by them, the house painted, and a small out-building constructed.

"In short, they are ever at work, either with head or hands, and it is a real pleasure to observe their eager and cheerful diligence in their leisure hours, by which their mental energies are refreshed, the flesh kept in subjection, and to which, by God's blessing, I mainly attribute the robust health they all enjoy.

"Singing is a most favourite exercise; in addition to which, most of them are now learning some wind instrument; and as many of the young villagers connected with the congregation have permission to share the singing lessons, we have now a very respectable band, by whom pieces of sacred music can be sung in the church on festival days.

"The progress in learning of the different pupils is highly satisfactory, though, of course, not alike in all. But what above all delights me is, that there is nothing forced or affected noticeable in any of them. They assume no *livery*, either outward or inwardly; wear no garb of solemn formality; but frank and ingenuous in the expression of their feelings, though deeply impressed with the importance of their holy calling, they are cheerful and even joyous when God does not call for sadness. My brother is, however, the very man

for them, and is not only their guide but the sharer of their studies and labours, whether in the house, the garden, or the field.

"Another blessing, for which we ought to be very grateful, is the small expense of the establishment. According to a tolerably accurate calculation, the annual cost, including books, clothes (even linen and shoes), servants' wages, and my brother's salary, will not exceed, on an average, 900 or 1,000 thalers (from £135 to £150). In stating this, however, it must not be lost sight of, that the whole congregation, regarding the Mission-house as a child of its own, have not forgotten its claims on their support. In consequence, we have laid out nothing during the past year for fuel, very little for carting, and have received, as presents, towards housekeeping, three cows, five pigs, some twenty sheep, twelve hams, as many geese, a number of hens, about 400 ells of linen, all the seed, corn, and very nearly all the potatoes required for planting our first crop, together with the requisite quantity of manure; so that we are bound to acknowledge, with humble gratitude, not only the providential goodness of God, but the love of the brethren.

"Meanwhile, the eager desire for the conversion of the heathen seems on the increase. Already have double the number of our present pupils enrolled themselves as their successors: and we can use them all! For it is my most ardent desire to be able to send into the heathen field, at least twelve missionaries every three or four years—perhaps, after a time at even shorter intervals.

"My plan is, that the first twelve should settle down together, in some one heathen locality, in order, by united effort, not only to labour effectually for the spiritual benefit of the natives, but for their own temporal support: and thus make their mission a self-sustaining institution.

"Nor is this a Utopian vision; for instructed, as they will be, in agriculture, and all the common arts of life, accustomed to moderation in all things, and endowed with healthy and *labour-inured* bodies, there is no reason why they may not reach the part performed by the ancient Anglo-Saxon missionaries, who were the instructors, the guides, and the helpers of our German forefathers, not only in the truths of Christianity, but of all the arts of social and civilised life.

"Is there a heathen congregation gathered around them? My plan is, that they shall then divide—three or four, perhaps, remaining with the new converts, to sustain and extend the begun work, and maintain themselves—while the others shall advance, not a hundred, not even ten, but two, or, at most, three miles (German), breaking up, as spiritual pioneers, new ground, and paving the way for the second detachment from us, who will thus at once find employment in lessening the temporal cares of the older missionaries, while learning from them the language and habits of the natives.

"In this way, my eye beholds, within a comparatively short time, and at a comparatively

trifling cost, a net of missionary stations spread over a whole land; the people, who sat in darkness, walking in Gospel light, and *forewarned* against those European vices and seductions which those colonists who, for filthy lucre's sake, generally follow wherever missionary enterprise has opened a door, bring with them, and to which the poor heathen too often fall a helpless prey.

"It will, perhaps, be objected, 'the vision is fair, but impracticable.'

"But why, I ask, should it be so? Is money the difficulty? How, I ask again, can I be anxious on that ground, in the service of a MASTER who has, in one year, placed at my disposal above 5,000 thalers from this insignificant district of our land? Is not the silver and the gold His? And has He not himself challenged His people to test his power in the supply of materials for building His house?\*

"Or, is the lack of a suitable instrument a cause of despondency? Twelve are already in course of training; twenty-four more are enrolled as ready and eager to enter the same field; and who can doubt that the Lord, with whom is the residue of the Spirit, will provide sufficient labourers for his own vineyard?

"Lastly, I would urge, that sound and prudent calculation is on our side, for where is the Mission-house which has been so cheaply obtained and sustained as ours? And is it not self-evident, that missions on the proposed plan can be made so to support themselves, that little else will fall on friends at home than

the first outlay in sending the labourers to their destination?

"Whence did the Anglo-Saxon missionaries of yore derive their sustentation fund? On whose purse did they rely, when they came into our German forests, and scattered the good seed, and planted the all-conquering cross, amid their barbarous inhabitants? But the true secret is, they came to minister, not to be ministered to, as *servants*, not *masters*; and as servants, not masters—as workmen, not as gentlemen—are our young people trained up for Christ's missionary work; and they will shrink from no labour or privation which may facilitate the advancement of His kingdom.

"In short, they love the Lord, and with love all is endurable, all is possible, and 'with our God we can leap over a wall.'

"Saith not the Lord Jesus, 'I am come to set fire on the earth, and how would I that it were already burning!† Oh! that it did indeed burn, that all the earth might see its light, and feel its warmth! Lord, permit and enable us to carry fuel to this fire! Amen.'

Not a word can I add to the foregoing, in which the man, and his character and work, are so graphically placed before us. Let us only hope, that the example of Herrmannsburg may find many followers, and from it, as a nucleus, the home-missionary net be cast out in all directions, so that many a *baptised heathen* may be gathered, and Hanover rejoice in the light of that fire, which has been kindled in the Lüneburg Heide. T. B. K.

## GRAND DUCHY OF POSEN.

### CONDITION OF THE FREE CHURCHES.

(To the Rev. R. H. Herschell.)

Schneidemühl.

Much beloved Brother in Christ,—You wish to be informed by me of the external and internal position of our congregations. I will willingly comply with your request, and indeed with the more happiness, as I am able to write you only glad tidings about their sincerity, courage, and joyfulness in the faith. All stand firm and unshaken in the faith of Him, in whose name only mankind can be saved.—Acts iv. 12. All are firmly convinced that no other foundation can be laid than that which is laid, and which is Jesus Christ.—1 Cor. iii. 11. Upon this foundation we build our salvation, and despise all worldly wisdom, as far as it endeavours to make itself the foundation to save mankind; for we know that the wisdom of this world is foolishness in the sight of God.—1 Cor. iii. 19. From this foundation of unshaken faith floweth our courage to escape the shadows of death, which are sin, unbelief, superstition, and to embrace our Lord and Master as the centre of all revelation and mercy, and to triumph over the world for his name's sake. To break this our courage no enemy is able, for

it emanates from a heavenly fountain. We look to the future with a joyful heart. We know that the Lord himself fights for his church and glorious kingdom, and when enemies believe that we shall sink under the unfavourable circumstances of the times, they are egregiously mistaken; for not thirst for glory or dominion, nor covetousness, led us out of the church of Rome, but a true desire after the pure fountain of the Gospel. A deeply panting desire of the heart to be God's own, and not the possession of the Pope and Romish hierarchy, has brought us from the Romish church to the church of Christ; and from this true church of love and righteousness, no power of this world will remove us. manifold are the attacks of our enemies, great are their calumnies against us, innumerable are their open and clandestine malicious schemes against the existence of our church reform; and they still gain the advantage, as here and there individual Governments promote the interests of the Romish party, and take measures against our movements.

We do not directly suffer from the oppressive measures directed against the reform of the

\* Malachi iii. 10.

† Luke xii. 49.—*Luther's translation.*

church, because they are principally aimed at the German Catholics and free Congregational denominations; but we suffer indirectly, for they have formed an opinion, here and there, that we are identified with the German Catholics, which, as you know, is entirely untrue. There are also, amongst the so-called educated and rich in the State, those who desire to hold fast the opinion that the more ignorant and superstitious the people are, the better it will be for the so-called superior world; and therefore they favour the Romish superstition, and render help to the endeavours of the Romish hierarchy everywhere. This so-called superior world, as far as I have learned to know them, have almost no religion, and, still less, the Christian religion. Of them, that which is written in Ex. xxxii. 6, and 1 Cor. x. 7, can well be said, "they sat down to eat and drink, and rose up to play." To such a people, that church reform is repulsive which serves to reform the life; they are pleased with a reform of the ceremonies; but when one is knocking on their heart, and admonishing them to repent, as our Saviour did, and commanded us to do, they become unwilling, and their unwillingness leads them to a combination with the children of this world, who think to satisfy God with ceremonial services for their innumerable transgressions. But God will judge them, and help and protect us, for our only wish is to glorify his name.

I will state something more concerning our communities. All grow in knowledge, and in the thirst after truth, and the improvement is visible by all. I have already circulated several hundred copies of the Scriptures, and have not, by far, supplied the wants. If you can send me some copies, you will accomplish a merciful work for the souls of the poor. The external circumstances of the communities are not at all favourable. All resources

are cut off, and our members are compelled to contribute to the Romish church, which is supported from the Government. Our congregations, which are poor without this, are scarcely able to satisfy other claims, but the object of the enemy is to destroy us by this means. But the Lord will help us; we fight with tears for the kingdom of Christ, but comfort ourselves with the saying of the Psalmist, cxxvi. 6,—“They who sow in tears, shall reap in joy.” Our numbers increase, notwithstanding all the artifices which our enemies employ to prevent it. New congregations, also, are formed; and I organised one in the town of Bentaken, by Wallstein, twenty-five German miles from this place, on the second day of Christmas, and preached to a large audience. I shall go there again at Easter, to proclaim the Gospel.

You asked me about my temporal circumstances, under which I live, combat, and work. I should rather have liked to pass them over in silence, but as you wish to know, I will add something on the subject. My condition has not improved in the least. Like the Apostle Paul, I preach the Gospel gratuitously, and maintain myself and my large family by the labour of my hands; but I am thankful that the merciful Father is granting me my daily bread. What the Apostle said of himself, in 2 Cor. xi. 27, I also can say of myself; that besides caring for all churches, weariness, painfulness, watchings often, hunger and thirst, cold and nakedness, are become my lot; but I will not be weary in proclaiming Christ crucified.

Many illnesses have assailed my family, and my children are still ill.

I must conclude. Write very soon, and often. I will likewise write to you. The Lord bless you all.

Yours, J. CZERSKY.

## Asiatic Intelligence.

### LOO CHOO NAVAL MISSION.

LOO CHOO HAS NOT ONLY CONVERTS, IT HAS A MARTYR.

(To the Rev. Dr. Steane.)

Loo Choo, Napa, Sept. 4, 1851.

Venerable and dear Sir,—I know not whether you have received two letters I have taken the liberty last year to address,—one directly to you, bearing on our mission,\* and another, through my guide and father, the much-lamented late Rev. E. Bickersteth, bearing on our alliance in the Lord. Need I tell you how distracting my pain was, at the mournful intelligence of the decease of this righteous man, a teacher come from God, teaching the way of God in truth, in love, in power, and ever in the hope of the glory to be revealed. His tender interest in converted Jews renders his loss a

double bereavement to all my equals. His kindness to me, so utterly undeserved, I could compare to nothing but free grace, based entirely in the good pleasure of the merciful donor. What a source of Christian union is a heart like his, abounding in free love to all! And what a source of ceaseless grief to find this fountain of love and pure consolation stopped, just while many are panting after its refreshing streams. But the very tears shed over his grave must now, in some measure, supply the place of these streams. They who weep for a man like Mr. Bickersteth, have drunk of his spirit; they will be the first and last to

\* This was inserted in *Evangelical Christendom*, vol. v., pp. 210, 241, 317.

cultivate a loving, gracious temper like his; to them, at least, though dead, he yet speaketh, and through them he will continue to live in the Alliance through many generations to come.

I am sure I act in the spirit of our sainted leader when I now bid my grief be hushed, and beg your aid, with your permission, your readers' serious attention to the contents of the annexed statement. It is a tale of woe, but not destitute of heavenly joy, and of the consoling hope that the mournful event to which it relates was intended by inscrutable, Divine wisdom, as a means of inviting the vivid sympathies of the church to a mission now honoured with the gloomy commendation of numbering a martyr among its converts.

That the God of the universe, who rules over Christendom alike and heathen Japan, may give the brotherhood in the Alliance a heart unitedly to petition Christian Governments to take steps towards effecting the emancipation of the Gospel in Japan, is the prayer of

Yours faithfully,

B. J. BETTELHEIM.

I must beg to premise two things, to explain some circumstances connected with the case I am about to relate.

First, that the Loochooan Government, on erecting guard-huts, in front and back of my house—being convinced by experience that I am jealous of my liberty, and that, once more, as an Englishman, I could not submit to such scandal—did from the very beginning allow these huts, in some measure, to be considered as making part of my residence; where, I maintained, I am entitled to keep my things, and talk as much as I like. And thus it came to pass that Christian books, the Scriptures and tracts published in China, Dr. Ball's Almanac, Drs. Medhurst, Gutzlaff, Williams', and other valuable productions, were kept, and, joyfully I add, are still kept and read, in these huts. And what is more, the guards receive regular instruction, on set days, in both Testaments—each his book open before him—asking questions and giving answers; so that many of them, according to the proportion of faith and grace given them, have made and still make progress in the knowledge and fear of God.

The second circumstance I have to mention is, that since the murderous assault made on me in January, 1850, (particulars of which, I doubt not, are by this time known to the reader of these pages,) Mrs. B. does not allow me to go out alone; but, with great sacrifice to herself, the children, and domestic affairs, accompanies me on my missionary walks—at present, I am sorry to say, not extending beyond Napa.

And now hear my tale of woe. One of our guards, an intelligent young man, of about twenty-two or twenty-three years of age, called Satchi-Hama, nephew and namesake of a professor of Christianity, whose fate is recorded in the "Reports of the Loochooan Naval Mission," was discovered, by myself and Mrs. B., in a dark prison, the unfortunate man himself calling us as we passed. We found him, his feet

put in stocks, and corded to a heavy beam on the ground, so as not to allow him to change his position. He stated, he was repeatedly beaten with a stick, and struck with the fist on the head, by order of the mandarins; his food, of the worst condition, was gradually diminished; no tobacco or tea allowed him (the greatest possible privation for a Loochooan); in short, that he was condemned to a lingering, ignominious death, by beating and gradual starvation—and what for? Because he *avowed his faith in the Lord Jesus Christ*. He was daily urged to recant, but—a touching instance of Divine grace—he remained faithful. He begged our aid, prayers, and *books*. On one of those he had studied in the guard-hut being produced, to see the sufferer's joy at it, to hear him repeat, by heart, several passages as soon as he caught sight of them, and listen to his prayer, offered up with feeling earnestness to the God and Saviour of man, left no doubt on our mind but Satchi-Hama rationally believed in the Lord Jesus Christ. Imagine our joy at this discovery, and our sorrow at his sufferings; and, more still, at the utter impossibility of doing anything for him. For we could not hide from him, and himself well knew it, that if the mandarins were written to on the case, it would become still worse. All we could do was to comfort, relieve, and pray with our dear brother, and assure him, as soon as a ship came, he would find ready help. This happened on the 24th November, 1850.

To show the sufferer's placid state of mind at that time, it suffices to mention, that when I offered to unloose his feet, at least for the hour we were with him, he would not have it done, saying, "His Father had bound him, and he would not rebel."

December 29th, same year, we once more found it practicable to see the sufferer. He was greatly reduced in body, but the same in mind. He stated that he was declared mad. His punishments, called "*remedies*" to bring him to his senses, were duly inflicted; books, and what else had been left with him, taken from him, as also every slip and fan of paper, on which he had written some Christian sentences, and he was forced to read Confucian books. We again consoled him with word and prayer; and, with deep pain, once more were obliged to tell him we could do nothing for his relief. His Confucian attachment to barbarous parents was quite overcome now. He begged to be sent to England, which request we joyfully engaged to comply with, as far as lay in us, at the first arrival of a ship.

A third time, 26th January, 1851, we again thought it possible to find a way to our brother. We reached, indeed, the prison door, but Satchi-Hama was gone. His stepfather stated he had been removed to the north of the island, because of illness. On being urged, for the consolation of the sufferer, to send him some books I had with me, he said, "*Those books were declared the cause and proof of his madness; how can I dare accept them?*"

There was now nothing more to be lost, and I wrote a very respectful letter, dated January 27th, in which I laid the case before the mag-

darins; and urgently requested immediate permission to see the convert. No answer was returned, a circumstance in itself sufficient to show the mandarins knew and approved of—suppose even they had not ordered—all things relative to the case. I then threatened old Satchi-Hama, if he did not definitively state the whereabouts of the young man, he would be held responsible for all consequences, as soon as a foreign ship arrived. Since then, no trace of either father or son is to be found.

March 18th, 1851, we heard, through our tidies, of the death of the martyr. I say, martyr, partly on the painful circumstances myself and Mrs. B. were eye-witnesses of, and more so on the testimony of our informant, that Satchi-Hama had been *squeezed* (pressed, tortured) on hand and foot, though, he added, this had been done to cure him from madness.

My petition to the English Government, regarding this heart-rending case, is already prepared. With the sacred right of a convert to plead the cause of a fellow-convert; with the sympathy natural to a missionary for his pupil in the faith; but more from sheer humanity, and the duty of a Christian to a Christian, I have laid the matter before her

Majesty's Government, in a way, I hope, of which neither my grief nor duty have to be ashamed. But shall that suffice? Will not every reader of this, every feeling man who hears of this mournful event, rise and make an effort to prevent its recurrence? Wherein does this tragic catastrophe differ from the atrocities committed, in 1843, on a Christian convert in Constantinople, except, perhaps, in the cunning with which Japan does, and will always, unless humbled, hide her barbarities, till accident betrays them to the foreigner? The Porte was remonstrated with, and yielded, in 1844. And shall Japan be permitted, in 1851, to put on the rack Christian converts in Loo Choo; or force Christians, who are wrecked on her own shores, to trample on the cross, and to drag them over it, if they refuse to trample on it! Such ignominy, *enforced by law*, is it not a lasting stigma on all Christian powers? Can it be subject to doubt, that Japan must reject all overtures to commercial or social relations with the west, as long as she continues in her contumacious proscription of the cross? Will not, therefore, diplomacy have gained the greater half of her just hopes in Japan, by lending her countenance to the defence of the Christian creed?

## Home and Miscellaneous Intelligence.

### EVANGELICAL ALLIANCE.—BRITISH ORGANISATION.

NEW EDITION OF THE BIBLE.—SUB-DIVISIONS AND SECRETARIES.—LETTER FROM NEW ZEALAND.

NEW EDITION OF THE BIBLE.—At a recent meeting of the Committee of Council, a letter was read, addressed to the Official Secretary by A. G. Ellis, Esq., Secretary of the Edinburgh Sub-division, in which he says:—"I am taking a very deep interest in the proposed new edition of the Bible. It is above ten years since I had such a work in view, but I found obstacles then in the way which prevented its being proceeded with. In the course of last summer, at a morning meeting of the Alliance, the Rev. Mr. Goold gave us an account of the edition of the Bible publishing at New York, correcting typographical errors, but limited to this.

"It occurred to me, when he was reading it, that by means of the Alliance, in consequence of the several persons connected with it here, of first-rate ability for such a work, it might be possible to carry through an edition of the Scriptures, giving, along with the present text, all the approved new readings applicable to it.

"A motion was then made and approved of, remitting the subject for consideration to the Rev. Dr. John Brown, Principal Cunningham, Dr. Lindsay Alexander, Dr. Innes, Dr. Henry Grey, Mr. Goold, and some others. At the first meeting of this Committee I was directed to minute, that the proposal was most favourably received by the members, and that it would be more fully considered at another subsequent meeting, before which, each individual would have an opportunity of considering the matter more maturely.

"The result of the subsequent meetings is, that a growing interest in the work has been manifested by all the members; and that no doubt is now entertained, either of the immense advantage which will accrue from carrying through the undertaking, or of the practicability of it,—either in reference to the means possessed for doing justice to it in a literary point of view, or to the necessary arrangements connected with the pecuniary department.

"What we have in view at present is, that the work shall be under the charge of Dr. Brown, Dr. Cunningham, Dr. Alexander, and Mr. Goold, they being answerable jointly for it. That a person shall be employed by them, under them, who shall devote his whole time to the work, and who shall labour under their directions; each of them, I understand, revising every part of the work, and also obtaining the assistance, so far as they see right, of learned men in different parts of the island.

"Dr. Brown has manifested the greatest interest in the undertaking, and has, within these two days, given me what will form a specimen page of the work, to show its character, and which is now in the hands of the printer, and a copy of it will be sent you within eight days.

"I am anxious that the work should appear, in some way or other, as connected with the Evangelical Alliance. It truly has its origin from the Alliance; and consequently, the Alliance is entitled to some credit in consequence of it. It would also be of advantage

to the work that it went out to the public as in connexion with the Alliance.

"It would, however, be clearly understood, that the Alliance itself was to be in no way answerable for the contents of the work—that responsibility remaining solely on the four editors.

"Every person here, who has been made aware of the proposal, rejoices at the thought of its being carried into effect."

The Committee having given their best consideration to the subject thus brought before them, unanimously adopted the following resolution, viz. :—"That this Committee have heard, with much satisfaction, of the intention entertained by members of the Edinburgh Sub-division, to prepare for publication an edition

of the Holy Scriptures, with a corrected text, a new collection of marginal references, and other improvements; and though it must be evident that the Alliance cannot take upon itself the responsibility connected with such a work, the Committee, satisfied of the competency of the ministers and scholars by whom it is to be conducted, have no hesitation in calling to it the attention of the British public, and in devoutly commending it to the blessing of God."

SUB-DIVISIONS AND SECRETARIES.—The following list of Sub-divisions and Sub-divisional Secretaries is published in accordance with the suggestion of a valued friend, in the hope that it may contribute to the promotion of intercommunication :—

Sub-divisions.	Secretaries.	Residences.
North-East London	{ Lias, H. J., Jun., Esq. .... Weir, Rev. J. ....	Salisbury-court, Fleet-street Islington
North London	Bacon, J. P., Esq. ....	69, Fleet-street
North-West London	Ellis, W. R., Esq. ....	23, Carlton Villas, Kilburn-rd
South London	Millar, F. G., Esq. ....	Vassall-road, Camberwell
Woolwich	Thompson, Rev. W. M.; Gibb, Capt. R. E.	Woolwich
South Middlesex & North Surrey	Hall, P. B., Esq. ....	Richmond, Surrey
Norfolk	{ Alexander, Rev. J. .... Johnson, Rev. Paul ....	Norwich Sidestrand, Cromer, Norfolk
Channel Islands	Hine, Rev. Jas. S. ....	Guernsey
Brighton	Goulty, Rev. J. N. ....	Brighton
Southampton and South Hants.	Trestrail, Rev. John; Grane, Rev. J. W.	Southampton
Oxfordshire	Jordan, Rev. J. ....	Eynstone, Oxon.
Buckinghamshire	Dell, R., Esq. ....	Aylesbury
Bristol	Glanville, Rev. J. ....	Kingswood, Bristol
Bath	{ Owen, Rev. J.; Caulfield, Rev. E. W.; Gibbs, Mr. W.; Douglas, Rev. P. W. }	Bath
Tiverton	Madgin, Rev. H. ....	Tiverton
Torquay	Pitcairn, Rev. D.; Clark, Courtenay, Esq.	Torquay
Exeter	Evans, Mr. John ....	Exeter
Plymouth	Spencer, Rev. W. ....	Devonport
Birmingham	Lillington, J. B., Esq. ....	Edgbaston, Birmingham
Staffordshire (South)	Speers, Rev. J. ....	Stafford
Staffordshire (North)	Martyn, Rev. J. M.; Allbut, Mr. Edwin.	Hanley
Leamington	Chinery, John, Esq. ....	Leamington
Sheffield	{ Larom, Rev. C.; Smith, Ebenezer, Esq. McLean, Rev. J. ....	Sheffield Sheffield
Hull	Morley, Rev. J. ....	Hull
Newcastle-on-Tyne	Walters, Robert, Esq. ....	Newcastle-on-Tyne
Sunderland	Muir, Rev. J. ....	Sunderland
Carlisle	James, Isaac, Esq. ....	Carlisle
Kendal	Inglis, Rev. J.; Somervell, R. M., Esq.	Kendal
Berwick	Peden, Rev. John ....	Berwick
Scarborough	Newham, Thomas, Esq. ....	Scarborough
Liverpool	{ Appleford, Rev. W. P. .... Ewbank, Rev. W. W.; Gee, R. Esq., M. D. Currie, Rev. James ....	Toxteth-park, Liverpool Liverpool Rusholme, Manchester
Manchester	{ Fletcher, Rev. R.; Munro, Rev. Alex.; Tucker, Rev. Francis ....	Manchester
Chester	Ducker, Edw., Esq.; Peters, Edw., Esq.	Chester
Derby	Williamson, W., Esq. ....	Derby
Preston	Hamer, John, Esq. ....	Preston
Bury (Lancashire)	Thorburn, Rev. W. R., A. M. ....	Starkies, near Bury
Macclesfield	Briant, Rev. H.; Birchenall, W., Esq.	Macclesfield
Edinburgh	{ Drummond, Rev. D. T. K.; Paul, R. Esq.; Ellis, A. G., Esq. ....	Edinburgh
Glasgow	Bates, Rev. Dr.; Borland, Rev. J. W.	Glasgow
Aberdeen	Spence, Rev. A.; Miller, Rev. J. D. ....	Aberdeen
South Eastern	Dunn, Thos. John, Esq. ....	Melrose
Cork	Haycroft, H., Esq. ....	Cork
Dublin	Foley, George, Esq., M. D. ....	Dublin
Belfast	Drew, Rev. Dr. ....	Belfast



**LETTER FROM NEW ZEALAND.**—The following communication will be read with pleasure, as showing the interest taken in the late Conference, at the antipodes:—

“Wellington, New Zealand,  
Sept. 13th, 1851.

“Dear Sir and Brother,—Your favour of January, annexed to circular of Dec. 23, 1850, only reached me on the 9th ult., so that I could make no direct use of it, but I and the brethren here did what we could; we forwarded the second copy to Auckland, where an Alliance has been formed, acquainting them with our intention to hold a general meeting here, simultaneously with yours in London, and suggesting to them to meet at the same time. I have not yet heard anything from them in reply, but the proposed meeting was held here in the Wesleyan Chapel, that being the largest place available. Brothers Watkins, Kirton, and Green, with myself, took part in the service, which was principally devotional, although addresses were delivered on the topics

which we saw were to occupy the Conference in London. The meeting, I should have said, was held on the evening of Wednesday, Aug. 27, and was very numerously attended. A great amount of unity is enjoyed, although I regret to say that the members of the Episcopal church yet stand aloof. We continue to hold—as we have done for about seven years—a missionary prayer meeting, on the first Wednesday in each month, alternately at the Scotch Church and the Wesleyan, Primitive Methodist, and Independent Chapels; the various ministers presiding in rotation at the meetings. Services are also interchanged, and, in every practicable way, the ministers at least endeavour to maintain the unity of the Spirit in the bond of peace.”

“With fraternal wishes, and earnest prayers for success to attend your ‘labour of love,’

“I remain, dear Sir and Brother,

“Very truly yours,

“J. WOODWARD.”

“Rev. J. P. Dobson. London.”

## Brief Notices of Books.

*The Resurrection of Life: an Exposition of 1 Corinthians XV., with a Discourse on our Lord's Resurrection.* By JOHN BROWN, D.D. Edinburgh: W. Oliphant and Sons. 8vo. Pp. 310.

We have risen from the perusal of this admirable work under a deep sense of obligation to its author. We owed him much before, for his expository volumes on the First Epistle of Peter, on the discourses and sayings of our Lord, and on His intercessory prayer; and we give our gratitude one of the best forms it can assume, when we embody it in the devout prayer, that his life and health may long be spared, that he may go on enriching the church with these precious fruits of his toil in the field of sacred literature. Whether we advert to the logical analysis of the chapter of which this volume treats, to the lucid manner in which it analyses the different parts of the subject, to their clear exposition, to the successful way in which difficulties are met, to the masterly presentation of each successive truth and the argument sustaining it, to the vigorous thought, the extensive erudition, and, above all, to the good old, sound, evangelical orthodoxy which everywhere meets us, we cannot but think that the revered author has won for himself a place in the very foremost rank of modern theologians.

*Memoir and Remains of the Rev. James Harington Evans, late Minister of John-street Chapel.* Edited by the REV. JAMES JOYCE EVANS, M.A. London: Nisbet and Co. 8vo. Pp. 660.

The man of God whose memory this volume, the fruit of filial piety, embalms, was beloved and revered by a large circle. He lived more than most ministers in the public eye. His secession from the Church of England, and the circumstances connected with it, gave him, early in life, a great notoriety; and his subsequent popularity, as a minister in London, continued to fix observation upon him. One of the chief peculiarities, we might, perhaps, say excellences, of his preaching, as it always seemed to us, was, that the truths which he exhibited, while they were drawn from the Word of

God, passed through his heart, and acquired a deep tincture and flavour of the personal and experimental in their way to the congregation. He was eminently useful in establishing believers, and leading them into the enjoyment of Christian privileges. The large volume before us consists of four parts:—there is, first, the memoir, which we read with great interest; then, his own memoir of his first wife; next, a very copious selection of letters from his correspondence; and, lastly, thoughts on passages of Scripture, sketches of sermons, and the commencement of a commentary on the Epistle to the Ephesians, which, however, extends only to the eleventh verse of the first chapter. The task which the editor had to accomplish was, in some respects, a delicate one, and he was not insensible to its difficulties; but he has executed it in a manner highly creditable to his judgment, fidelity, and candour.

*The Works of Lady Colquhoun, of Rossshu.* London: Nisbet and Co. 8vo. Pp. 462.

The several pieces of which this volume consists were published in a separate form by their most estimable, pious, and gifted writer herself. A critical estimate of their value is not now required, for that is well known. We are gratified to see them in this collected form, as a companion volume to our friend Dr. Hamilton's fascinating memoir.

*A Sequel to the Female Jesuit; containing her previous History, and recent Discovery.* By MRS. S. LUKE. London: Partridge and Oakley. Post 8vo. Pp. 207.

The heroine of this strange tale, and of that which a former volume related, and of another, it seems, which is to be published by another hand, is nothing else but an artful impostor. It was a misnomer, from the first, to call her a Jesuit. She had cunning, but not enough, nor sufficiently refined, to entitle her to such an appellation. What will be her end? This volume leaves her in prison at Bonn. When she comes out, she is to be taken to a penitentiary. We heartily wish she may become penitent, and that the world may hear no more about her.

# Original Papers.

SERIES VI.—PAPERS ON CHRISTIAN STATISTICS.\*

## SOME STATEMENTS RESPECTING THE HISTORY AND PRESENT STATE OF HOLLAND.

BY DR. ISAAC DA COSTA, OF AMSTERDAM.

I am very thankful for the opportunity allowed me of laying before my Christian brethren some few particulars respecting Holland.

I came to England, with the cause of Israel (if I may thus express myself) in my right hand, and with that of Holland in the other; with both, at least, deeply imprinted in my heart. It was my fervent wish to co-operate, with all my power, in all that could tend to promote closer union between those whom God in His providence has united, and whom no human power, no prejudice whatever, may be permitted to separate. It is, in particular, my fondly cherished hope, that the old ties between Christian England and Christian Holland may revive; and that these meetings of the Evangelical Alliance may, to a certain extent, be efficient to that end.

But we have in some languages a proverb—"We cannot love what we do not know."† I fear that this saying is but too applicable to the present relation between the two countries. In particular, I should wish that my Christian brethren of Great Britain did know more than, I fear, they do, of my native Holland. And very happy should I feel myself, if I were able to further, by some brief information, a better knowledge of Holland in this country, by calling to remembrance some important periods of Nederland's ancient history, and by bringing to your better acquaintance some particulars of her present state.

I shall, with a single word of introduction only, mention those centuries when the identity of German extraction manifested itself in the first preaching of the Gospel by English missionaries in Holland and Friesland. The English Christians, to whom we owe the first foundation of Christian churches in our country, according to the measure of the light enjoyed at that time, were perfectly well understood in both countries, when preaching the Gospel in their own native tongue. Thus, the brotherly ties between the German

tribes on the opposite shores of the Northern Sea, were strengthened in the eighth century by the preaching of the Gospel and by martyrdom.

Those same ties of common origin were again, and much more strongly, confirmed by the blessed Reformation of the church, or, rather, the restoration of Gospel light and Gospel truth, in the sixteenth century. A mother church of the Netherlands (that of Emden) found, with her renowned ministers and elders, during the persecution on the Continent, a shelter and sweet refuge in England, under the sceptre of your King Edward the Sixth, of blessed and affecting memory. The Netherlands (all united under the dominion of Charles the Fifth), very soon after the celebrated publication of the ninety-five *Theses* at Wittenberg, had already, at that time, their confessors and martyrs for the doctrine of the Reformation. The new and renewing doctrines had extended themselves, in large measure, over both the great portions of those dominions, Holland and Belgium; having been introduced on one side from Germany, on the other from France. But the chances of war too soon brought Belgium again under the tyranny of Spain and of Rome. Antwerp, Brussels, Ghent—after having been, for a time, almost entirely pervaded by sound doctrine—were subjected, by the arms of the Spaniards, to Popery. The Reformation afterwards concentrated itself within the limits of the Seven United Provinces, more generally known abroad under the denomination of one of them, *Holland*.

What do you think, my honoured brethren, of the political and religious annals of a nation, amongst whom the Gospel of the Reformers made its way, and struck its roots deep, during a bloody struggle of no less than one hundred and thirty years? During fifty years, the Reformation had been preached by her confessors, in defiance of the animosity of the great, and under the promulgation and execution of murderous laws and edicts. After those fifty years (1517—1566) it pleased God,

\* Continued from page 132.

† In Dutch—"Onbekend maakt onbemind:" lit., "Unknown makes unbeked."

who establishes kings and removes them according to His own will, to raise up a deliverer for the oppressed provinces of the Netherlands. It was William of Orange, called "The Silent."\* (I wish I could persuade my French brethren to find out another word for this excellent surname, instead of that of *Le Taciturne*, which they are wont to use for the purpose. Our noble Prince possessed quite the opposite character to that of reserve or taciturnity. He was a man, master of his tongue, as a wise man ought to be; but far from any gloomy or unsocial cast of mind.) This was the noble instrument by whom it pleased Almighty God to commence that glorious war of eighty years between our little Holland and the potent Spain. With his four brethren of the house of Nassau, he stands in history at the head of those Protestant Maccabees, of whom one of your own poets once testified—

"The race of Nassau was of Heaven designed  
To curb the proud oppressors of mankind;  
To fight in every injured nation's cause—  
The world's great patriots."—ADDISON.

The struggle, commenced by the five noble brethren, continued under William's sons, Prince Maurice and Prince Frederic Henry, till 1648, the epoch of the well-known peace of Munster. But, in the very midst of this fierce struggle, a new Protestant State had been raised, *born full-grown* (as a great historian, Heerens, has expressed it)—a naval power, next to England, of the first rank—a land of refuge for every one who was persecuted for the sake of conscience and religion;—a country mighty, not only by trade and industry, but at the same time a *centre* and *focus* of light and life for the church and for science, by means of her three celebrated universities, founded amidst the very alarms of war. Where are the names of Leyden, Groningen, Utrecht, unknown? or those of their great luminaries, such as Voetius, Cocceius, Vitringa, and Witsius? And not only were the higher ranks and professors of science imbued in those days with the genuine Christianity of the Word of God, but a very considerable part of the nation shared that blessed privilege of a deep knowledge of the Bible—a knowledge of saving truth—an experience of spiritual life. To give an idea of the extent of evangelical and practical religion in Hol-

land, in the latter part of the seventeenth and the first part of the eighteenth centuries, I shall only mention the remarkable popularity of Brakel's *Aoyv Aarpeia, Reasonable Service* (Rom. xii. 1) a work on Christianity, dogmatic and moral. This book (a master-piece in kind), of no less extent than two thousand closely-printed pages, in the course of those days, was reprinted more than twenty times. More than a century ago we may suppose, circulated in Holland among all ranks of society in the course of one century and a half; and distributed, in a measure, to that considerable knowledge of the true Christian life and doctrine, which distinguished (and yet, to a certain extent, distinguishes) the Dutch nation, especially the middle classes. Nor did the works of native writers only, next to God's Word and the preaching of it, so eminently contribute to supply sound spiritual food for the people of those countries;—all that the times afforded of good and solid religious reading, from France and Switzerland, from England, Scotland, and Germany, found in Holland, immediately, its translators and numerous readers. In the libraries, in the remembrance, in the hearts of many Christians, those works have passed from one to another, as it were by way of inheritance.

Indeed, the small territory of Holland had, during a considerable time, the privilege of a vivid sense and large enjoyment of the Christian life. From thence came those ancient sympathies between Protestant Great Britain and Protestant Holland; sympathies that were never quite ruined by national rivalries, or reciprocal complaints and prejudices. Of course, Englishmen and Dutchmen had, more than once, fearful strife, one against another, on the great waters of the ocean. Yea, it had happened (God forbid that it ever should be seen again!) that English guns, in alliance with popish or infidel France, were directed against the shores of Holland. When, in the year 1672, such an unhappy alliance had taken place—what do my noble English brethren say of the revenge taken, sixteen years after, by Holland? It sent to your shores her Stadholder, the Prince of Orange, the kingly defender of your kingly liberties,—your and our William the Third, of immortal memory!

There exists between England and Hol-

\* More properly, *the Secret-keeper*,—for this gives the true sense of the Dutch word *Zwijger*. *Zwijgen* is, indeed, *to be silent*; but it also means, *to keep a secret*. And William I., being once cross-questioned by one who wished to find out the secrets of the Reformed party, very prudently asked him, *Meer kunt gij zwijgen?* "But can you keep a secret?" to which when he answered, very readily, "O yes;" the Prince coolly replied, *En ik ook*. "So can I."

amongst many reasons for mutual  
 on, one in particular, which to me,  
 n the really, it would not be permitted to  
 's *Avoy*. I mean, the remarkable protection  
 m. xii. 1) benevolence afforded to the Jewish  
 atic and in both countries. In Holland, a  
 ee in it of refuge and security, peace and  
 though, was opened, at the end of the six-  
 century,—first, to the remnant of  
 all, persecuted in the peninsula of Spain;  
 words, to those who came from Poland  
 Germany, to obtain a share in the  
 privileges. Seventy years later, the  
 example of Holland was followed by Eng-  
 land; the toleration, attempted only under  
 the Protector, was openly promulgated and  
 regulated under Charles the Second.  
 King William III., by his personal  
 esteem and affection, contributed much,  
 both in England and in Holland, to confirm  
 the privileges and distinctions granted to  
 Israelitish individuals and families, on ac-  
 count of their personal services and riches,  
 and of their important relations in Spain  
 and Portugal. High respect for the memory  
 of that great sovereign, as well as loyalty  
 and affection in general for the illustrious  
 house of Orange, is a distinguishing  
 feature in the feelings of the Jews in both  
 countries, especially in Holland.

As to the Protestant Netherlands, soon  
 after the peace of Utrecht (1718) the  
 nation began to share in the common fate  
 of European nations during that century—  
 a state of general relaxation and *mal-aise*,  
 which mainly prepared the way for those  
 great subversions that historically charac-  
 terise the end of this period. In religion,  
 a kind of lifeless orthodoxy, a formal pro-  
 fession, succeeded, to a great degree (among  
 the higher classes more especially), to the  
 strong spiritual life of former generations.  
 From abroad, the convictions of men,  
 respecting religion and society, were con-  
 siderably shaken and perverted. Men of  
 quite a different temper from *your* mighty  
 and zealous Reformers and *ours*, influenced  
 an important part of the nation. We were  
 instructed, at this time, by English *free-*  
*thinkers*, German *deep-thinkers*, French  
*no-thinkers*. New theories, united with  
 old party-spirit, undermined the safety  
 of our national institutions. We learned  
 to taste and to appreciate the fruits of  
 the revolutionary tree of liberty. We  
 lost our independence, our glory, our  
 very national existence. Liberty, equality,  
 and brotherhood, bought for a price some-  
 what higher than a hundred millions of  
 guilders, brought us soon afterwards under  
 the iron rod of Napoleon. The great events  
 of 1812 and 1813 were, for old Holland,

too, by God's blessed providence, a sign  
 for national awakening and emancipation.  
 Some noble patriots placed themselves at  
 the head of the insurrection against the  
 French tyranny. They recalled, in the  
 name of a reviving Dutch nation, the  
 house of Orange, and invested it with the  
 sovereign power. Soon after this national  
 regeneration, the independence both of  
 Europe and of the new kingdom of the  
 United (Northern and Southern) Nether-  
 lands was confirmed and sealed by the glo-  
 rious battle of Waterloo, where, at the side  
 of your celebrated Wellington, his disciple  
 and companion in war, the Prince of  
 Orange (late our King William II.), had  
 so important a share in the ever-memorable  
 victory.

But it is, more particularly, to some  
 particulars of the spiritual and eccle-  
 siastical history of the Netherlands that  
 I undertook to direct your attention.  
 Spiritual life (as was observed already) had  
 not vanished from our population in the  
 same measure as was unhappily the case  
 in other countries of the Continent,—for  
 instance, in Germany. The contrary is, in  
 various ways, apparent. Yet in Holland,  
 too, a mighty revival, in regard to the  
 knowledge of the truth and the life of  
 faith, was highly desirable, amidst the sad  
 effects of the semi-rationalist or accom-  
 modating theology of so many ministers  
 and professors in the Reformed and other  
 churches. Germany had her revival, soon  
 after the celebration of the tercentenary  
 of the Reformation. In Holland, some  
 few years later, an old and faithful  
 watchman on the walls of the spiritual  
 Zion raised the banner, by a loud com-  
 memoration of those fathers of the Dutch  
 Reformed churches, who, two centuries  
 ago, defended and purified the church from  
 encroaching and threatening Pelagianism,  
 Arianism, and Socinianism. The bat-  
 tle then begun continues, in different  
 forms and with different modifications, till  
 the present day. One of those who took,  
 from the very beginning, and with much  
 offence to many, an active and zealous  
 part in that battle, was the most eminent  
 of our Dutch poets, *Bilderdyk* (who died  
 in 1831); a man who, five-and-twenty  
 years before, had suffered banishment, on  
 account of his loyalty to the house of  
 Orange. Herein he was followed by several  
 of his friends and admirers.

Among those whose names are still re-  
 membered with distinction, in the history  
 of this strife for the faith once delivered  
 to the people of God, I am happy to men-  
 tion here a dear brother in the Lord,—

a member of your Evangelical Alliance and a clergyman of the church of England, who is to this day as far from forgotten in the Netherlands, as, I am sure, the Netherlands are from being forgotten by him,—the Rev. A. S. Thelwall, at that time missionary to the Jews of Amsterdam, and minister of the Gospel in the Episcopal church of that city, who published, in 1825, a small but very important, and (for the good 'cause of Gospel truth) fruitful tract, under the title, *Turn to Him that Smiteth*, which found, at that time, a remarkable response in the hearts of many. This tract,\* insisting seriously on the necessity of a *spiritual regeneration* from above for sinful and condemned man, excited, in no small measure, the displeasure of the champions of what they call, in our times, *moral improvement*.

Five years after this publication, political events contributed greatly to a further revival, both in national and in religious feelings, in the Netherlands. The insurrection and the loss of the southern part of the kingdom (in 1830–1839)—at this moment regretted by nobody in our northern provinces, and considered rather as a blessing in the way of God's providence—were, nevertheless, in their principle and as to the question of right, the result of an odious plot, between infidelity and superstition, against the lawful government of a Protestant dynasty. The Belgian insurrection, favoured by France, and not opposed, but rather confirmed, by the Great European powers,—yea, by that of Great Britain itself,—became nearly fatal to Holland's very existence. But it pleased God in those days to strengthen, to save, to raise the nation which was forsaken and neglected by all, before the eyes of their enemies. The whole Dutch nation rose up as one man around King William the First and his son, the Prince of Orange, who in ten days overthrew, in two decisive battles, the Belgian armies. Had not, at that time, Great Britain interfered with her peace-loving and politic *veto*, Belgium would have been immediately reduced again under the sceptre of the house of Orange.

But (as has already been observed) the consequences of this intervention, and the ill success of the campaign which had begun so prosperously, proved, in many respects, better than (humanly speaking)

a more victorious issue could have done. Adversity, struggle, prosperity, vicissitudes of every kind, appeared to be not without many a profitable result to the people of old Holland. I remember, for instance, how the garrison of the citadel of Antwerp having been transported, according to the capitulation, to the French city of St. Omer, some of us seized this opportunity for sending an evangelist with Bibles and tracts to those prisoners, our fellow-countrymen. We have reason to hope that this mission was blessed to the soul's welfare of many of those soldiers.

As to Belgium, the separation of the two great portions of the Netherlands operated to produce a more friendly relation between them. The Dutch language, which is the old and original language of a great part of Belgium, is now spoken and cultivated more than ever it was under the former Government. But, above all, the preaching of the Gospel found in Belgium, from that epoch, a large and blessed entrance. The Protestant Christians of Holland have manifested, almost without interruption, their sympathy with this happy result in a manner to which the Rev. Mr. Anet of Brussels, here present, has gladly given testimony, that, even in regard to temporal aid, the proofs of that sympathy equalled at least those of England itself.

But I intended to confine my information to a general survey of the state of religion in Holland. To that end, my Christian brethren will allow me to give some statements in figures. The population of the kingdom of the (northern) Netherlands is calculated, at this moment, at somewhat more than three millions. Full half that number consists of members of the Dutch Reformed church, which, together with the forty-two thousand seceders from that church, and the nine thousand members of the French, English, and Scotch churches, represents the Dutch Establishment (or State-church) of former times. The number of Roman Catholics amounts to 1,170,000 souls; in that number are comprehended the five or six thousand Jansenists residing in Holland. We have more than 670 members of the Anglican church: 54,000 Lutherans, and 9,000 Lutherans of the separate (or orthodox) denomination: more than 38,000 Baptists,† 5,000 Arminians, 290 members of the Moravian bro-

\* It was, indeed, merely a tract; for it consisted of only sixteen pages octavo, and was sold for three pence, for the benefit of the sufferers by the inundation. When the profits were handed over to the committee, they amounted to more than £55 sterling.

† Or Mennonites,—so called from Menno Simon, who suffered martyrdom at the time of the Reformation.

therhood, one Quaker, one Armenian, and 40 members of the Greek church. The number of Israelites amounts to more than 58,000 souls, whereof 3,200 belong to the Spanish and Portuguese synagogue.

The conflicts and dangers of positive Protestantism in Holland are, in their principal features, quite the same as in Great Britain. Popery (I use the word with all the consideration, love, and pity, which we owe to our Roman Catholic fellow-men as individuals), Popery is, in the Netherlands too, a dangerous enemy. In that country too, it is used to consider means as sanctified by the end. We know her as ready at all times to acknowledge and bless, with equal sympathy, revolution and restoration, the tree of liberty and the decrees of tyranny, provided that the kingdoms of the world may be hers. On the other hand, our true Protestant faith in Holland has to oppose infidelity, in the numerous forms wherein it multiplies itself in our days, on many sides. We have particularly to struggle with that enemy on the fields of theology, as taught in our universities; that theology being, for the most part, in the power of men, of whom it cannot be said that they profess and defend the great doctrines wherewith, according to your convictions and mine, the truths of the Gospel stand or fall. I shall only mention here, the doctrine of the true and personal Deity and humanity of our Lord and Saviour Jesus Christ—the Trinity in the Unity of God's essence—the Atonement for our sins by the mediatorial and expiatory sufferings and death of our blessed Redeemer on the accursed tree.

But in the domain of the lower parts of the public instruction of youth, we have also an important question to debate between those who advocate *separate schools* for Roman Catholics and for Protestants, and the defenders of those *mixed schools*, in which the history of the world, and of our Protestant country, is not allowed to give any offence to the Roman Catholic; nor is the Christian element permitted to influence public instruction further than may seem good to the Christ-denying Israelite.

I am happy, nevertheless, to observe that, notwithstanding the undermining tendencies of false and infidel science, of idolatrous enthusiasm for human art and industry,—notwithstanding the manifold opportunities for dissipation and sin,—the Dutch nation has conserved in her bosom, in some respects, much of the attachment of their fathers to a positive Protestant

faith, opposed both to Romanism and Rationalism; and that, indeed, this attachment is rather increasing, both among the higher and among the lower classes of society. Where Christ crucified is truly preached, the multitudes are always seen thronging the churches, with manifest preference. Among our younger ministers of the Gospel especially, a return to the old doctrines (but with new and fresh development and light) is everywhere to be observed. At the same time, the voices of laymen in the church are become, in these last years, more loud, more clear and audible, in the defence of the great fundamental doctrines which are entrusted to the Christian churches in general, and in particular to the Reformed church. Among those voices, we have to mention the testimony of some of our distinguished statesmen, who deem it a great honour and privilege to confess Jesus Christ, as the only true foundation of salvation and happiness for nations and governments, as well as for individuals, in the midst of the Assembly of our States-General. Nor must we wonder that faculties and capacities, which, in your country, would be honoured next to those of your Pitts and Burkes, when associated with the confession of Christ, are but too often the more obvious to that bitterness and scorn which are the portion of the true confessors of the Gospel. Among those eminent Christian men who are members of our Dutch parliament, I am happy to mention my excellent friend, Groen van Prinsterer, the celebrated editor of the *Archives de la Maison d'Orange*, and an eminent statesman, both in theory and practice. I am happy also to be able to mention, at the same time, the increase and progress of Christian institutions, on the same blessed principles as Ragged Schools, Magdalen Asylums, Prayer Meetings and Associations for the welfare of Israel, and the like.

When commending, finally, to the prayers of Christian brethren in Great Britain, the spiritual and national welfare of Holland, I beg leave to remember a voice, that came some time ago to this Evangelical Alliance, from our Dutch Asiatic colonies. The prayers of Christians have been asked, for a powerful preaching of the Gospel in the Indian Archipelago. I gladly declare among you that this voice has been echoed by a great many confessors of the Lord in my native country. But, when pressing on the hearts and consciences of English Christians this important matter, I feel the duty of

adding another wish to that which has already reached this Evangelical Alliance:—that never and nowhere the intervention of English Christians, with their prayers to God and exhortations to men, may be interpreted as connected with any political aims or worldly or national ambition whatsoever; yea, that our English brethren, in pressing upon the conferences both of their own countrymen and of their Dutch fellow-men, the duty of evangelizing their colonies, may be the very first to protest against any transgression of that holy law of God, written equally for nations and for individuals—"Thou shalt not covet."

Finally, may I be permitted to wish that in our days, more than ever before, Great Britain and Holland may meet each

other, and be united in the same efforts for promoting the Gospel of the cross, and the glories of the kingdom of God and His Christ. Yea, if it be indeed the sense and meaning of the prophetic word, that Christian nations on the occidental shores of the ocean shall carry the sons of Jacob in their vessels to the promised land of their fathers, that they may, at last, look upon Him whom they have pierced, and adore their King in his beauty and his glory,—may it be those two of old united nations, Great Britain and Holland, to whom that glorious mission shall be committed, of bringing about, under their united banners, those events of the glorious future, which shall prove so unspeakably blessed to the world at large. Amen.

## European Intelligence.

### FRANCE.

THE MONTH OF MARY—INTRODUCTION OF RELIGION AT THE MILITARY REVIEW OF MAY 10TH—RECENT PASTORAL LETTER OF THE ARCHBISHOP OF PARIS—LOTTERIES ORGANISED BY PRIESTS—PIOUS FRAUDS PRACTISED ON THE DYING—HOW LIBERTY OF WORSHIP IS VIOLATED—GLANCE AT THE RELIGIOUS ANNIVERSARIES OF PARIS—DECISION ADOPTED IN THE PASTORAL CONFERENCES.

#### THE MONTH OF MARY.

—, France, May, 1852.

It is not uninteresting to mark the different means by which Romanism proves that it accords to *Mary* the greater part of its adorations. At this moment, all the Papist churches and seminaries are celebrating, with special pomp, the *month of Mary*. What is that? you will say. It is an invention of the superstitious Italians, which has been imitated in France, like many other ceremonies. The inhabitants of Rome and the neighbouring cities thought it would be an admirable thing to set apart a whole month to the honour of the Holy Virgin. Soon the bishops of our country, who esteem it their duty and glory to be as *ultramontane*, or Italian, as possible, adopted the same practice. There are processions, pilgrimages, prayers, psalms—every kind of rite and homage—exclusively appropriated to her whom they call the *mother of God*. Every evening the pupils of the seminaries, assembled in the open air, in the gardens or courts of their establishments, sing, for two or three hours, long hymns dedicated to *Mary*. The altars of the *Madonnas* are adorned with flowers, ribbons, and jewels of gold and silver, and the people are invited to take part at these fêtes, more pagan than Christian. This is what is meant by the *month of Mary*.

I do not know if Romanist piety gains anything by this. But it is very evident that this invention, the worship of the Virgin, prevails more and more over the honour paid to God and Jesus Christ. The poor people belonging

to the Papist communion forget the Creator for the creature. Their affections, their prayers, their hopes, instead of being turned towards the Saviour, are concentrated on a simple woman, to whom the Holy Word accords no extraordinary power, and the adoration of Christ is displaced by *Mariolatry*. What would St. Paul, St. Peter, or St. John have said, if they had seen these altars, heard these chants, been present at these ceremonies of the *month of Mary*? They would certainly not have recognised the *Christian* worship, but would have supposed that idolators continued to address their vows to Diana, Juno, and Ceres. Paganism, it must be avowed, is still at the foundation and in the spirit of Popery. Names are changed; some external forms have been modified; the foundation, at least in a great degree, remains the same.

#### INTRODUCTION OF RELIGION AT THE MILITARY REVIEW OF MAY 10TH.

I have more than once had occasion to show the tendencies of our Government to change Roman Catholicism into a *State-religion*. They have never been manifested in a more striking manner than in the military review, on the 10th of May last. There the priests were called for, as the *official* organs and representatives of the national religion. The mass was celebrated before the public authorities; and at the moment of the *elevation of the host*, all the officers and soldiers received orders, without exception, to kneel down in adoration of the *holy sacrament*. I ask every impartial and honest reader—Is not this to impose an

Protestant soldiers an act of Popery? Is not this to do violence to their consciences, and in their persons to outrage the liberty and the equality of religious communions? If a Protestant soldier had refused this sacrilegious adoration, would he not have been punished by his officers? And yet, right and justice would have been on his side; for it belongs not to any human power to impose an act of religion as an affair of military discipline.

The forms employed in this semi-worldly and semi-religious fête were singular and puerile. The standards distributed to each regiment were arranged round the altar, under which were 700 or 800 priests. The archbishop of Paris sprinkled the colours with holy water; and one of the ensign-bearers, bending his knee to the ground before the prelate, the latter addressed him in Latin, in these terms:—"Receive the standards sanctified by the benediction of Heaven . . . and may God, for his name and glory's sake, grant you grace to penetrate, safe and sound, into the midst of the battalions of the enemy!" Then he gave to the ensign-bearer the *kiss of peace*, and the officer, in his turn, kissed the *pontifical ring*. This was done in imitation of the customs of the middle ages. Did the Parisian people and strangers who were present at this military review, experience much edification in the presence of this holy water, and this double kiss of the pontiff and officer? I doubt it; the ideas of the nineteenth century do not precisely resemble those of the twelfth, and the devotion which inspired the crusades has completely passed away.

The archbishop of Paris also delivered an address, in which there are some things to praise and some to blame. The prelate uttered the words of *liberty and clemency*; and though he did so with great oratorical circumlocutions, it is an act of courage which merits honour. But he, at the same time, glorified, and, in some degree, sanctified war, in terms which do not accord with the Christian law. "There always was," he said, "*a religion of battles*. Among the Jewish people it was God who directed battles, formed the great captains, and inspired the prophets with the most warlike accents. The Romans placed their gods alongside their eagles at the head of their legions," &c. Are these reminiscences of Judaism and Paganism in harmony with evangelical principles? He then compared the mission of the clergy with that of the army. Here are his own words, "The soldier and the priest, both placed under the austere laws of discipline, having at heart the same principles of conduct . . . labour together, although differently, to procure, by appeasing the passions, the triumph of justice in human societies." This characterises the spirit of Popery, an alliance between physical power and spiritual authority, a double tyranny, which oppresses the people; slavery for the masses; all rights concentrated in the two superior castes, and all privileges put into their hands. In ancient Gaul, at the time of the conquest of Cæsar, the Druids and the warriors governed absolutely the nation: our laws not much changed for eighteen centuries.

Louis Napoleon went further than the pontiff. The latter placed in the same line the soldier and the priest; Louis Napoleon claimed for the soldier alone the honour of being the missionary of civilisation, and omitted, without ceremony, the priest. "The history of peoples," he said, "is, to a great extent, the history of armies. On their success or reverse depends the fate of civilisation and of country. Conquered, it is ruin or anarchy; victorious, it is glory or order." This language is definite and clear. Soldiers, according to our President, are always the defenders of true, just, and good ideas! The intelligence, the conscience of the human race is entrusted to bayonets! The triumph of physical force is, also, the triumph of right! Louis Napoleon has affirmed, in other terms, that the reason of the strongest is always the best. The army has, probably, been much flattered by this panegyric, but faithful and honest men must groan over it.

Since I have spoken of the archbishop of Paris, I will add that he has recently published a

#### PASTORAL LETTER IN FAVOUR OF CHARITY.

M. de Sibour develops on this subject some very wise maxims; and if he be a little too long, and if he invoke too often the evidence of Thomas Aquinas, or some other such scholastic doctor, he has not the less exhibited, in an interesting manner, the precepts of the Word of God on the first of the Christian virtues. But how is it that he does not perceive, that in commending *charity*, he is attacking, indirectly, the acts and practices of his own church? "Christian charity," said M. Sibour, "embraces the alleviation of bodily and spiritual distresses, *gratuitous instruction*, good counsel, *patience, benignity, gentleness—mildness of manners and words, tolerance of persons and opinions*, love of peace and concord, the spirit of sacrifice, the surrender of ease, repose, goods," &c. &c.

Fine words, assuredly! But the Roman church, instead of accomplishing them, has almost always done the contrary. Thus, for example, *gratuitous instruction*, which the prelate represents as a duty of charity, is systematically neglected by the priests. Ask yourselves how many schools for the people there are in the pontifical States? So, also, *mildness and gentleness* are not precisely the virtues of the Inquisitors and Jesuits, who have covered Europe with prisons, tortures, scaffolds, and funeral piles. *Tolerance of persons and opinions* in no respects corresponds with the declarations of the Papal encyclicals, in which it is written, that liberty of conscience is an *accursed error*, an absurdity, a folly, and that the liberty of the press is *detestable, execrable*, &c. The archbishop of Paris should recommend primarily the obligations of charity on the popes, cardinals, prelates, and monks of his own communion; for these pretended servants of Christ have violated them with more effrontery than even unbelievers. Before taking out the mote which is in thy brother's eye, begin by removing the beam which is in thine own eye, (Matt. vii. 3—5.)



There are even some elementary principles of morality which the priests trample under foot without scruple. I will mention the

#### LOTTERIES ORGANISED BY THE PRIESTS.

It is well to remind you here that the State lotteries were suppressed, many years since, on the earnest demands of the laity. The Government gave up an institution which brought to the public treasury sixty or eighty millions of francs annually, because it perceived that the lottery is a dangerous temptation to the popular classes, a source of evil calculations and false hopes, a cause of neglect of regular and honest labour,—in brief, a means of general demoralisation. The lotteries of the State have fallen, to the delight of all honest people.

But, take care!—the priests are now reviving this degrading institution. The journals announce no less than *five or six lotteries*, opened at Toulouse, Lyons, and elsewhere. For what purpose? In order to get money for such a chapel, such a foundation *sol-diant* pious, such a school of friars, and so forth. Remark, that these are not *little society lotteries*, where those who gain obtain inconsiderable lots, works made by charitable ladies, objects almost without value, which cannot excite the passions. No; it is quite different. The clerical lotteries promise prizes in silver, of 20,000 or 30,000 francs, and in this manner they tempt the cupidity of the poor; they re-produce precisely the evil produced by the lotteries of the Government. Further, those who win will obtain *misses*, or I know not what *indulgences*, for their parents and themselves. The benedictions of the church, spiritual favours, are put into the lottery as an ingot of gold, or a territorial domain. The monk Tetzel, who irritated Luther so much by his ignoble traffic in indulgences, is surpassed. We are in an age of *progress*, and the means for *making money* are, in truth, daily getting perfect. Only it is difficult to understand how the priests dare to complain of public immorality, when they are the first and the most ardent in contributing to it.

I am compelled to mention other facts which have filled sincere and upright hearts with bitter grief, viz., the

#### PIOUS FRAUDS OF THE PRIESTS ON THE ILLUSTRIOUS DYING.

The Jesuit sheets, and even political journals, have recently announced, with great emphasis, that *Prince Paul of Wurtemberg*, and *Marchioness Soult, Duchess of Dalmatia*, had formally abjured their heresies, and entered, before they died, into the bosom of the Roman Catholic church.

Concerning the Prince Paul of Wurtemberg, our information is rather imperfect. It appears that a woman, of equivocal reputation, is mixed up with this affair, and that there were some secret influences, the character of which is not quite honourable to the clergy. The *conversion*, or to speak more correctly, the *perversion* of this Prince, was concealed from his own family, and it was only when the dying had lost all intelligence and presence of mind, that his parents

received bluntly the news of his change of religion. A painful scandal results from this. If the Prince Paul of Wurtemberg had *really* denied, many months since, the evangelical faith, why did he not immediately declare it, and show the reasons which induced him to leave the communion of his fathers? Why wait till the last moment, when the sick person was incapable of speaking and thinking? These delays are at least suspicious.

As to the pretended conversion of Marchioness Soult, it is an unworthy and disgraceful comedy. A letter of Pastor *Salvetat*, who had daily communication with the illustrious Duchess, has raised the veil which covered this fraud. It is certain that Marchioness Soult died faithful to the Protestant religion; she read assiduously the Scriptures, and put all her confidence in Jesus Christ. When the pastor said to her, "I am persuaded, Marchioness, that if we should be so unhappy as to know that you are ill, *your door will be shut to me*, and I shall not have the consolation of offering you the aid of my ministry." She answered, seizing his hand, "No, there are those who would forbid you my door, to whom it shall be shut." "I much fear," continued M. *Salvetat*, "that should you die in this country, they will make you die a Catholic." "Pastor," she again replied, "I authorise you to maintain the contrary, should that happen."

Well, that which M. *Salvetat* predicted is realised. As soon as Marchioness Soult was on the point of seeing nothing, understanding nothing, knowing nothing, her door was opened to the priests, who impose on her a decisory form of abjuration, and administer to her the sacraments of the Papal church. After that, they published that the Duchess of Dalmatia *had thirsted after light and truth*—that she had conversed several times with a young priest, whose pious inspirations impressed her conscience, and that she had said to her family, "My children, I have goodness to tell you; this evening I shall be received into the religion of your father, into your own religion." These are as many lies as words. It is an imposture from beginning to end; and the son even of the Marchioness, the Duke of Dalmatia, said, in a moment of expansion, "It is not my poor mother who wished that (change of religion); she was no longer herself, poor woman! It is *we* who clung to it, that she might be interred by her husband." O, priests of Rome, you think by odious frauds to gain fresh adherents, and you will only succeed in revolting your own friends, excepting those who are blinded by fanaticism.

#### HOW LIBERTY OF WORSHIP IS VIOLATED.

I communicated to you, in my last letter, the brutal expulsion of pastor *Vernon* and school-master *Vassepat*, who preached the Gospel at St. Michel, in the department of *les Basses Alpes*. Many circumstances have occurred in which liberty of worship has not been less violated. A lieutenant-colonel, commander in the department of the Yonne, has issued a decree,

in which it is stated, "Since the commune of *Saint-Maurice-aux-Riches-Hommes* does not contain a single person professing the Protestant religion; since the school of this worship is . . . in this point of view, *useless*; since the establishment of a school of Protestant worship at St. Maurice has been promoted only with the intention of bringing dissension into the families, &c.; since it is urgent to remedy such a state of things, it is decreed,—The school of the Protestant worship, established at St. Maurice, shall be *immediately closed*."

Notice, that 233 inhabitants of this village formally declared, in the last general census, that they are *Protestants*; and a lieutenant-colonel, a military chief, affirms that there is not a Protestant in the commune! Besides, were this assertion true, by what right does the military power close the Protestant school? But the best arguments are good for nothing; public authority obeys the priests, and the priests detest religious liberty.

The prefect of a department of the north has commanded one of our evangelists not to admit a Roman Catholic child into his school, nor a Roman Catholic hearer to his religious worship. An injunction at the same time odious and absurd! Shall the pastor stand at the door of the church to prevent Romanists from entering? And shall he shut his school to parents who wish to entrust to him their children? But intolerance shrinks not from the greatest extravagance. I need not inform you that the evangelist has refused to obey such a command. Before submitting to men we must obey the commands of God, and it is not permitted us to drive away souls who approach the truth.

#### THE PROTESTANT RELIGIOUS SOCIETIES OF PARIS

have held, as usual, their annual assemblies. I have, in my hands, some information respecting these interesting meetings, but I shall wait till they be completed, and then give

your readers an analysis of the principal reports. Two words only here, on the spirit and aspect of the late assemblies. Notwithstanding the mournful circumstances in which French Protestantism is placed—and, perhaps, even, in a different sense, because of these circumstances—the meetings have been animated, full of life, and marked by lively addresses. The pastors from the departments were numerous. The works themselves are in progress rather than decay; and the Bible, Tract, and Evangelisation Societies are disposed to advance, whatever obstacles may be opposed to them by the intolerance of priests, or the ill-will of political powers. We all feel the necessity of being more united than formerly, and of marching hand in hand into the midst of so many barriers and enemies. May the Lord deign to bless these praiseworthy efforts, these generous intentions! Christian truth cannot perish.

#### THE PASTORAL CONFERENCES

have seriously examined the late decree on the organisation of the Protestant worship, of which I have spoken to you, and, after serious debate, have adopted the following resolution:—"The Conference, grateful for the kind intentions which influenced the Government in the decree of March 26th, is of opinion that the Reformed church, regretting that which is unexpected and irregular in this decree, ought to *exercise all care, in the future, for its religious independence*, and to demand that nothing which concerns it shall be determined without its concurrence."

This important decision was *unanimously adopted*. Some ancient peers of France, some old members of the Chamber of Deputies, and the honourable *Admiral Baudin*, president of the New Central Council, were present. It must be hoped that the Government will take notice of a manifesto, which proves that the Protestants of France are resolved not to accept the supremacy of the civil power in their ecclesiastical affairs. X. X. X.

#### VISIT TO THE NORTHERN CHURCHES.—No. V.\*

CHALONS-SUR-MARNE—VITRY LE FRANÇAIS—HEILTZ LE MAURUST.

##### CHALONS.

At *Chalons-sur-Marne*, twelve leagues from Rheims, and the principal town in the department, a church was formed, after the passing of the edict of Nantes, and we still find there the *Street of the Consistory*. It was then a prosperous and flourishing place, but it lost much by the revocation of the edict. The names, however, of the two brothers Blondel are remembered with honour. The portrait of David Blondel, who was a pastor and professor, is to be seen in the Hotel de Ville. He was considered deeply learned in ecclesiastical history. When blind, he dictated two folio volumes on the difficult points of chronology and the study of antiquities, and he was the

first who combated the authenticity of the history of Pope Joan. There is now but a very small and feeble body of Protestants, who are nearly all foreigners. One engineer, two or three workmen on the railway, a clerk, a merchant, a waterman, a servant employed at the *Ecole d'Arts et Métiers* with his family, a cooper, two shoemakers, an overseer of police, a veterinary surgeon, a colonel, and a few soldiers—these are our whole staff of men. We have also some ladies belonging to the higher class of society, connected with members of the Government and with the superior officers of the garrison. There are, also, a few English families; of whom, two or three never frequent a place of worship. Excuse these minute, and almost personal details.

They serve to explain the present condition of the churches in our towns, as well as the impossibility of our labouring efficiently, with such feeble elements, towards the re-edification of our church.

The church at Chalons is certainly the most interesting in the department, though the most recently formed. It is the most active and promising. Its origin was in part English, and perhaps, on that account, you will permit me to give you a few particulars respecting it. Some here may regret the circumstance just named, but those who belong to Christ will rejoice in the increase of His kingdom by whatever means, and in the prosperity, not of any particular or national church, but of the church universal.

It is now about four or five years since a young English lady, Mrs. J., the widow of a captain, visited France with her two children, in order herself to carry on their education. She had no particular town in view, but she heard Chalons (sur-Saone) spoken of as an agreeable and healthful spot, where a religious work had just been begun, under the care of the *Société Évangélique de Genève*. These circumstances rejoiced and interested her; her choice was made, she repaired to the office, and secured the places for their journey to Chalons, without any further address. At Paris, Chalons-sur-Marne is called, by way of distinction, Chalons, as being a prefecture, and nearer to the capital than Chalons-sur-Saone. It was not till some days after that the mistake was discovered, and when it became known, so many arrangements had been made that it was not easy to remove. Mrs. J. resigned herself without difficulty to this change, remembering that God conducts his children by ways which they do not know. You have, if I mistake not, an English proverb which says, "Aim at a bishopric and become bell-ringer." This proverb was reversed in the case of our friend and sister; for she, who had desired to be only a parishioner, became, in the hand of God, the humble minister of the word of life to many. Sensible of her isolated position, she sought for brethren and sisters, and from time to time made some interesting discoveries. Sometimes, also, the pastor of the church at Rheims visited her, in order that he might become acquainted with the scattered sheep whom she had found; sometimes, but rarely, when the pastor was present, the little flock met together on an evening in the week, for they had no public service on the Sabbath. They felt that they ought not to delay the establishment of a regular service, but it was God himself who in this instance again opened the way.

One day, Tom, the little son of the lady above-mentioned, was fishing by the side of the river, when a young man approached and entered into conversation with him. Recognising by his accent that he was of English parentage, he said, "If you are English, perhaps you are a Protestant?" As the answer was in the affirmative, and the young man was himself a Protestant,

their conversation naturally became less reserved, for oneness of sentiment in religion answers every purpose of a formal introduction. Mr. H. made many inquiries, and when he learned that the pastor of Rheims was the former pastor of Templeuse-le-Guérard, he was the more delighted, as he had formerly been one of my flock, and we had heard nothing of each other for about five years. On my first visit to Chalons I renewed my acquaintance with him, and obtained without difficulty a promise that he would gather together the Protestants of Chalons every Sunday, and also that he would twice a week attend to the religious instruction of some twelve or fifteen children of the congregation. From that time these duties were never once neglected, and his constant and modest perseverance must be numbered amongst the blessings which God has been pleased to bestow on this rising church. Soon and rapidly the number of our friends rose from twenty-five to fifty, and at the present time we reckon more than a hundred, not including those Roman Catholics who are desirous of joining us, and who will be admitted at the next communion.

The parlour in which we have been accustomed to meet is now too small to receive those who are invited, and we are therefore unable to admit the public to the worship of God according to His word. Thus we see ourselves compelled, by the force of circumstances, apart from any motives of a benevolent kind, to decide on the erection of a temple, which, without being very large, shall allow of our holding worship publicly, and openly bearing witness to the great doctrines of the Apostles and Reformers. This temple we must build, not only for those of the same faith with ourselves, but for Roman Catholics also. The harvest is already ripe, and we are increasingly convinced that the time is come to preach the Gospel boldly and faithfully, without regard to government or sectarian influence. But while we might effect much, through the personal activity of the members of our flock, we are able to do but little in the way of pecuniary sacrifice. To whom, then, can we look, but unto God? To Him who furnished the Israelites in the desert with everything necessary for the erection of the tabernacle. But by whom will he help us? Probably, by many of our brethren in France, although they are for the most part labouring, under great difficulties, and in many ways, for the restoration of our churches; and the effects of the spoliation, committed in time past, still press heavily upon them. Probably, also, by some of our English brethren, who have always shown themselves so ready to aid us, when they have found that we needed their assistance, according to the words of St. Paul, 2 Cor. viii. 15,—"He that gathered much had nothing over, and he that gathered little had no lack." Perhaps, also, amongst the readers of *Evangelical Christendom*, and the members of the Evangelical Alliance, there may be some disposed to help us.\*

\* Should any readers of these lines thus sympathise with us in our present position, understanding the importance of the object for which I here appeal, I would request them to forward the gifts of their

The Catholics of France build many new churches, by means of funds either granted by Government, or raised by lotteries. The first of these sources is not available for us, because we are not sufficiently numerous to institute a claim; the second we would not have recourse to, because we are Christians, and these lotteries, which we deem a dishonourable mode of traffic amongst worldly persons, would be still more unjustifiable if used in carrying on the affairs of the church. We would not that the house of our heavenly Father should become "a den of thieves." We can and ought, then, to depend only on our brethren, and on the liberality which is prompted by Christian love.

## VICINITY OF CHALONS.

In the neighbourhood of Chalons we find yet some other villages which have been evangelised, and in which there are a few Protestant families; but the most important of the stations which occupy our attention are, *Vitry le Français*, eight leagues from Chalons and twenty from Rheims, and *Heiltz le Maurast*. The first of these places has long been a post of the *Société Évangélique*, but the Gospel has been hindered by many causes, and the work is at present making no progress. There is, however, a chapel and a small congregation, amongst the members of which there are some very interesting persons. Though now almost forsaken, this place once had for its pastor, Pierre Jurieu, who composed here his treatise

on Devotion, which passed through seventeen editions in a few years, and twenty more, when translated into English *Heiltz le Maurast*—a parish distant from Rheims twenty-six leagues—could be seldom visited before the opening of the railway. This station has also suffered much. It has a church of about eighty Protestants, and there still exists a vivid remembrance of past conflicts in the cause of reformation. There is not one of the members but can relate the particulars of the massacre of Vassy (March 1st, 1562). In many of the houses you will find an old engraving which exhibits that instance of the religious zeal of the house of Guise and Lorraine, and which will, perhaps, incite you to visit places at some little distance which were the theatre of events, the recollection of which has been so deeply traced.

I have told you what I am doing in the department of Marne, which is at present my parish, and you are, therefore, able to judge of the vast amount of labour which lies before me. It is far beyond the power of one man to accomplish; and the church at Rheims, seconded by *La Société Centrale de Paris*, has given me, as a helper in the work, a beloved brother, the Rev. Aug. Pfimmer, once a missionary in the South of Africa. Two are better than one, and we are able to accomplish much more than before; but we are still insufficient for the work which is to be done, and which requires the addition of two more brethren.

## BELGIUM.

## EFFORTS TO ESTABLISH A PROTESTANT CHURCH AT LOUVAIN.

Mr. Editor.—In one of the finest panoramas of this interesting country (Belgium) is situated Louvain, a town of 30,000 souls; and, as most of your readers are aware, of great renown in the theological world. The tourist, who, in search of pleasure and information, crosses the country to visit the fascinating scenery of the Meuse, or the splendid borders of the Rhine, scarcely goes on his way without spending a day or two at Louvain, were it merely to have a sight of its *Hotel de Ville* (the Town-hall), a chaste and charming Gothic monument, and by far the finest piece of ancient architecture the Continent can boast of.

Some reasons are most likely to make Louvain a place, when well known, which English families will choose for a residence. The scenery is fine; the climate mild; the air most pure and healthy; the living, cheaper than in any other part of Belgium; and instruction, though of the best kind, at most moderate terms. I cannot but anticipate that, on these grounds, Louvain is to become a

favourite place with all the steady and respectable British families who desire to spend a few quiet years on the Continent.

Louvain is, perhaps, the most important city in the whole of this country. As you know, Sir, it is the Oxford of Belgium. There you find the *Université Catholique*, with its numerous colleges, its rich foundations, its priests and well-famed professors. Since it has been made the seat of Popish training and science, it is resorted to by the sons of the Flemish nobility and gentry, who mostly side with what is called here the *parti Catholique*. Very few, if any, students belonging to its rival party—the so-called *parti Liberal*—receive their instruction in this town. They generally attend the universities of Ghent, Brussels, or Liege, which are well known for their spirit of opposition to the intolerant and encroaching spirit of Rome.

The Flemish Government has little, if any, control over the university of Louvain. If I am well informed, it is entirely in the hands of the high Romunist clergy, who appoint its

brotherly and Christian love, either to the undersigned pastor, at Rheims; to M. Ferdinand Walbaum, secretary and treasurer of the Consistory at Rheims; to Mdme. Jackson, at Chalons-sur-Marne, as may be most convenient to them; or to our brother and friend, the Rev. Dr. Steane, of Camberwell, Editor of this Journal. Every kind of offering will be well received, and the donors will be gratefully remembered in our prayers, after the example recorded, 2 Cor. ix. 14.—J. AUG. BOST.

rector *magniflous*, its deans, its professors, and govern it with an absolute and supreme power.

The inhabitants of the town themselves are, to a very great extent, under the influence of this ecclesiastical dominion. True, they are as free, as independent, as is and may be every citizen of this highly-favoured country; but as they live, mostly, by the young students, they have little wish, or perhaps courage, to war with those on whom their livelihood depends. Liberal principles, alone, rarely make a population ready to starve for the mere sake of conviction. It is Christian faith only which can do this: as she has done it, and will always do it, when there is a call from Providence for this display of noble obedience to the will of God.

There is no need of my assuring you that Louvain, for these causes, is looked upon as the seat and bulwark of Popery in Belgium.

Hence the absolute necessity of applying to that Popish city the Christian agency and power of the Gospel. As a matter of course, every successful encroachment on the Papist doctrines at Louvain is and must be a blessed triumph on the Popery of the whole country.

Allow me, Sir, to explain my meaning. Though a Protestant to the *back-bone*,—and it is rather unavoidable that one who has in his veins the blood of the martyrs of the Cevennes should be anything else,—nevertheless, I am not one of those who think that a mere change from *Popery to Protestantism* is sufficient, and is to be hailed with shouts of joy! Christians who have been taught, by the grace of God, that faith in Christ, a living faith alone, gives us a share in the blessed fruits of the righteousness and death of our Saviour, should look for nothing short of such a faith; and so long as this Divine principle is not produced, they should work and labour, and preach and pray. But Popery, Sir, is such a degrading system; it has such a disastrous influence over the mind and the heart of man,—and when I say this, I speak with my eyes full open over the map of Europe,—that every generous being should bless God when any serious and successful attack is made on the doctrines and power of Rome. If I had a thousand voices, I would not cease to say, *Delenda est Carthago!*

Convinced of the vast importance of Louvain, on account of its relation with the high clergy and the training of the youths of this country, one of your pious clergymen, the Rev. Mr. Holland, decided to have a place of Christian worship opened in this town. God put it into his heart to pay a young minister, the Rev. Mr. Van Velden, who, with the brave and resolute decision of a Christian, came and unfurled the banner of the Gospel. He found it to be up-hill work indeed. Opposition broke upon him from every side; the priests, the people, rose as one man against his efforts. However, he was enabled, by the Lord's grace, to go on in his modest and humble labours. Though much good was not done in the town, it pleased the Lord to bless his work for a few souls in Louvain, and to raise, by his ministry, a small but devoted flock, all composed of con-

verted Papists, in a village at a small distance from Louvain.

Such were the spiritual results of Mr. Van Velden's labours, when he was called to an important sphere at the Cape of Good Hope.

Louvain, however, was not out of the merciful ways of God. A noble-hearted English captain was there, full of zeal for the cause of Christ and the salvation of the poor deluded Romanists. At his request, and at the pressing prayer of my young friend and former pupil, Mr. Van Velden, I took charge of the small church. Almost every Sunday, for a year, I went from Brussels, to preach the grace of our Lord and Saviour Jesus Christ. Up to that time, public service,—a thing rather to be regretted,—was performed in a small and most inconvenient room; the dear captain soon found a neat, pretty chapel, which belonged to the corporation of the town. By a series of steps, most mercifully controlled by God, that place of worship was secured. Soon it was fitted up with a modest but neat taste. In fact, I believe it is the nicest, prettiest Protestant church of the country.

Now, a pastor was wanted! Where were we to find him? A painful question, especially as we had no quiet *sinecure* to offer, scarcely *any salary* to give, and the prospect of *much painful labour* to present. However, our God found the man for His work. Our friend, the Rev. J. Williamson, who, by his acquaintance with the French and German languages, was a man most fit for this sphere, kindly and generously accepted the unanimous call of the small church of Louvain.

Our God's blessing has been with His servant—so much so, that, though he has been there but eighteen months, a very interesting congregation has been formed. Many souls have been brought from the darkness of Popery to the light of Christ. Every week, a quiet but steady influence is felt in *the whole of the city*; and Biblical Protestantism begins to be acknowledged as something real, practical, and serious.

Though the modes of proceeding of our friend Mr. Williamson are characterised by great prudence, nevertheless some of his people have had to endure the heat of the day. One of them is next to a ruined man, merely because he has embraced the truth. The loss of a profitable trade has forced him to remove to another place, where, however, we hope a kind Providence will find employment for him. Another of our dear converts has seen her house attacked by the mob. This is nothing new. Satan, as of old, does not let go his servants without the most wicked efforts to keep them in bondage.

The presence of our friend, Mr. Williamson, is a great blessing, besides, to the *British* residents of Louvain. With the kind love of a tender pastor, and though the minister of the French and Flemish church, he has added to his numerous duties, to his great charge, the care of his fellow-countrymen. For their sake, he has opened an English service and an English Bible class. I have full proof that, by this, he has been a means of doing much

good amongst the British people. I dare say you know, Sir, that in Popish towns, the English, when they have fixed their residence there, are hunted by the zeal of the proselyte-seeking clergy—alas! too often, with a most deplorable success.

I must bring to an end this too long epistle. Well, then, Mr. Editor, God has planted His Holy Gospel at Louvain. There, in the midst of a most powerful and influential Popery, we have a devoted Christian minister, a zealous evangelist, a Protestant school, and great and cheering prospects of good. Needless to say, that, though the people are doing actually more than any other newly-formed Protestant congregation in Belgium, for the maintenance of their Christian plans,—left to their own resources, they cannot keep on.

Here, then, is the serious and solemn question, which I take the liberty to put to the conscience of your Christian readers:—

Is this work, so blessed, so important, to be

prevented from deepening and increasing its holy influence for want of funds? Are the services of the minister, the evangelist, the schoolmaster, to be discontinued?

No!—every one of your readers will say,—No!

With the prayer, that our Lord's best blessing be with you, and your labours of love, I remain, dear Mr. Editor,

Yours truly,

TH. MARZIAL,  
Pasteur President à Lille.

\*\*\* Messrs. Ransom and Co., Pall-Mall, will receive subscriptions for the Protestant church of Louvain, to the account of J. C. Batho, Treasurer. Contributions may also be sent to the Rev. DR. STEANE, CAMBERWELL; or to our publishers, Messrs. Partridge and Oakey, Paternoster-row. The case is known to us independently of this letter, and we heartily commend it.—EDITORS.

## SWITZERLAND.

### INVITATION TO THE ANNUAL MEETING ON THE MOUNTAIN OF LA TOURNE.

Neuchâtel, May 10th, 1852.

I have frequently sent you an account of our annual meeting on the mountain of La Tourne. Perhaps it will be better this time to announce the meeting beforehand. It will be held on Wednesday, the 23rd of June, from before nine in the morning to four in the afternoon. If any of the readers of *Evangelical Christendom* purpose visiting Switzerland about that time, they would do well so to arrange their travelling plans as to be able to attend this interesting festival. Our barn is very easy of access; it is on the high road from Neuchâtel to Locle, about eight miles from the former and six from the latter, on the summit of the mountain ridge which separates them. From a projecting rock, called the Tablet, at the distance of a quarter of an hour's walk, there is a most glorious view of two hundred miles of Alp, the Jura on which one stands, with the broad lake and plain between them.

La Tourne is about 4,000 feet above the level of the sea, crowned with rich pastures and groves of beech; and when our meeting breaks up for dinner, between twelve and half-

past one, while some go to the adjoining inn, most of those present scatter themselves in groups upon the grass, and the voice of song is heard from each happy group as they finish their simple meal.

The average attendance is about six hundred of the pious watchmakers and peasants of the neighbourhood; but we are visited by ministers of the Free church and the National church of Vaud, and by Christian friends of different denominations from Geneva, Berne, and sometimes Basle.

The services consist of exhortations and prayers; the former generally simple and earnest, the latter meant to be heard in heaven. No one is called upon to speak, the full heart suggests its own utterance, and the experience of fourteen years has shown the most perfect order to be compatible with this Christian liberty. It is the happiest day in the year, the one we spend upon the mountain; every year, souls have been won for eternity, and few descend without being better fitted for their conflict in the plain.

R. W. MONSELL.

### CANTON DE VAUD.

DR. STEANE'S SPEECH AT ELBERFELD—EXPULSION OF THE REV. M. NICATI FROM FRANCE.

(To the Rev. Dr. Steane.)

Sir, and much honoured Brother in Christ—Permit one of the readers of your excellent journal, to whom the English language was unknown till his fifty-third year, who now reads it with tolerable ease, but who is not yet able to write in that language, to address you in French, his mother-tongue, to express the great pleasure he feels whenever he receives a number of *Evangelical Christendom*, and especially his hearty approval of the excellent address which you delivered in the assembly

at Elberfeld, in 1851, the analysis of which is contained in the April number, at 115th and following pages.

Be sure, dear Sir and Brother, that, notwithstanding the vote of that assembly, your words on religious liberty will not be without fruit for poor Germany, where there seems full liberty for every kind of preaching (at least under certain Governments); except that of the pure Gospel of the truth as it is in Christ. It seems to me impossible that truly Christian

hearts (and there were certainly many such in that numerous assembly), can remain long, notwithstanding the power of early prejudices and a kind of national and ecclesiastical pride, in the ranks of persecutors, or even acquiesce, for very long, in the persecution of their brethren, by maintaining a culpable silence in reference to it. Oh, may the day soon come, when it shall be lawful for each child of God to serve Him in every place, without hindrance, according to the dictates of his conscience and the Divine Word! Amen.

You have often referred in your journal to the condition of religious liberty in France. You will doubtless, therefore, learn with interest and with pain, but without much surprise, a new fact relative to this liberty, for the particulars of which I can vouch. M. Armand Nicati, a pastor of the Free church of the canton De Vaud, was admitted, in 1847, to the service of the churches of France, and had obtained the office of pastor at Salavas, near Vallon (Ardèche). He is a man of a very sweet and mild character, loving peace, but faithful, in his preaching and in his conduct, to the principles of the Gospel. He kept completely aloof from all the political movements which took place in the department of Ardèche, and devoted himself exclusively to the duties of his ministry, which was not without the Divine blessing. It would have seemed, therefore, that there was little probability of his being accused of taking part in the revolutionary proceedings. And yet this has really happened. By the decision of the Extraordinary Commission, established after the 2nd of December, he received, in the holy week, the following official communication:—"Le Sieur Nicati, of Swiss origin, is expelled from France, and must present himself, within eight days, at the prefecture of police, where he will receive a passport for England or Belgium, the only States open to refugees. If he do not submit to the route marked out for him, he will be conducted to the frontier by the *gendarmérie*." Such is the arrest that this dear brother (a relative of mine) experienced in Easter week, leaving no room to doubt that judgment has

been passed upon him, and without any knowledge, on his part, of the accusations brought against him. Since then, he has learned that they represent him as a *poisonous Socialist*, and the little meetings for singing and prayer as clubs of demagogues; witnesses have even come forward to affirm these charges. Les D— anticipate similar proceedings; everywhere the Protestants are alarmed, and dread the severest measures. Perhaps the departure of my relative and his family,\* is the way by which the Lord designs to deliver them from still greater trials. A recent letter from this dear friend informs us that he is at Privas, and that the prefect has allowed him a month to settle his affairs, and permission to return to Switzerland. Whenever Nicati has asked the reason of this treatment, they have told him that by his public and private preaching he was spreading doctrines dangerous to social order, and that, for a long time, he had been under the eye of the police, &c.; this leaves little hope of justice, since the case is thus prejudged against him. Notwithstanding this, both himself, and many of his friends, who possess influence, have endeavoured to get the order for his expulsion revoked, but without much hope of success, since the affair is considered a political one, and neither within the province of the consistories, nor of the Minister of Public Worship. These dear friends, however, are calm, well sustained by the Lord in their trials, and encouraged by the numerous proofs of affection and sympathy which they receive from all quarters. Their departure is fixed for the 13th of May. Permit me, dear Sir and friend, to commend them, and all the Protestants of France, to your prayers, and those of the Christian readers of your journal.

Accept, very honoured Sir, the assurance of my distinguished consideration, and of my fraternal devotedness in Jesus Christ.

F. DUMONT,  
Minister of the Gospel of Christ,  
and late Pastor.

Oron (Suisse, Canton de Vaud),  
April 29th, 1852.

## GERMANY.

### THE JUVENILE REFORMATORY INSTITUTION AT THE ROUGH HOUSE, HORN, NEAR HAMBURGH.

Of this celebrated institution we have already furnished our readers with some account in these pages.† We propose, at present, to mention, somewhat more fully, one prominent department of Dr. Wichern's labours—the Juvenile Reformatory Institution. A favourable opportunity of doing this is furnished by the Report which he has recently published, extending over a space of four years, from January, 1847, to October, 1851, and with a copy of which we have been favoured by the courtesy of his Excellency Chevalier Bunsen. It is drawn up

with great care, and enters into a variety of minute details; and there was good reason for adopting this course, for the institution has not only been extensively imitated by other States of Germany, but even in Holland and France; and the author is evidently under the strongest inducements to render his model institution as complete as possible, and to afford the fullest information of its practical working. He enters into this very fully, and though we have room only for a brief outline, we trust that it may not be without its interest.

\* He has four children under age, and his wife is near her confinement with the fifth.

† Vol. ii., pp. 213, 261.

He begins with a modest recurrence to the eighteen years during which he has devoted himself to this task, and the success which has attended his efforts, which were begun in the single small building which was then called the Rough House, and which has led to the erection of twelve others, as they have been required for the different purposes of the institution. For one part is dedicated to the education of preachers of the Gospel, to be superintendents of similar institutions, which are rapidly rising up in other places; and another part is used for a printing press and for book-binding; and every part is made very skillfully to dovetail into and sustain the other.

The Reformatory Institution, of which we speak, is for the reformation of those young persons of both sexes in whose case the ordinary means of education have proved a failure, and of whom their parents and guardians have been unable to make anything. Dr. Wichern disapproves of a large institution, containing many hundreds, which his might easily have been made; he prefers a number of smaller ones, of which one superintendent can take the full responsibility. He confines his average number, as nearly as possible, to 100. During the last five years, the committee have admitted 102, and been under the necessity of rejecting 998. At the time of publishing the Report, their numbers were 102; of whom, seventy were boys, and thirty-two girls. They come from Hamburg, Schleswig Holstein, Mecklenburg, Pomerania, Province of Saxony, Wiemar, Hanover, and Saxony. The average time of continuance has been, in the case of the boys, four years and two months; and of the girls, five years and four months. Of 216 pupils, who have left the institution within the last five years, the following are the results:—Sixteen have died, some of them showing the happy effects of the religious lessons which they had received; twenty-three have become quite depraved; twenty-two indifferent; ten moderate; 145 whose conduct as citizens has been unexceptionable.

The first thing, when they are brought into the institution, is to make these children feel that their past faults shall not be mentioned to them—that every thing is to depend upon their conduct for the future. They are kept for some time in a species of noviciate; during which, one of the teachers employs himself particularly in gaining the confidence and affection of the stranger, discovering his or her aptitudes, and when this has terminated, the new comer is then introduced into a family: for all the inmates are divided into groups of twelve or thirteen persons each, and each group or family has its separate residence, its own grounds to cultivate, its own family life; and great stress is laid by Dr. Wichern upon the maintenance of family feelings and family habits, and all the arrangements of the institution are rendered subservient to this. In each family, the duties of the several members are fixed, every Saturday evening, for the ensuing week; and as a specimen of their proceedings, the Report gives the record of a single day. It selects a summer's morning in the middle of August,

At break of day, the person appointed to awaken the others goes into the sleeping room, and awakes the twelve inmates. After their morning prayer, they all go into another room to wash and dress; then each one makes his own bed; and then one sweeps the room, another scours the basins, and another fetches water; while others go out to the piece of land which they have cultivated, for the peas, beans, salad, cucumbers and vegetables, which are to be used during the day; and if they have time, collect around the family table, and are busy reading, learning passages or airs, writing, or at other quiet work. When the large bell in the chapel tower strikes six, the boys and girls leave their house, and are divided, according to their progress, into separate classes, for instruction. The lesson continues till seven. Old Testament history, Luther's Catechism, geography and natural history, on different days; and on one day of the week, the superintendent collects them all for a singing lesson, in which the favourite religious melodies of Germany are practised, and the four parts sustained. A part of the girls have been occupied in the public kitchen, in preparing the first meal. When it strikes seven, they all disperse to their several dwellings, which are built separate from each other. They pluck the flowers which are in season, in their several plots of ground belonging to each dwelling—each one, the flowers which they have themselves sown, or planted and reared—and place them on the family table, with the platters and the porridge. One of the family fills the platters with the warm food, and after saying grace, they sit down to a hearty meal. During meal-time, preparation is made for family prayer. One reads the passages for the day out of "The Threefold Cord," consisting of a prayer, a command, and a promise; a second and a third, the prayers contained in the Lutheran Catechism; a fourth, the Lord's Prayer; and another mentions the birth-day, the baptism-day, the day of admission, or the day of leaving—whose it is, if it should happen to be that of any one belonging now or formerly to the family; another brings the family Bible into the hall for prayer. This commences at half-past seven; and at half-past eight the bell rings for work. Each family comes forth—the work for the day is announced. The joiners are called, and they proceed from their families to the workshops and benches. The shoemakers, perhaps, next, and so with the various trades; and they all proceed to their different departments. It is a fine day for drawing—two or three are sent to the fields for that purpose; one or two panes have been broken by the careless players at the ball—the glazier must be set to work; wood has to be cut, coals carried, water brought, and in the summer time a great number leave their trades for labour in the field. Any person going through the institution at that time of day, [as we ourselves had the pleasure of doing last summer,] will see them sewing, spinning, planing, sawing, making baskets, binding books, baking, or managing household work of various kinds; whilst



another group are gathering potatoes or carting manure; another, cutting wood, plucking peas, weeding turnips or cabbages, or cleaning the cow-stalls, and taking care of the cows. On the girls' side, they are busy sewing and mending stockings and shirts for the whole institution; or they are getting ready the potatoes, or peas and beans, and other vegetables, for boiling—and, under the inspection of a teacher, they are taught to cook and prepare all the victuals; or in the washhouse, where several are employed in turns, from Monday morning till Saturday evening. When the clock strikes twelve, the work stops everywhere.

They return each to his own family, and before sitting down to dinner, the witness selected by the assistant for each of the twelve boys, gives in his report,—industrious, middling, or idle. He who has been idle, goes without dinner, and the rule of the apostle is strictly enforced, "If any will not work, neither shall he eat." This happens very seldom, and when it does, not only does the penalty prevent the likelihood of its recurrence, but there is great excitement in the family circle, who consider themselves as all involved in the disgrace. That no one must think of being idle, is one of the first hints which new comers receive from their comrades, if they show an inclination to avoid work. The brother says grace, and the twelve take their places; those who have entered the institution last, next to the teacher. Easy conversation is encouraged about what they have been doing, and the teacher mentions the public news from the districts in

Germany from which the different members of the family came, which he has gleaned from the newspapers. Before returning thanks, they are always asked if they will take any more; and then, while the rest hasten to the playground, those on whom the task devolves for the week, clear the tables and clean the dishes, &c. From one till half-past four they return to their work again, and, in the summer, from five to seven. But on Wednesday, at five, they read a chapter of the Bible, and are examined on its meaning; and from six to half-past seven is taken for drill, which is taught by some one or other of the teachers who has served his time in the army.

We subjoin some account of their labours. The shoemakers have made, on an average, every year, 570 pairs of shoes. The tailors, between 365 and 495 new clothes, and mended 2,400 old clothes. Wooden shoes, 438 pairs. 70 lbs. of wool were spun by the girls. The basket makers had made 30 new baskets, and mended 16. The painters and glaziers had done the works on the premises. The joiners had executed the necessary repairs. The bakers had prepared all the bread for the inmates; and they had grown, on their own grounds, the flowers and the peas, beans, potatoes, and other vegetables which they had used. And for the support of this institution, the whole assistance last year amounted to £368, in subscriptions, and £216, in donations. The expenses have been about £200 a year beyond their income, and this has been met by the funds raised in 1846 by friends, who got up a bazaar, and they have a debt remaining of £140.

### PROGRESS OF POPEY IN PRUSSIA.

In our April number (p. 120), we inserted a letter from a Prussian clergyman, which stated some of the various ways in which Popery is favoured and promoted by the Prussian Government. What wonder is it that, under such auspices, the emissaries of Rome should redouble their zeal, or that they should succeed in making perverts to their system? If there be, as we are not unwilling to believe, a revival of spiritual religion among Protestants, there is, unquestionably, a greatly-augmented energy put forth by Romanists. They are investing Berlin with churches, newly erected in the principal towns around it, and will shortly have a magnificent cathedral, as we were told, when recently there, in the Prussian metropolis itself. Their missionaries, in the form of Jesuit preachers, are, moreover, overrunning the country, not only unchecked—with which we find no fault, for we would allow them full liberty to propagate their sentiments by preaching, and all other means of a moral nature—but encouraged and fostered by official smiles, and, in some cases, the use, or rather the abuse, of official influence. Little is, in the meantime, doing by Protestants to counteract them, and little, we fear, is likely to be done. The hope was expressed, at the time of the Papal aggression in this country, that it might lead to a closer union between the Protestants of Britain and of Germany, with the view to a common opposition to Popery. Nothing, however, of this kind has taken place, and from what we know of the latter, we are persuaded that, with here and there an exception, they, especially the rulers, whether political or ecclesiastical, would be very indisposed to put themselves into active hostility against it. We may deplore that it should be so, but we believe it to be the fact. And those who have been accustomed to look to Saxony, to Prussia, to Hanover, and other States of Protestant Germany, as still retaining an enlightened and indomitable love of the doctrines proclaimed and the liberties won at the Reformation, will learn, with melancholy regret, that whatever veneration may still be entertained for the names of Luther and his immortal compeers, the victory which they achieved is likely to be wrested from the hands of their lukewarm successors. We know that Popery is a doomed thing. Its fate is sealed. Its destruction is certain and inevitable. At the same time, it may not be so near as some have

imagined; or, if it be, its overthrow will come from another quarter, and not from its conflict with Protestantism. With these remarks we introduce the following brief extract from a letter by Professor THOLUCK, for which we are indebted to the kindness of Sir C. E. EARDLEY, to whom it is addressed. Only adding how much we grieve to have our previous information confirmed by his letter, that our excellent friend, whose life and health are so precious to the church of Christ, and especially as training so large a portion of the rising Protestant clergy of Germany, is suffering so severely from an affection of the eyes as to be obliged to suspend his University engagements, and to seek rest and restoration in a foreign land. Our affectionate prayers for his recovery follow him, as we are sure those of all his Christian brethren in this country will, by whom these pages are read.

Halle, May 11, 1852.

When last in England, I had not much to say about the advance of Popery with us, with the exception of the damage done by mixed marriages. But, at present, new cases of renegades occur constantly; the Jesuit missions are active all over the country. Quite recently, I was deeply mortified by the case of a young Protestant Frenchman of Bordeaux, who had pursued two years' theological study in Germany—a most gifted and deeply pious young man, who is, I am afraid, on the way to Rome. *Objective authority*—give us objective

authority! Such is now the outcry among such Protestants, who, *not possessing the warrant of the testimony of God in their own hearts*, cry for external props of the *State* and of the *Church*. O, dear friends of England, do support the Evangelical Societies of France! There, at least, is one field of operations, where the Protestant church has seen already glorious victories, and where whole villages call for evangelists. To me, it seems that a great part of our forces ought to be concentrated on that battle-ground. Who knows how soon the political liberty of free operations will be suppressed!

#### PROTESTANT COLONY OF LOUISENDORF, ON THE LOWER RHINE.

Our readers will not have forgotten the interesting narrative we laid before them, in our February number (page 51), of this colony of Protestants, and of the difficulties with which they are struggling. The foundation of their new church has been laid, and some progress made in its erection. They entertain the hope, indeed, that it may be finished by the month of September. This, however, is contingent upon the aid they may receive from foreign fellow-Christians, and especially from our own country. They reckoned that a sum of about £900 would be required. Towards this, our excellent friend, of whose kind efforts in their behalf we spoke when we introduced the appeal into our pages, has raised nearly £200. The bazaar has produced something more. A few contributions we have also received. *But the amount, at present, falls far short of what is needed.* In the meantime, we have received a communication from the Synodal Commission, expressing much gratitude for the few sentences in which we commended the case to the generous sympathies of the readers of our journal, and showing, also, that they are encouraged by the circumstance to go on in faith. In subjoining the letter, we cannot refrain from expressing our earnest hope that British Christians will favourably regard this work of godly zeal, and give us the great satisfaction of becoming the medium through which their pecuniary assistance may be transmitted. Contributions may be sent to our publishers, or to THE REV. DR. STRANE, CAMBERWELL.

"Rev. and dear Sir, and much-beloved Brother

in the Lord,—We have learned with heartfelt pleasure that you have admitted into the pages of your excellent journal our appeal for the erection of a Protestant church at Louisendorf, and have yourself recommended the object to the brethren in England. While we feel constrained to express to you our warmest thanks for this act of love, we pray the Lord to give His richest blessing on your kind endeavours; and to reward you, out of the treasures of His grace, for what you have done, in thus helping His poor brethren in Louisendorf, towards fulfilling Mark x. 29, 30.

"The Lord knows that we are at this moment in urgent need of support; for, considering the time of year favourable to our purpose, we have begun building our church, without possessing the means necessary to finish it. But we are comforted in knowing that what is begun in believing dependance upon the righteous Lord of heaven, will not be suffered to fail for want of help; and even you, much-honoured sir and brother, are strong evidence to us that the mercy of the Lord will raise us up friends, and send us help at the right time. We thank you most heartily for your love, through which you have refreshed our faith and courage, and rendered a valuable service to our arduous undertaking.

"With the highest esteem and brotherly salutations, we are, &c.,

"The Synodal Commission of Louisendorf,

"VON SCHUTZ,

"President and Pastor of <sup>as possible</sup> <sup>by</sup> <sup>the pale</sup> <sup>as to knit them</sup> <sup>its own interest</sup> <sup>kind have lately</sup> <sup>western provinces</sup> <sup>arland, and Estland,</sup>

## AUSTRIA.

## ROMAN CATHOLIC OPPOSITION TO PROTESTANTISM.

PROTESTANT CLERGY SINGLED OUT FOR ATTACK—PASTOR STEINACKER SUSPENDED—PASTOR KOSSUTH IMPRISONED—CHARACTER OF THE PROTESTANT CONSISTORY AT VIENNA—FURTHER PARTICULARS OF STEINACKER—HIS SENTENCE OF DEGRADATION—NOTICE OF KOSSUTH AND HIS CHURCH.

(To the Editor of *Evangelical Christendom*.)

Trieste, April 2, 1852.

Some time ago, I told you that the priests and dignitaries of the church of Rome were running a muck at everything in the shape of Protestantism in Austria. They are still running forward, with such furious and blind zeal, that the Government (ready enough to suppress Protestantism, and patronise Popery), can scarcely manage to keep pace with them. It has been said of priests, that they never forget or forgive; and so may it be said of Governments that are under priestly rule and influence. Since the expulsion of the Scottish missionaries at Pesth, we have had the edict of exclusion of English printed Bibles in all the territories of the Emperor of Austria. Everything that Popish ingenuity can invent, and Popish zeal contrive, to harass and depress Protestantism, is being carried into effect in Austria.

It is now, however, chiefly to the local Protestant clergy and parishes of Austria that the attention of the priests and Government is directed. Every Protestant clergymen who in

former times showed any tendency to liberal ideas, or that has been at all active in promoting, is now paying the penalty of his real or supposed delinquencies. Steinacker, of Trieste, has been suspended; Kossuth, of Prague, imprisoned; and several others, of whom I know, are now threatened with suspension and imprisonment. Protestantism in Austria, in short, has nothing to look for from man; its help is in God alone. Its own children are weak in faith and prayer; and the Protestant Consistory of Vienna (I speak especially of the Lutheran members of it) are a set of the most contemptible and worldly-minded creatures, who ever wore the livery of Christ—ever ready to oppose vital religion, and to prostrate themselves at the feet of men in power. And yet the Protestant churches of Austria are not deserted. The spirit of God is commencing to breathe upon the slain. It needs but the prayer of faith, and many shall be brought from darkness to light, and many shall be led to wash their robes and make them white in the blood of the Lamb. W. W.

We subjoin the following particulars of the case of Pastor STEINACKER, as they are given in "THE PROTESTANT," a journal published in Berlin, to which they were communicated by an Austrian correspondent; and as they were written before the decision of the authorities upon it, we are happy in being able to add further particulars, from a private source. We take occasion, also, of the mention of the imprisonment of KOSSUTH, of Prague, with whose secession from Popery, and subsequent zeal as a preacher of the Gospel, the readers of *Evangelical Christendom* have been made acquainted (vol. iv., p. 313, and vol. v., p. 207), to lay before them some remarks on him and his church, which were sent to us by a friend of ours, after having visited him, a few months ago:—

THE SUSPENSION OF THE REV. G. STEINACKER.

(From "The Protestant.")

"At Trieste, Pastor Gustavus Steinacker has been suspended from his office, by order of the Ministry for Worship and Public Instruction. The charge brought against him is, that he has carried on communications with Nees von Esenbeck, Ronge, and other German Catholics; and the allegation is said to be sustained by letters, dated 1848 and 1849; especially one written to Scholl, formerly German Catholic pastor at Gratz.

"In this letter, Steinacker declares himself of one mind with Scholl, so far as German Catholicism is in harmony with Protestantism. He has never conversed with, though seen him; and to be an acquaintance and other S. von Esenbeck may be regarded of the doctrine, for though compelled by cir- choly regret, to retire from public observation, his immortal cohis exertions, rendered essential of their lukewarm-ence. Journalists will have ar is politically involved. This destruction is certain-er, which we may confidently

deny, since neither have his private papers been seized, nor has any warrant to that effect been issued.

"He belongs to a free Protestant party, but without compromising the great truths of Christianity. Sufficient evidence of this is found in the numerous sermons he has published. The true source of the misfortunes which have overtaken him, and, in him, his large family, is his failing to circulate tracts on the miraculous bleeding of pictures, &c., and his refusal to countenance sentiments, the aim of which is to lay additional restrictions on the already too heavily fettered understanding of man. For power is now in the hands of the ultramontane party, who see danger in the slightest movement towards freedom, even of thought. Quietly disavowing their own share in the transactions of 1848 and 1849, they know how to punish severely the part borne by others. This attack on Steinacker is a blow struck not so much at the individual pastor, as at Protestantism itself.

"It is possible Steinacker may have erred in the selection of means, but the purity of his

design to aid the common cause cannot be questioned. As a minister, he rested simply on Christ, trod the path He has marked out, and preached the doctrines He has prescribed, proving himself a warm advocate of the interests of the Protestant church. As a man, he was no less distinguished by his self-denying labours to elevate his fellow-man, and to ameliorate the condition of the distressed. In such a course of conduct, calumny alone could discover cause of alarm, whether for the Church or the State. We are now anxiously looking for the result of his suspension, and pray God to retain him in his present sphere of occupation."

THE DEGRADATION OF THE REV. G. STEINACKER  
FROM HIS PASTORAL OFFICE.

(From our own Correspondent.)

"The suspension of Pastor Steinacker has terminated to his disadvantage. He has been degraded from his office, and that without a shadow of justice in the whole proceeding. In the absence of any legitimate ground of complaint, a private correspondence, of a perfectly inoffensive character, with members of the German Catholic communion, was made the pretext for silencing and punishing his powerful advocacy of the rights of the Protestant church, and his denunciation of the encroachments of the Roman Catholic clergy. The usual course of law was also abandoned, in the proceedings taken against him. For on questions purely ecclesiastical he has undergone no examination by the Consistorial Court, his spiritual superiors, who were not apprised of his suspension, nor even of his degradation from the discharge of his ministerial functions, until after they had been formally pronounced. Only once was he brought before the police authorities of Trieste, which, besides being a manifestly unsuitable body for the trial of an alleged ecclesiastical offence, would not allow him to examine or to authenticate, either in the original or in the copies, the private letters, on which the whole charge was founded. No regard, moreover, was paid to his appeal to the Consistorial Court, before which he demanded to make his defence. His vindication, addressed to the Ministry, is worthy of publicity. It is an interesting document, and furnishes an historical comment on the state of religious liberty in Austria: I shall not fail, therefore, to send you a correct copy. In the meantime I ask, what would Roman Catholics say, if a Protestant

Government, assuming the office of a spiritual court, were to visit one of their pastors with legal penalties for a simply ecclesiastical offence? Would they not, and most justly, raise an outcry against such an oppressive and persecuting measure? Would not articles on the same subject fill the columns of their religious periodicals? But we must ponder over our wrongs in retirement; and, God be praised, no man can hinder our thinking."

NOTICE OF KOSSUTH AND HIS CHURCH AT  
PRAGUE.

(From a Private Letter.)

"My dear Dr. Steane,—We had the pleasure of seeing Pastor Kossuth at Prague, and were very much interested in him and what he told us. He is very simple and straightforward in manner; and though he did not understand your letter, yet when I explained, in my imperfect German, the cause of our visit, he made us quite welcome. He has now a congregation of 1,300, and his church is crowded in every part. Three priests have embraced evangelical truth, one of whom is his assistant in the ministry. This, of course, has raised great opposition on the part of Rome; 'but,' said he, 'I go on preaching the Gospel of Christ.' I asked if his people, who are chiefly converts from Popery, were really in earnest, and manifested much desire for the Word of God? To which he answered, 'Yes; they seem to have a great wish for the Scriptures.' He has distributed 1,400 copies. He showed us his church, which is as plain and unadorned as any place of worship could be—nothing but benches, a pulpit, and a table. He asked me if the churches in England were as plain. He administers the Lord's Supper six times a year, on the great festivals, and he mentioned Christmas and harvest time. The old Bohemian hymns are sung by Mr. Kossuth's congregation, with an organ accompaniment. He said they had nothing new in their service; all was ancient. I had thought that he preached in German, and hoped to have heard him, as I stayed a Sunday in Prague; but Bohemian was quite beyond my comprehension. There is a simplicity in Mr. Kossuth's manner which inspires great confidence, and makes one hope that the truth, for which Huss laid down his life, will live again in his own city. I hope something will be done in England to help this interesting church, in a case of extreme need."

## RUSSIA.

### ITS RELIGIOUS STATISTICS.

The following statistical items are taken from the official report for the year 1849, presented to the Emperor by his Home Secretary.

Our correspondent, in communicating them, remarks, "You will not fail to be struck by the large accessions to the Greek church from among Protestants. This is a deplorable fact, and deserves to be laid more to heart by the Protestant sister churches than has been

hitherto the case. Your readers are, no doubt, aware of the great exertions made by the Russian Government to bring, if possible, all the inhabitants of the empire within the pale of the National church, and thus to knit them together the more firmly in its own interest and policy. Efforts of this kind have lately been especially made in the western provinces of the empire, Liefland, Courland, and Estland.

which were formerly German provinces, and, as such, Protestant. The poor, ignorant, uneducated peasants are exposed to allurements of all kinds, and are tempted by the promise of advantages which a powerful Government can easily bestow. From among their ranks the secessions from the Protestant church are very large. At present, we can do little more than pray that it would please God to keep His protecting hand over His church in these lands, so that there may yet remain a remnant who have not bowed the knee to Baal."

Inhabitants of the Russian empire, not belonging to the National or Greek church:—

Romanists .....	2,874,004
Gregorian Armenians .....	867,075
Roman Armenians .....	13,461
Lutherans .....	1,729,386
Reformed .....	37,012
Jews .....	1,189,808
Mahomedans .....	2,320,810
Lamas .....	100,092
Heathens .....	163,130

8,799,778

In the year 1849 there joined the Greek church as under:—

Romanists .....	1473
Gregorian Armenians .....	11
Protestants .....	2,703
Jews .....	1,787
Mahomedans .....	828
Heathens .....	1,150

7,952

In the same year the following changes also took place:—

1,882 Jews professed Christianity: of these, 1,787 joined the Greek church, as mentioned above; 66 embraced Popery; and 29 became Protestants.

847 Mahomedans renounced the Koran. Of these, 828, as above, united with the Greek church; one with the Romish church; and 18 with the Gregorian Armenians.

Three Protestants joined the Roman Catholic communion, and 47 Romanists became Protestants.

## NATURAL SCENERY OF THE CRIMEA.

(From a Private Correspondent.)

And now, my dear friend, for a word on the Crimea, that wild and beautiful country, so exquisitely adapted to revive drooping spirits, after a long dreary winter in the north. From Petersburg to Odessa, we might have slept the whole way, so sterile, swampy, sandy, flat and uninteresting, is almost all that wide tract of land. Towards the close of this journey, however, I was greatly delighted with the vast variety of wild flowers; so richly enamelled was the scenery, that it resembled one immense carpet of the finest and gayest colours. Many of these flowers are entirely unknown to me, and I afterwards was told they are peculiar to that soil and climate, are very valuable in medicine, and are gathered yearly for that purpose. At Tiflis, Caucasus, and other parts of South Russia, Prince —, who was educated in England, is much respected and greatly beloved. One of his summer residences is situated at the south extremity of the peninsula, whither we were travelling to join the family. From Odessa we had a short voyage to perform on the Black Sea. We landed at Yalta, a little seaport town, where equipages drawn by four pretty ponies were waiting to conduct us to the chateau, at the distance of about ten miles. It was a lovely May morning, at an early hour, when we found ourselves on a narrow, winding, and most inviting road, with natural bulwarks on either side, of uneven, rocky ground, decked with the richest flowers and foliage, of tree, bush, and bramble, that can be imagined. From the dreariness of the journey hitherto, our eyes were unaccustomed to light on objects of admiration, and the more eager to feast as we moved on in silent rapture, enjoying new beauties as they burst upon the view at every crook and turn of this charming little road. Indeed, it was a treat. Here I

was greeted by my own old friends of childhood and youth,—the noble oak, ash, weeping willow, &c., rarely met with in the north. Then the splendid scenery of rocky mountains, rising one above another in majestic boldness, fantastic form, and changing hue, called forth our admiration and wonder. O! how little man appears, fearfully small, when the Almighty hand spreads before him such vast displays of power and greatness!

Here stands a neat palace belonging to the Empress, on a spot of rare beauty; her Majesty has resorted to it, once or twice, for sea-bathing, health-recruiting, &c. The Prince —'s chateau is quite in the English style; he is fond of the English, and has several English people with their families employed in his service. It grieved me to see them there, because I had reason to believe they were risking the interests of their souls in that beautiful though barren land. The marriage of the young Prince — took place during our stay. Balls and fêtes, fireworks and illuminations, made the inhabitants of *Aloukka* half mad with merry-making. The gardens and pleasure grounds are on a large scale, and contain the choicest assemblage of trees and shrubs, gathered from many distant parts of the world. Some of these remained in bloom during the four months of our stay there, such as the fragrant *magnolia granada*, with its bright scarlet blossoms—of this, admirable hedges are formed; also a species of rose, in great abundance, such as we rear with great care in windows. Then the *mimosa*, as graceful as beautiful. The charming tulip tree blossoms twice in the summer season; we left it loaded with large buds. But what charmed me most, was the wild grape-vine, the ivy, and such a rich variety of other creeping plants,

that excited my continual admiration, in whatever direction we walked or drove. I wish you could see the stately ash or walnut tree lending its strength to the vine, suffering its delicate tendrils to climb up to the very summit, and loading its branches, in grateful acknowledgment, with the finest clusters of grapes, and decking the tree with a rich mixture of fruit and foliage; my pen is totally incapable of describing it. In some parts the vine was seen extending its tendrils across the path to a neighbouring tree, thus falling in festoons, arbours, and other fanciful forms, entirely unaided by the gardener. And how delighted you would have been to see a rustic avenue, near two miles in length, close to the sea, winding in accordance with its caprice, and huge rocks on the right. This avenue is fashioned with stout poles on either side, and above head, for the grape-vine to cling to; they were loaded with a vast variety of species of fruit and hue. Some of an immense size, like a gigantic gooseberry; and the very small kind, called

*kish-mish*, which when dried are called currants, have a most luxuriant flavour. To the left, on the rising ground, is the Prince's vineyard, used for the wine for the household, and I am told it contains one hundred and fifty species. A Frenchman is employed in this business. At the back-ground, the extremity of the scenery on the left, rise noble rocks and mountains. For the space of two months we had from forty to forty-three\* degrees of heat in the sun, and little rain. You will wonder how trees and plants can prosper under such circumstances. God has wisely provided a vast number of springs of the clearest and sweetest water, in every direction. These water-pots of nature are conducted with admirable skill, by tubes, &c., to refresh and nourish the roots in all parts of this nobleman's premises. I am afraid I have been very tedious, but I am a great lover of nature, and when I meet with sympathy, I am apt to spin out my details, at the risk of tiring the eyes and patience of my friends.

## SWEDEN.

### RELIGIOUS LIBERTY: ITS IMPEDIMENTS AND PROGRESS.

DEAN REUTERDAHL APPOINTED MINISTER FOR ECCLESIASTICAL AFFAIRS—HIS CHARACTER—THE CHURCH TOLERANT OF IMMORALITY, BUT SUPPRESSES GODLY ZEAL—ARCHBISHOP HOLMSTRÖM—INCREASING SERIOUSNESS AMONG THE PEOPLE—ORGANISATION OF A SOCIETY FOR RELIGIOUS LIBERTY—COMING CONFLICT AT THE PROPOSED MEETING AT HELSINGBORG—APPEAL FOR PRAYER AND COUNSEL.

(To the Rev. Dr. Steane.)

Vinslöf, near Christianstadt,  
April 20, 1852.

Dear friend in the love of Jesus Christ,—Since my last letter, the question of religious liberty, on the one side, and hostility against it, on the other, have advanced a step. The dean of Lund, Dr. Henry Reuterdahl, hitherto considered the very soul of the consistory of Lund, and therefore probably the one who dictated the decision against me, with respect to Mr. Ahnfelt's Bible expositions in my church, has, immediately after this decision, and its publication in the "Swedish Paper," which is considered the organ of the Government, been called by his Majesty to the office of Ecclesiastical Minister, and one of the privy council. Concurrent with this, those laymen in Stockholm who have conducted religious meetings have been called to appear before the governor, and are prohibited from holding such meetings for the future. Nevertheless, the beloved Rosenius, the editor of the widely circulated and powerfully awakening monthly journal called the *Pietist*, is excepted from this prohibition, though he conducts by far the largest "conventicles." Are they afraid to touch him? Or have they no fear of him? I know not which to believe.

As regards the new Ecclesiastical Minister, I have the conviction, from old acquaintance with his proceedings, that he is a true and full image of the State-church. He is mild and tole-

rant towards all who hold different opinions, so long as no warmth is shown in their defence, no effort made to give them practical effect, to the changing of social relations, or the alteration in any measure of old laws, corporate privileges, and the like. He bears the character of a great sceptic. As the author of a "Church History," he has doubted away many facts hitherto received; in theology, he has, during twenty years, doubted away the doctrine of satisfaction, doing homage to the theories of Schleiermacher, although now he seeks to pass as an orthodox Lutheran.

Does not the State-church generally show a similarity of nature? It does not concern her at all, if the people in the land think and believe as Luther, Swedenborg, Calvin, Spinoza, Mahomet, or Epicurus, if they only guard against saying so much about it as might compromise her or themselves. She tolerates patiently much immorality; allows even her clergy to gamble, swear, worship Venus, Bacchus, Mammon, and all other idols, without complaining, if it only be so done that the public moral sense is not too greatly wounded thereby. Nay more, she refuses not to honour with decorations—doctors' hats, and the like—such teachers, if they only promote her ecclesiastical objects. But if she observes that any one, affected by God's word, begins to proclaim the Gospel with unusual warmth, spares not sin, but exhibits the overflowing comforts of the atonement to

the sinner, then she arises in rage, as in former days, and, if permitted, would again kindle the martyr's fire. Of this we are certain, she does what she can and may venture to do.

As we have now also a new archbishop, Holmström, formerly bishop of Strengnäs, who in many respects is like Dr. Reuterdaahl, (learned, gentle, and, in the State-church sense, tolerant,) it appears that the gauntlet is thrown down seriously by the Government, as a challenge to all who would contend for religious liberty.

This is the dark side of the picture.

The brighter portion appears principally in the increasing seriousness on all religious questions which has been awakened throughout our country, and which is acknowledged even by such public journals as have hitherto opposed religious liberty. This is a gain of incalculable value, which ought in the presence of our opponents to outweigh many little annoyances, called up by the thoughts of possible changes in the future.

Another joyful sign is this, that the "Society for Religious Liberty" has already had meetings in Stockholm, selected directors, prepared a petition to the Government, and intends soon to take more active measures. The editor of *The Witness* has kindly sent us several numbers of his paper, of which one contained an exhortation to united prayer for the downfall of the Roman Antichrist, to be offered from the 15th to the 22nd of April. This exhortation was inserted in the last number of the *Evangelical Friend of the Church*, and Rector Hammar, in Miellby, held in his large church a public prayer-meeting on the 15th, attended by more than 2,000 persons. I presume this meeting will awaken as much attention in our land as those which were held in my church. These are only preliminaries. To all appearance, the

first great contest in regard to the State-church will take place at the intended ecclesiastical meeting to be held in Helsingborg, about the end of July this year, to which a large number of the friends of religious liberty have promised to come. Will our Government tranquilly look forward to that meeting, with all the preparations for it? Or shall the word of power forbid this peaceful gathering of the true friends of the Christian religion? And if the meeting actually takes place, that is, if the Christians, of whom a large portion may be found to be clergymen, come together because they consider it to be their inalienable right so to do, that they may consult together on the most important things, shall power then be put forth to disperse the assembly?

You see, my dear brother, that the cause approaches nearer and nearer to development, not to say a decision. Prayer and intercessions are here necessary. It is now needful to endure hardness as good soldiers of Jesus Christ, having on the whole armour of God, that we may stand in the evil day, and, having done all, may stand. Oh, that our stronger brethren in England, in Scotland, in the United States, everywhere in Christendom, may pray for us, and, like Aaron and Hur, hold up the weary hands for our Swedish Zion, while the conflict is sharpest in our valley. Now is the time when good counsel is precious. We beseech you therefore, in all humility, counsel us in your wisdom; you who stand on the heights of the holy mountain, and survey the entire conflict, and behold how it proceeds all over the earth; yea, in a measure, hold the reins in your hands. The contest is novel to us, we are inexperienced therein; do not lose sight of us.

Respectfully and fraternally yours,

B.

## ITALY.

### THE RELIGIOUS CONDITION OF ITALY COMPARED WITH THAT OF GERMANY AND FRANCE.

(From a Private Correspondent.)

— Such as Gavazzi is in spirit, though somewhat behind him in knowledge, is every second lay Italian you meet. All groaning under the servitude of the hierarchy, which lies like an incubus on the land. They are longing for emancipation of mind, but know not in what it ought to consist. But I want to draw for you a strong and naked distinction between the state of Italy, as regards religion, and Germany and France. The darkness is, perhaps, equally great everywhere, but not the nature of the darkness. As a people, I would not call them infidel in Italy; some of the foundation truths they hold sound. Italy may have much infidelity amongst the clergy; but, in general, the laity hold that there is a *Divine Revealed Law*, and they long to possess it, and feel that they are deprived of a privilege in its being withheld from them. They reason not; but they accept the doctrine of a Triune God with reverence, as a Divine though incompre-

hensible mystery; they stumble not in unbelief of the doctrine of the Incarnation. These are foundations. Whether, if the Book were given to them, and the Gospel preached once again freely in their land, with all its pure, moral severity, they would start aside as a broken bow, I pretend not to even guess; but still I must declare, that there are foundations still standing in Italy and Austria, which are not found in the Protestant countries of the Continent. In moralities, there it is that Romanised countries are most disgusting; the degradation of mind—nay, of the senses—is revolting to the decent. Sights, and smells of impurities in the conduct of life, insecurity of female character, lack of common every-day honesty in dealing, lack of truth—these meet you in every form, and at every moment; the result of ignorance of God's law, and some irregular, untaught conception of the forgiveness there is with God for sin, through the imputed

man, is of another—a Saviour and Redeemer. Two facts I will give. No English lady can walk in Rome or Florence without seeing what she ought not to see. There was but one unmarried Italian gentlewoman going into society, the winter we were there; the cause, not that there are no young ladies, but that they dare not venture to allow them to mix freely, lest their virtue should be attacked and lost! Fancy this powerful fact—the girls are all secured in convents, and only taken out to be married; when once married, they are permitted a license for their affections, which we would deprecate—but I believe there are very many honourable exceptions to the acceptance of this license, and as honest wives as elsewhere. Still, for a wife to have a lover is *no disgrace*. The education of the gentry is at a miserably low ebb. Even the *men* do not read—of course, I speak generally—there are most learned men; but men of ordinary standing have not *any information or reading*, not even the history of *that Rome* in whose reported fame they boast. They own and are ashamed of their degradation, and ascribe it all to *the church*, as well they may; but how is the church to alter its way? Impossible; when we go to the *root of things*, we know, while ever man is *what man is*, he will never surrender *all* to restore to his fellow-man his rights. A convulsion, a revolution alone can rob the church of Rome of *her right* to domineer over Italians. The *STATE*, the *tenure* of property, their civil laws, are all essentially ecclesiastical; the very Pope himself is the slave of the Pope-dom. It cannot be modified; it must be *blown up from the base*, ere the roots it has fastened in the institutions of the land be shaken, or its people set free.

Now, for France. Here is to be seen a very different state of things. Industry of intellect is seen and felt in every department; but they may, in its most literal sense, be said to be “without God in the world;” and *law*, of God or man, they recognise not. The President is endeavouring now to establish by coercion *an idea of the authority of religion over man*. He sees man must be religious ere he is governable, either by himself or external power; but not by such devices will *faith* become planted in a land. But in France, the very *idea*—or perhaps I shall better express myself by the word *ideal*—of what religion is, is not conceived of; people do not know what it means, when you speak of it; they are, in the largest sense of the word, lawless and *licentious*—the very *children* steeped in the knowledge of sin, and unconsciousness of its being sin; they bring their actions and their thoughts to no standard, and yet, withal, *sentiment* assures to the surface of society a decency wanting in Italy, where, as I have said, some of the foundations of truth still stand, like rocks in the ocean of perdition, on which solitary individuals find footing and are saved, while the multitude go to ruin around. In the framework of French opinion, as a nation, there are no such rocks of salvation. Christ has a people in France, a *numerous people*, and the type of Christianity in France, in this people, is particularly *pure*,

for they are *so separate* a people, that the line of demarcation between them and their fellow-countrymen is decided; but France, as a nation, is *atheistic*. You have heard this, no doubt, dear Sir, and I am not telling you anything new; but it is *always my own observations* I give you, uninfluenced by any previously read information. I only tell you what came under my own observation. I wish I could convey my mind to you, as things seemed to me. In Italy, the Christian finds much he can have *sympathy* with, while much to *disgust*; in France, there is nothing he can have sympathy with, yet much less to disgust. I speak of Italy as the personification of Romanism; it is a living man, though with a mortal disease preying on his vitals. France is the impersonification of atheism—a dead, putrescent carcase. In Italy, you meet every moment with men longing for religious light—in the shopmen, in the guides, in the carriage-drivers, they have a *desire* after God in Christ, though in gross darkness. If you address the same classes in France, an oath, a scowl, or, at best, a shrug and a sneer is your reply.

Now, for Germany. I have compared poor Italy to one sick of a mortal disease, yet alive; France, to a corpse putrescent; but whereto shall I liken equally dead Germany? Though why it stinks not I do not understand, unless, indeed, it has been *embalmed*, at the time of the Reformation, with principles which, if they cannot confer vitality, keep off the manifestation of decay, and render death less loathsome. Germany is in a most *awful* state as regards TRUTH! There is, according to my apprehension, less religion there even than in France; for the body of genuine believers are less numerous, and *public opinion*, the *national mind*, is as *void of Christianity*. I mixed a good deal in German society, more than in either Italian or French. In Italy, I met two or three who, I felt, with all their errors, had the souls of Christians in them; so in France; not one in Germany. Yet, if Sabbath-breaking and suicide are set aside, the *morality of Germany is beautiful*—far before that of England. While they are behind England in refinement and luxury, they are before her in simplicity of heart, genuineness, truthfulness: as parents, they are full of love; as children, full of veneration. Family relationships are sedulously guarded, and natural affections cherished; the love of vain pomp and show held in contempt. Men are more natural, and society is carried on in a less ostentatious, vain-glorious way; and all this is effected, too, on *conscientious* principles. A German refers every thing to his *conscience*; he tells truth to his neighbour, because it is *right* for a man to do so. They are not, as in France, without the *ideal* of a law. Every man holds the notion that there is a law of God to which he is amenable; but where is it placed? In their *conscience*. Each man is a law unto himself, which, in fact, makes him a *God* to himself. The Bible is only known by name; even those who profess not to deny its authority, do not give it any attention; but mine out of ten deny its inspiration altogether, and look upon our



sacred book only as a literary curiosity, of which, say they, the value is obsolete; it did its work in dark times, fitted for the faith of miracles, and now it lives only in its moralities, which are eternal truths, filtered from masses of error, and must be modified to suit our enlightened days. The Sabbath, with them, is a valuable institution to ensure to the lower classes a day of wholesome recreation, which, they say, has been shown by physical research to be needful to man; but to regard it as an ordinance of God, binding on high and low, they esteem an absurdity below that rationalism which teaches that God is a Spirit, and seeks that man should worship him every day, and all day, as spiritually as in the seventh portion of his time. Therefore do they *organise recreations*, for the lower and labouring classes, *for the Sabbath*; and not a town in Germany but sends forth its thousands, each succeeding Sabbath, into the wholesome lanes and hedges, to enjoy the fresh air, and walk about with their families. No drunkenness prevails, no disorder, but, *according to their conscience*, they glorify God only as their Creator, and see Him only in his works. The long possession of Protestant light and freedom has so broadened and deepened the knowledge of right and wrong, that rationalism comes forth decked with purities that evangelism alone could have taught, and claims the merit of the invention.

Thus, my dear Sir, in very broad outlines, I have given the characteristics of the three countries—Romanism, atheism, ration-

alism. Of the three, Romanism is *not bad*, though most revolting; being a Romanist, you may be saved; *atheist or rationalist, you cannot*. I was also much surprised to find that the *Jews* form no exception to these vices. When the works of Voltaire deluged Europe with infidelity, the ancient people of God fell a prey to the blotch of Egypt, like those of the land, and *now* there are MYRIADS of families of Israel who have rejected their nation, and *sunk* their lineage to avoid the odium of being a Jew; suffering baptism for form's sake, while they *have not one idea in common with Christ*. Utterly inconsistent with right reason, they *DENY* Jesus, yet baptise in his name! And I have myself seen Jews hooting Jews, unconscious of their own parentage. This struck me as the most extraordinary fact of all. Fathers and mothers, themselves infidels, baptising their children in the name of Jesus, *to serve a purpose*, and help them to bury in oblivion their origin from the stock of Abraham. Then carefully guarding those baptised ones, even from the knowledge of their ancestral descent; so that, quite unconsciously, they would join in pointing at the Jew, no blood of the covenant rising in their veins to check the renegade act.

And now, dear Sir, farewell. May God's eternal blessing be yours, and with each member of your dear family, I pray God; and accept my sincere gratitude.

Yours in Christ,  
A. M. T.

## TUSCANY.

### PERSECUTIONS AT FLORENCE.

In our number for April (p. 122), we stated that the trial of the Madiais was fixed to take place towards the latter end of that month. Since that time we have received no direct communication; but we have learned, both from a private source, and from the letter of Captain Pakenham to one of the public prints in Edinburgh, that the trial was put off, on the alleged ground of the illness of the principal witness. Whether this illness were real or feigned seems doubtful. In the letter referred to, the writer says, that after inquiry on the subject, he believes it to be real, and to be occasioned by self-reproach; and that the priests have so wrought upon her, and upon

her friends, that she is forced to act a part abhorrent to her feelings, and to her sense of right. On the day which had been fixed for their trial, Madiai and his wife were brought into a private room near the court, where they had the opportunity of seeing each other, after many months of separation. When the decision was come to that their trial should be postponed, they were carried back to their cells. They have been already incarcerated more than eight months, and may now, perhaps, lie in prison as many more, for the crime—of which, however, meanwhile, they are unconvicted—of reading the Bible. "How long, O Lord, how long?"

## Asiatic Intelligence.

### MISSION TO LOO-CHOO.

We have felt great interest in this mission. It was commended to us by the solitariness of the only missionary engaged in it, and by the Christian character of the communications we have received from him, and published in this journal. On the first publication of *Evangelical Christendom*, we sent Dr. Bettelheim a copy, believing that he would be refreshed in

spirit, and encouraged by such a proof, that though he was personally unknown to us, he was not overlooked in that remote corner of the world, whither zeal for the salvation of his fellow-men had carried him. And we have continued to forward it to him ever since. The letters we have published from him, and the last of which appeared in our last number

(p. 516), have been one of the gratifying results. With these communications, we cannot doubt that our readers have been as much interested as ourselves. They will, therefore, learn with pleasure that the society of naval officers by which he was sent out, has recently been revived and enlarged, and is now contemplating the sending forth of another missionary to labour with him. They have requested us to notify this fact, which we do with a sincere good-will; and we shall deem ourselves happy, if, by the part we have hitherto taken, and may yet take, we may be fellow-labourers with them, in however humble a measure, in promoting this important mission. We subjoin a statement which they have put into our hands, and which they are circulating as widely as they can:—

"This mission was established, and has been hitherto maintained, by the efforts of naval officers; and their missionary, Dr. Bettelheim, has laboured, with great patience and perseverance, and with no other assistance than that of his wife, for six years, in the island of Loo-Choo, between China and Japan.

"A permanent committee in London has been recently formed, one of whom is Captain Cracroft, R.N., who, whilst in command of her Majesty's steamer 'Reynard,' conveyed the Bishop of Victoria, in 1850, from Hong-Kong, on a visit to the mission. Captain Cracroft had at that time abundant opportunities of observing Dr. Bettelheim and the state of the mission, and after having heard his statements, and considered the report and letters of the Bishop of Victoria, who spent some days in the house with Dr. Bettelheim at Loo-Choo, and having reviewed the operations of the Society from its commencement, the committee have resolved to make an effort to send thither other missionaries.

"Since the above resolution was formed, the mission has received further countenance and support from the visit of Capt. Shadwell, R.N., to Loo-Choo, in her Majesty's ship 'Sphinx,' in February, 1852. He was admitted into Shooé, the royal city, where he delivered a letter from Lord Palmerston to the Regent, who, with his Ministers, received the same in state. The missionary, therefore, enjoys protection as a British subject.

"Dr. Bettelheim has made great progress in a Dictionary and Grammar of the language, and has translated a considerable portion of the Scriptures. Loo-Choo stands at the threshold of Japan, the language is similar, and an

efficient mission once established there may be reasonably expected to be followed by important results. The committee are, therefore, ready and anxious forthwith to engage a person willing to go forth to toil in this laborious part of the Lord's vineyard; and they not only invite such persons to offer, but urge all those who desire the overthrow of the dominion of Satan, and the extension of the kingdom of Christ upon earth, to assist them in finding a suitable person, and in supplying the funds necessary for the further extension of this mission."

His Grace the Duke of Manchester, Commander, R.N., is the Patron of the Society, and the following gentlemen are its officers:—

*Vice-Patrons*—Vice-Admiral Sir J.W. Austen, K.C.B.; Vice-Admiral Archibald Duff; Rear-Admiral Robert Wauchope. *Trustees*—Captain Henry D. Trotter, R.N.; J. E. Walters, Esq.

*Committee*—Bate, William, Commander, R.N.; Baxter, Robert, Esq., 3, Park-street, Westminster; Cooke, Thos., Lieutenant, R.N., Addiscombe, Croydon; Coote, Robert, Commander, R.N.; Cracroft, P., Commander, R.N., 37, Curzon-street, Mayfair; Clarke, George Rochfort, Esq., 2, Spring Garden-terrace; Fishbourne, E. G., Commander, R.N.; Giles, C. S., Esq. 32, Sackville-street; Grove, Francis, Commander, R.N.; Halkett, Peter A., Lieutenant, R.N., 17, Albany, Piccadilly; Hutchinson, Joshua, Lieutenant, R.N.; Hyslop, Lieutenant-Colonel A. G., 14, Hanover-terrace Villas, Notting-hill; Money, Wigram, Esq., 9, Stanley Villas, Notting-hill; Pasco, C. A. D., Lieutenant, R.N.; Smith, G. J. Philip, Esq., 1, King's Bench Walk, Temple; Symons, W. H., Lieutenant, R.N., Hibernia Chambers, London Bridge; Trotter, H. D., Captain, R.N., 42, Porchester-terrace, Bayswater; Walters, J. E. Esq., 9, New-square, Lincoln's-inn; Williams, Robt., Esq. 9, Stanley Villas, Notting-hill.

*Chaplain*—Rev. F. Whylock Davis, Fowey, Cornwall. *Hon. Secretaries for England, pro tem.*—Joshua Hutchinson, Lieutenant, R.N., Vale, Ramsgate; J. E. Walters, Esq., 9, New-square, Lincoln's-inn. *Hon. Secretary for Scotland*—Francis Grove, Commander, R.N., Kincardine Castle, Auchterarder, North Britain. *Hon. Secretary for Ireland*—H. J. Clifford, Lieutenant, R. N., Tramore, Waterford. *Hon. Secretary for Hong-Kong and China*—Charles Parker, Commander, R.N., Victoria, Hong-Kong. *Bankers*—Puget, Bainbridges, and Co., 12, St. Paul's Churchyard.

## Home and Miscellaneous Intelligence.

### EVANGELICAL ALLIANCE.—BRITISH ORGANISATION.

SIXTH ANNUAL CONFERENCE—CIRCULATION OF "THE PAPACY"—ITS TRANSLATION INTO GERMAN—PRIZE ESSAY ON THE SABBATH—ADMISSION TO MEMBERSHIP—PUBLIC MEETINGS—NOTICE TO FOREIGN BRETHREN.

#### THE SIXTH ANNUAL CONFERENCE.

The next Annual Conference of the British Organisation is appointed to be held (D.V.) in Dublin, and to commence its sittings on Wednesday, the 25th of August. The Rev. Dr. BLACK-

wood, of Ventnor, is expected to preside at the first meeting, and to deliver the "Annual Address;" and the Rev. C. M. BIRRELL, of Liverpool, to read and enforce the "Practical Resolutions." Measures are also being taken to secure the preparation of papers on "The Means desirable to be adopted for increasing the efficiency of the Alliance;" on "The present Popery and Protestantism of Ireland;" and, on "Ireland as a Field for United Missionary Enterprise." It is hardly possible to form too high an estimate of the importance of a large attendance of the members and friends of the Alliance, on so interesting an occasion. Hence this early announcement; and for particulars relative to "*Communication between England, Scotland, and Ireland*," the Council have much pleasure in referring to *Bradshaw's Guide* for May, page 112, and in stating an explicit assurance, which they have obtained from the Railway authorities, that the arrangements, and scale of charges, there specified, may be depended upon, for the month of August.

**CIRCULATION OF "THE PAPACY."**—At a meeting of the Executive Council of the British Organisation, held on Thursday, the 6th ult., the Official Secretary reported that, pursuant to the resolutions adopted by the Committee of Council, on the 16th of January, copies of Mr. Wylie's prize essay on the Papacy had been placed in all the principal metropolitan libraries, and had likewise been forwarded to Guernsey, Truro, Plymouth, Torquay, Exeter, Tiverton, Taunton, Bath, Gloucester, Worcester, Hereford, Witchesampton, Ventnor, Hastings, Dorking, Tunbridge Wells, Deal, Woolwich, Bookings, Bishop Stortford, Chelmsford, Yarmouth, Cambridge, Huntingdon, Newport Pagnel, Leicester, Birmingham, Walsall, Stafford, Hanley, Newcastle (Staff.), Shrewsbury, Chester, Crewe, Middlewich, Liverpool, Manchester, Stockport, Bury (Lancashire), Bolton, Barnsley, Wakefield, Sheffield, Hull, Scarborough, Durham, Sunderland, Newcastle-upon-Tyne, Kendal, Carlisle, Lancaster, Berwick, and the Isle of Man. It was also reported, that the Glasgow Sub-divisional Committee, who had kindly undertaken to superintend the distribution in answer to applications from Scotland and Ireland, had sent out about three hundred copies. A considerable number of applications have yet to be provided for, which, it is hoped, will be satisfactorily met, in the course of a few days. Many of the acknowledgments received from clergymen, members of Parliament, and others, unconnected with the Alliance, have been exceedingly gratifying.

**GERMAN TRANSLATION OF "THE PAPACY."**—At the same meeting, a letter was read from the Rev. Theodore Plitt, of Bonn, to Dr. Steane, commending the translation of Mr. Wylie's volume into the German language; whereupon the Secretary was instructed to communicate with the author on the subject, and to express to him the cordial readiness of the Council, should he approve of the proposal, to co-operate with him, in connexion with the friends in Germany, in carrying it into effect. Mr. Wylie stating, in reply, that "the proposal gives him lively satisfaction," the translation will be proceeded with at once; and, together with its publication, will be greatly facilitated by the same means which have secured for it so extensive a circulation in our own country.

**PRIZE ESSAY ON THE SABBATH.**—The Council having, as instructed by the Conference held last year, given renewed consideration to the means of appropriating a contribution

some time since placed at their disposal, by Thomas Farmer, Esq., for promoting the better observance of the Lord's day, and having undertaken to relieve the North-Western Division, conformably with their own views, of the duty which had been confided to them in relation to this subject, came to a resolution, at the meeting already mentioned, to offer a PRIZE OF ONE HUNDRED POUNDS, for an Essay on the Sabbath, to be written with a special view to circulation among the higher classes of the community. The Essay will be expected to bring into view—the theories which have prevailed in regard to the Sabbath—the scriptural authority and obligation of the Sabbath—the history and advantages of the Sabbath—the present actual extent of Sabbath desecration in our own and other countries—the extent of such desecration, as compared with what it has been—the causes to which it is attributable, and the moral means by which it may be counteracted. It is not intended to limit writers to these topics. They merely show the kind of work which the Council desiderate. It is wished that the whole subject of the Sabbath may be clearly and fully dealt with. The work must be sound in argument—strictly correct in facts and statistics—powerful in its appeals, and, of course, free from sectarian and political bias; and must not exceed a moderate-sized octavo volume. Competitors to send in their MSS. for adjudication, not later than the 31st of March, 1853, addressed to the Rev. J. P. Dobson, 7, Adam-street, Strand, London, to whom all communications on the subject of the Essay are likewise to be addressed. Each MS. to have a motto inscribed on it, and to be accompanied with a sealed letter having the same motto, and enclosing the name and address of the writer; which letter will not be opened, unless the prize be awarded to the Essay of the motto whose name it contains, but will be returned unopened, together with the Essay connected with it, when claimed by its motto. The first edition of the successful Essay, to the extent of not more than 2,000 copies, to be the property of the Council. The names of the adjudicators will be published in a future announcement, by whose award the Council will be bound, on the distinct understanding that the Essay selected as the best, shall also be deemed by them to be worthy of the subject, and of the cause designed to be promoted.

**RESOLUTION ON ADMISSION TO MEMBERSHIP.**—The following resolution, adopted by the Council, is commended to the special attention

of members of the Alliance resident in localities where they themselves may be the only members, or where no Sub-divisional Committee exists:—"That parties be admissible to membership by the Council, or its Committee, on the recommendation of any member of the Organisation to whom they may be personally known." The names of parties thus recommended, if forwarded to the Official Secretary previously to the Friday following the second Lord's day in each month, will be submitted for admission to membership at the monthly meeting of the Committee of Council, and notice returned accordingly.

**PUBLIC MEETINGS.**—At the monthly meeting of the GLASGOW Sub-division, held in March, the Merchants' Hall was completely crowded with a highly respectable audience. John Henderson, Esq., of Park, occupied the chair; and among the gentlemen present were the Revs. Dr. King, Dr. Symington (Paisley), Dr. Symington (Glasgow), Dr. Robson, A. McDougall, Dr. Bates, J. A. Wylie, and H. Macgill; J. Playfair, Esq., William Brown, Esq., W. Brodie, Esq., &c. After devotional exercises, conducted by Rev. Dr. W. Symington, Mr. Wylie, having recently returned from Italy, addressed the meeting on "Rome and the Workings of Romanism," his lecture being chiefly occupied with a statement of what had come under his personal observation. Dr. Bates referred to the lamented decease of Robert Kettle, Esq., whose name had, for a quarter of a century, been connected, in Glasgow, with the progress of religious and philanthropic objects, and to whose catholic spirit and comprehensive Christian charity the Evangelical Alliance had, from the first, presented peculiar claims. Personally exemplifying the brotherly love, and endeavouring to promote the unity of sentiment and effort which it is its object to foster among the different members of the body of Christ, he delighted in frequenting its meetings; and the thrill of sorrow which shot through the large assembly, when the mournful intelligence of his death was communicated, showed, in a striking manner, the estimation in which he was held. Dr. Robson conducted the closing devotions of the meeting.

On the evening of Thursday, April 15th, a *conversazione* was held in Douglas Hotel, ABERDEEN, at which the Rev. Dr. Brown presided. Among those present were, the Rev. Mr. Spence and Rev. Mr. Simpson, of Kintore, of the Free church; Rev. Mr. McTaggart, of the Established church; Rev. Mr. Angus, and Rev. J. C. Brown, of the United Presbyterian church; Rev. Sir W. Dunbar, Bart., and Rev. J. C. Miller, of the church of England; Captain Burnett, of Monboddio; Professors Gray and Martin, Bailie Urquhart, David Mitchell, Esq., &c. After devotional exercises had been engaged in, Dr. Brown read John xv., and took that as the subject of some very appropriate remarks. The Rev. Mr. McTaggart, after expressing the great pleasure which it afforded him to be present, and offering a few remarks on Christian union in general, spoke at some length on

the following points, viz., union among believers—enforced in Scripture—the best argument against objections urged by Roman Catholics—essential to strength—essential to the progress of truth in the world—essential to an individual growth in grace. The Rev. C. J. Brown alluded to the circumstance which many assign as their reason for not joining the Alliance, that it is not calculated to produce any practical results; and stated that, whatever its object and constitution might be, most important practical results had followed in its wake, and could only be traced to its operations. Passing over tangible facts connected with such results, he maintained that if attendance at its meetings sent its members to their homes and their closets in a more prayerful spirit than that in which they left them, a most important practical result had been secured. Professor Martin, in addressing the meeting, showed that the Evangelical Alliance occupied a position in the Christian world which no other institution had so much as attempted to occupy—that it had undertaken and successfully carried through operations which, but for it, would probably never have been projected; and that it had originated influential societies for the prosecution of schemes which could be carried on better by separate and independent associations. In the present condition of our Protestant brethren on the Continent, he deemed the Evangelical Alliance an institution of the highest importance.

The annual *soirée* of the members and friends of the Alliance took place in Freemasons' Hall, LONDON, on Tuesday evening, May the 4th. Tea and coffee having been served, the company retired to the large room, where a meeting was held, under the presidency of R. C. L. Bevan, Esq. The proceedings commenced with devotional exercises, conducted by the Rev. T. R. Brooke, and Rev. G. W. Fishbourne. The chairman expressed his increasing conviction of the importance of the Alliance. Those who had joined it, found great blessing and comfort from having done so; and those who had not, were often stirred up to cultivate its spirit, and to be more careful to evidence their love for their Christian brethren. During the past eventful year, the most blessed results had been produced by its instrumentality. It had prevented foreigners witnessing the shameful spectacle of a church split into various sections, and had presented a platform on which they could meet one another. The value of the Alliance was not to be judged by its effects in this country; it was thought more of by foreigners than by British Christians. He hoped, however, that they would yet take a greater interest in it, and go on perseveringly. The meeting having been addressed by the Rev. George Smith, of Poplar, and Rev. Charles Jackson, incumbent of Bentley, the Rev. John Bost, of La Force, said, that he loved the Alliance, because his Lord had prayed for it. There was, in Paris, at that very hour, a small Evangelical Alliance meeting; and in the South of France, with his beloved little flock, there had been a meeting of six churches, members of which had come a

hundred miles to consult on the best means of forming a branch of the Alliance, and he trusted that, in a short time, they would enter into correspondence with the Council. He was happy to say, that at no time had Christians in Paris been more united than they now were. Last Sabbath, a Dissenting minister preached and administered the communion in an Episcopal church, and a clergyman of the church of England did the same in a Dissenting church. This had never occurred before. They began to feel that they must do something more than write or speak about Christian union. In France, the brethren were surrounded by many difficulties; they did not know what a day might bring forth; but, if times of persecution should return, some would die martyrs, and others would come to England, and the Evangelical Alliance would open its arms to receive them. The Rev. John Weir then gave out a hymn, and offered prayer, with special reference to the persecutions endured by many of the foreign brethren. The meeting was afterwards addressed by the Rev. Dr. Holy and Rev. William Bevan, as also by the Rev. Dr. Steane,

who detailed a number of painfully interesting facts relative to the persecutions on the continent.

On the 20th of April, a meeting was held at EXETER, presided over by W. H. Peters, Esq.; on the 22nd, at PLYMOUTH, presided over by the Mayor, Alfred Rooker, Esq.; and on the 23rd, at TORQUAY, presided over by Captain Money Kyrle. These meetings were attended by a deputation, consisting of the Rev. Charles Jackson, of Bentley, Hants. and the Official Secretary, and afforded much encouragement. Meetings of a very interesting character have also been recently held at SHEFFIELD, MACCLESFIELD, HASLEY, NEWCASTLE (Staff.), and WALSALL, under the presidency, respectively, of S. H. Smith, Esq.; Daniel Oldham, Esq.; John Ridgway, Esq.; the Mayor of Walsall. They, too, were attended by Mr. Jackson and the Secretary, who had likewise the pleasure of associating with themselves the Rev. F. Flowers, vicar of Tealby, and the Rev. A. Gordon, of Walsall; and at Newcastle and Walsall, the Rev. H. Briant, incumbent of St. Paul's, Macclesfield.

#### NOTICE TO FOREIGN BRETHREN.

The special attention of Christian ministers, and others, connected with the Alliance and interested in its progress, is very earnestly requested to the following resolution, adopted at a recent meeting of the Committee of Council of the British Organisation, viz.—“That foreign brethren, members of the Evangelical Alliance, purposing to visit England, be respectfully solicited to communicate to that effect with the Official Secretary of the British Organisation, in order to afford the Committee opportunity to invite them to its meetings, and render their presence in this country available for the advancement of the interests and objects of the Alliance.”

7, Adam-street, Adelphi, London.

J. P. Donson, Official Secretary.

#### EVANGELICAL ALLIANCE.—FRENCH ORGANISATION.

Fontainebleau, 24th May, 1852.

Dear Dr. Steane,—I have great pleasure in sending you a few brief particulars concerning our annual meeting of the Evangelical Alliance, which took place on the 11th instant, and was well suited to conclude the series of religious meetings which, as usual, were held in Paris in the latter end of April and the beginning of the present month; and all of which, this year, presented an encouraging appearance of lively zeal and Christian affection. This was particularly remarkable at the close of several, when collections were made, amounting, sometimes, to two and three thousand francs—a large sum for this country—proving, to the joy of all, both present and absent, that the spirit of sacrifice was awakened—than which, there is not a surer proof of the progress of the Saviour's love in the hearts of His children.

The meeting of the Evangelical Alliance was held, as in preceding years, at the Wesleyan Chapel, Rue Moutholon. Formerly, this chapel was a Roman Catholic place of worship; and now the Wesleyans, in their turn, intend to abandon it. It is badly constructed, cold, and unhealthy; and several Protestant chapels, or churches, having been raised in and around this vicinity, they justly conclude that it will

be well to remove their circle of usefulness elsewhere.

The meeting this year was more numerously attended than on former occasions. The Rev. Adolphe Monod was to have addressed it, but ministerial duties, which could not be delayed, obliged him to absent himself; and the Rev. Edmond de Pressensé was kept away by sudden indisposition. Our “programme” had, therefore, to undergo some few alterations; nevertheless, the meeting was most interesting. The numerous auditory, the increased number of *pastors* and *ancients*, who occupied the *estrade*, and the sweet Christian spirit that pervaded the discourses, drawing forth murmurs of approbation, and infusing a soul-stirring charm of Christian fraternity into the hearts of all present, were so many unerring proofs that the Evangelical Alliance has taken root amongst us, and is bringing forth fruit to our Master's glory. Monsieur le Pasteur Grandpierre presided; and, after calling to mind the great Gospel precepts upon which the Evangelical Alliance was founded, he went on to say, “that Christianity is a doctrine—*but*, above all, it is ‘*life*’; if it is a doctrine, it is a doctrine produced by love: *life* is love. Truth should never be separated from ‘*life*’ . . . . .

The apostles were won by the heart, and subdued by love; and, in their turn, they brought the world captive in obedience to the cross. The Evangelical Alliance had assisted in bringing us back to life in the truth—in that which is the very essence of life. Charity cannot be organised, for it is a plant of celestial growth; the Evangelical Alliance, however, can aid its development among the different members of Christ's body. This was visible in all that had been brought under our observation during the past week, when we had witnessed—progress in life, progress in liberality, progress in Christian works, and, above all, a progress in which all must rejoice, for it is the most essential—viz., the progress in brotherly love. . . . There had been a marked progress amongst brethren, who, although faithful to their own particular opinions, yearned in heart one towards another. Ecclesiastical walls still existed; but these had become more transparent, and through them, brethren began to see each other, to know each other, and to love each other better. It was by prayer, by watchfulness of one's self, by reading and meditating the Word of God, that these sentiments could develop themselves," &c., &c.

But I promised to be brief, therefore I must not continue these citations, which I have given. I fear, too imperfectly to admit of your forming an opinion of the excellent *pasteur's* eloquent and truly Christian address. He was followed by Pasteur Cook, who reverted, in an interesting manner, to the Alliance meetings in London, in 1851. Oh! may it be the Lord's will to create in us the same spirit of Christian zeal that animates our English brethren! After Pasteur Cook, Pasteur Gauthey addressed the meeting. He said:—"I am so inexpressibly happy while listening, that it is almost painful to me to speak. . . . Thanks be to God, the Evangelical Alliance is, indeed, a reality—not a human reality, depending on man, but a Divine reality. We are one in Christ."

I will give you Pasteur Gauthey's concluding sentences, which I could wish might meet the eye of every Christian brother, for, by the Lord's grace, they might sink deep into his heart, and go far to ensure his spiritual and temporal membership in our Evangelical Alliance:—

"If our hearts," he said, "*live* (live in Christ, of course)—if our hearts live, they love. . . . It is necessary to reflect much upon the importance of increasing and strengthening this reality. It is one of the principal foundation-stones of sanctification. Each barrier that stands between us and our brethren, stands also between us and Jesus Christ. We cannot feel a coolness towards our brethren, but *that* coolness must exist between us and the Lord Jesus. And if our sanctification suffers, what ill may we not

accomplish by our falling off! Let us reflect deeply upon the evils that must be the consequences of our indifference. Even shame itself might follow! Do you desire that Christian works should flourish amongst us? If so, they must be carried on in the true spirit of love—not only the love of our Lord, but also the love of our brethren; then this victory will be given to us. We must also remember the times in which we live. These are serious times, and to go forward to meet the future, with more courage of heart, and with increased serenity of mind, let us not forget the precept, 'Love one another.' To conclude. When we are inclined to be careless towards our brother, let us remember that, in a very short space, we shall be placed near him at the celestial banquet, and at *that* thought every obstacle must disappear!"

After Pasteur Gauthey, the meeting was briefly but seasonably addressed by Mons. Meyrueis, and Pasteurs Vermeil, Augustin Bost, Emilien Frossard and Vulliet. The doxology was then sung, and after an appropriate prayer the assembly withdrew, under the most gratifying and salutary impressions.

On the following day, the sacrament of the Supper was administered in the same chapel, to a considerable number of brethren and sisters, who joyfully seized the opportunity so offered of uniting together at the Lord's table, to terminate, in this feast of love, the Christian festival they had been permitted to celebrate during the preceding week. Here we again see that the Lord is pleased to bless the feeble efforts of His children, where these tend to the advancement of His reign of peace and love.

Last year, five tables were successively surrounded. This year, the number was seven. Let us unite our prayers, that next year the increase may be still more remarkable; and if our prayers be made in unity, and in the true spirit of love—"living" love—according to an expressive citation from the German, made by Pasteur Grandpierre—they shall be heard and granted; for has not the Lord said, "Whosoever ye shall ask in my name, that will I do." The bread and wine were distributed at the seven tables by Pasteurs *Ad. Monod, Bridel, Brun, Ch. Cook, Vaurigand, Burnier, Edmond de Pressensé, Augustin Bost, Vulliet, Gonin, Sery, Fosse, Bridel, Ad. Monod.*

Singing and prayer suitably terminated this hallowed ceremony, and every heart seemed to respond "Amen," as to the holy Apostle who wrote to the Romans: "Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost."

Time presses, so that I can only assure you that I remain, dear Dr. Steane,

Yours in the bonds of Christian love,

A. RACINE BRAUD.

## PROTESTANT EDUCATION.

Perth.

Dear Sir,—Feeling, as I do, much interest in the momentous subject of the religious,

moral, and intellectual training of our youth, it was with very great pleasure, indeed, I read a paper in your March number, headed "Protes-

tant Education," and having attached to it the well-known and much-respected name of Eardley. The object of that paper is, I presume, chiefly to draw the attention of professing Christian parents to this all-important subject, and, truly, "there is a cause." It is now more than half a century since William Cowper wrote his "Tirocinium; or, Review of Schools;" and, alas, might not its cutting sarcasm be addressed, with but too much truth, to the large proportion of professing Christian parents of the middle and upper classes of our own vauntingly evangelic day? We in Scotland are, happily, to a great extent, inexperienced of the evils of your monster public schools of the Eton, Harrow, and Rugby type—but, in part at least, these evils are common to us all; and, be assured, many a Scottish parent will feel a lively interest in the solution of the problem—which, let us hope, is now to be placed fairly

before the British public. Shame to us, that at this day it should still have to be done!—*Whether a classical education can, or cannot, be conducted on thoroughly Christian principles;* and whether the evils hitherto found to be attendant on the collecting together of boys in large public schools are, or are not, inseparable from that system, or whether they admit of being so far remedied as to make it safe and suitable for a Christian parent to risk the welfare of his child, by placing him in circumstances so full of peril to his true interests for time and for eternity?

Along with many others, I shall look with interest to your pages for information as to the progress of the movement now, I trust, fairly set on foot, in reference to this all-important subject; and am, dear Sir,

With much respect, yours very sincerely,  
SCOTTS.

### MONIES RECEIVED FOR VARIOUS RELIGIOUS AND BENEVOLENT SOCIETIES AND OBJECTS, FROM JANUARY TO JUNE, 1852.

#### For Pastor Pears.

Dr. Steane, from fund at his disposal.....	£2	0	0
Miss Anstie, per Dr. Steane .....	1	0	0
Rev. J. Cooper, Rector of Coppenhall, per Dr. Steane .....	1	0	0
E. B. ....	2	0	0
I. Dickson, Esq. ....	0	10	0
Mrs. Richards, per Dr. Steane .....	1	0	0
A Friend .....	0	10	0
N. R. C. ....	0	10	0
M. R. ....	1	0	0
A. S. H. ....	1	0	0
Mrs. D. Richardson .....	1	0	0
Miss Richardson .....	1	0	0
M. R. ....	0	12	0
J. M. P. H. ....	1	0	0

#### Belgian Evangelical Society.

Mrs. Finch .....	2	0	0
M. D. ....	1	0	0

#### Pastor Jaccard's Appeal for Persecuted School-mistresses at Manage, in Belgium.

E. Y., Kent .....	1	0	0
Mrs. B. Donaldson .....	1	0	0
N. C., per "Evangelical Alliance" .....	0	10	0

#### Pastor Jaquet's Appeal.

T. Farmer, Esq., per H. Mayo, Esq. ....	5	0	0
Miss Portal, per H. Mayo, Esq. ....	10	0	0
Mrs. Rawson, per H. Mayo, Esq. ....	1	0	0
Sig. Ferretti .....	1	0	0

#### Pastor Cadoret's Appeal.

Miss E. Badham .....	10	0	0
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#### Felix Neff's School.

Collected by the Rev. W. Carus Wilson..	28	1	0
A Friend, per Rev. C. C. Wilson .....	5	0	0
Miss Broadshaw, per ditto .....	2	0	0
Miss Elliott, per ditto .....	0	10	0
Fœmina, per ditto .....	0	2	6
The Misses Fyott, per Rev. W. C. Wilson	0	10	0

#### Church at Ormonts, Switzerland.

Miss B. Donaldson .....	2	0	0
Mrs. Finch .....	1	0	0
E. Y., Kent .....	1	0	0

#### Protestant Church, Turin.

P. Cadby, Esq. ....	£1	0	0
S. Dodd, Esq. ....	1	0	0
H. D. ....	0	10	0
N. C., per "Evangelical Alliance" .....	0	10	0
A Friend to Protestantism, per Ladies' Committee of "Evangelical Alliance," Sheffield .....	3	0	0
Mrs. Wilson, Sheffield .....	1	0	0
Miss Kay, ditto .....	0	10	0
Miss Smith, ditto .....	0	2	6
Mrs. Hopkins, ditto .....	0	2	6

#### Italian Free Press Fund.

Miss Page .....	2	0	0
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#### Italian Refugee Fund.

Signor Brezzi, Leamington .....	0	10	0
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#### Contributions for Signor Ferretti.

Major Swaine .....	0	4	0
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#### Protestant College, Malta.

Mrs. D. Richardson .....	1	0	0
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#### Refugees' Church, Holland.

M. R. ....	1	0	0
J. M. P. H. ....	1	0	0
A. S. H. ....	1	0	0

#### The Inner Mission of the German Church.

M. R. ....	1	0	0
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#### For Louisendorf.

A Mite, from Leamington, per Dr. Steane	0	5	0
Mrs. H. de Boinville, per Dr. Steane ...	1	0	0
Mrs. H. Brackenbury, Spilsby .....	0	10	0
Rev. J. Foy, Cheltenham .....	0	10	0
E. B. ....	1	0	0
Mr. S. Pulton, Blandford .....	0	10	0
Miss L. Jones, Cheltenham .....	2	0	0
G. Bailie, Esq., Edinburgh .....	1	0	0
Miss Watson, Ryde, per Dr. Steane .....	0	10	0
Friend E. ....	3	0	0
Mrs. D. Richardson, Midford .....	1	0	0
Miss B. Donaldson .....	2	0	0

The Misses Barry .....	£1 0 0
A Yorkshire Clergyman .....	0 5 0
M. D. ....	1 0 0

*House of Refuge for Children, at Erlangen,  
Bavaria.*

Friend E. ....	8 0 0
Susan Jervis .....	2 0 0
Mrs. Finch .....	1 0 0
E. Y., Kent .....	1 0 0

*For Protestant Church at Laibach.*

Rev. J. Cooper, Rector of Coppenhall, per Dr. Steane .....	1 0 0
E. B. ....	3 0 0
N. B. C. ....	0 10 0
A. Brewin, Esq. ....	1 0 0
W. Leach, Esq. ....	1 0 0
Friend E. ....	3 0 0
Mrs. D. Richardson .....	1 0 0
E. Y., Kent .....	1 0 0

*Distressed Protestants at Corinthia.*

R. R., Bristol .....	50 0 0
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*Pastor Czarski, Schmidmühl, (on account of  
Famine.)*

W. Anderson, Esq. ....	5 0 0
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*Pastor Post, Posen, (on account of Famine.)*

W. Anderson, Esq. ....	5 0 0
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*Church at Prague.*

M. R. ....	1 0 0
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*For Dr. Gomes.*

Mrs. Richards, per Dr. Steane .....	1 0 0
Dr. J. D. Rendle .....	1 0 0
Mrs. Wrey, Ashburton .....	2 0 0
Mrs. H. Brackenbury, Spilsby .....	0 5 0
Miss Hare, Spilsby .....	0 5 0
Rev. J. Foy, Cheltenham .....	0 10 0
G. Green, Esq., Bath .....	1 0 0
G. Pearce, Esq., Sticklepath .....	1 0 0
E. Wilkey, Esq., Plymouth .....	0 5 0
Miss L. Jones, Cheltenham .....	2 0 0
W. C. Logan, Esq., Cork, per Dr. J. Thom- son .....	2 0 0
G. Bailie, Esq., Edinburgh .....	1 0 0
Mrs. Thornhill, Cheltenham .....	5 0 0
Lieut. J. Agnew, Edinburgh .....	1 0 0
Friend E. ....	1 0 0
Mr. D. Richardson .....	0 10 0
Rev. W. Vezey, Dublin .....	0 10 0
A Yorkshire Clergyman .....	0 5 0
M. D. ....	2 0 0

*Special Foreign Relief.*

G. Green, Esq., Bath .....	1 0 0
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*Madeira Mission.*

A Friend, per Rev. W. C. Wilson .....	£20 15 0
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*Portuguese Church at Trinidad.*

A Lady, Clifton .....	0 1 0
Miss Salter .....	0 10 0
Miss Jane Day, Beverley .....	0 3 0
Mrs. Freeman, Manby Hall .....	1 0 0
Dowager Duchess of Beaufort .....	2 2 0
A Friend, per ditto .....	5 0 0
Two Ladies, per G. J. Morris, Esq. ....	5 0 0
A Thank-Offering for great mercies at Hampstead .....	1 0 0
A Reader of the <i>Friendly Visitor</i> .....	0 6 0

*French Canadian Missionary Society.*

Capt. Young, Bedford, (collected by) .....	25 18 0
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*Irish Church Missions.*

Miss Lucy Thornton, per Messrs. Han- bury .....	5 0 0
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*Irish Society.*

Mrs. D. Richardson .....	0 10 0
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*St. Mary's Free Church, Torquay.*

Dowager Lady Grey .....	1 0 0
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*School for Sons of Missionaries.*

M. D. ....	1 0 0
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*Ragged School Union.*

Mrs. Watson .....	0 2 0
J. E. ....	0 6 0
Miss E. Noel .....	0 10 0
Mrs. Ponsonby, Hampton .....	1 1 0
Mrs. Jane Lawhit .....	5 0 0

*Lisson Grove Schools.*

A Friend .....	0 5 0
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*Agar Town Ragged Schools.*

Mrs. Wrey, Ashburton .....	2 0 0
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*Ragged School Union Shilling Fund.*

Mr. Fawcett, Peckham .....	0 1 0
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*The Night Refuge.*

Misses E. and G. Noel .....	2 10 0
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*Scripture Test Society.*

A Friend, per Lady S. Boyle, Dover .....	0 5 0
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*Fund at Messrs. Partridge and Oakley's disposal.*

E. Y., Kent .....	1 0 0
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*For Foreign Protestant Churches.*

Miss Watchurst, per Dr. Steane .....	1 0 0
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## Brief Notices of Books.

*Tower Church Sermons. Discourses preached in the Tower Church, Belvedere, Erith, Kent.* By the Rev. A. MONOD, Paris; Rev. Dr. KRUM-MACHER, Berlin; Rev. T. BINNEY, London. Edited by T. BINNEY. London: Jackson and Walford. 12mo. Pp. 275.

These sermons, as may readily be supposed, from the celebrity of their authors, possess a value, independently of the circumstances under which they were preached. These circumstances, however, enhance the interest with which they will be regarded by catholic-minded Christians. They represented,

at the time of their delivery—they now represent, in their printed form—the substantial agreement of ministers of different Protestant churches in the Gospel of the common salvation, and the brotherly concord with which they could minister in the same pulpit, and to the same Christian congregation. The service at the Tower Church was one among the many occasions afforded by the late Conference of the Evangelical Alliance for giving forth, in practical demonstration, the great scriptural fact, that believers in Christ are one in Christ, and that they can rejoice in one another, and with one another,



as partakers together of "like precious faith." We hope this little volume will find favour with all our readers.

*The Beauties of the Bible: an Argument for Inspiration, in Ten Lectures.* By WILLIAM LEASK. London: Partridge and Oakley. 8vo. Pp. 272.

These lectures were delivered, not in a place of worship, but in a public hall. They attracted the attention of persons of various classes, and of different religious communions; and they are now published as the result of the impression produced by them on the audience. Their subjects are, The Structure of the Bible; the Poetry of the Bible; the Dreams of the Bible; the Biography of the Bible; the Morality of the Bible; the Parables of the Bible; the Predictions of the Bible; the Miracles of the Bible; the Design of the Bible; and, the Destiny of the Bible. They are written in a popular style, with perspicuity and elegance; and we sincerely wish that the author may be gratified, and his desire fulfilled, by their extensive usefulness.

*The Works of John Owen, D.D.* Edited by the Rev. W. H. GOOLD. Vols. X., XIII., XV. London and Edinburgh: Johnstone and Hunter.

We are happy to note the progress of this valuable publication: and, having so recently given a somewhat extended account and commendation of the enterprise of the spirited publishers, and of the manner in which the editor has undertaken, and so far discharged his duty, this is all that may now be needed. We subjoin, however, that the tenth volume contains the following treatises:—A Display of Arminianism. The Death of Death, in the Death of Christ. Of the Death of Christ, and a Dissertation on Divine Justice. Vol. xiii., the following:—The Duty of Pastors and People Distinguished. A Cluster of the Fruit of Eschol. Of Schism. A Review of the true nature of Schism. An Answer to a late Treatise about the nature of Schism. A Brief Vindication of the Nonconformists from the charge of Schism. Truth and Innocence Vindicated. Two Questions concerning the Power of the Supreme Magistrate. Indulgence and Toleration considered. A Peace Offering. Grounds and Reasons on which Protestant Dissenters desire their Liberty. The Case of present Distresses on Nonconformists examined. And two posthumous treatises, On the State of the Kingdom with respect to the present Bill against Conventicles; and A Word of Advice to the Citizens of London. Vol. xv., the following:—A Discourse concerning Liturgies and their Imposition. A Discourse concerning Evangelical Love, Church Peace, and Unity. An Enquiry into the original nature, institution, power, order, and communion of Evangelical Churches. An Answer to Dr. Stillingleet's Book of the unreasonableness of Separation. A Brief Instruction in the Worship of God, and Discipline of the Churches of the New Testament. The editor appears to pursue his laborious task with unwearied diligence, and with great credit to his literary skill and knowledge of his author; and the volumes are turned out in a style which does no less credit to the publishers.

*The Life of Hugh Hough, D.D.* By his Son-in-law, H. M. MACGILL. Second Edition. Edinburgh: Johnstone and Hunter. Post 8vo. Pp. 572.

It does not surprise us, but it affords us a real gratification, that a second edition of this most valuable memoir has been called for. When the life of so distinguished a father is written by a son-in-law so accomplished and worthy of the relationship, it

would argue a great deficiency of right feeling and good taste in the Christian public if it were not prized.

*Delineation of Roman Catholicism, drawn from authentic acknowledged Standards of the Church of Rome; namely, her Creeds, Catechisms, Decisions of Councils, Papal Bulls, Roman Catholic Writers, the Records of History, &c., in which the peculiar doctrines, morals, government, and usages of the Church of Rome are stated, treated at large, and confuted.* By the Rev. CHARLES ELLIOTT, D.D., corrected and revised throughout, with numerous important additions. Third Edition. With a Recommendatory Preface, by the Rev. J. HANNAN, D.D. London: Mason. Royal 8vo. Pp. 822.

This large and valuable digest is divided into four books. The first treats of the Rule of Faith, the second of the Seven Sacraments, the third of the Government of the Church, and the fourth on Miscellaneous Doctrines and Usages; these, however, are only two, celibacy and the worship of saints. On all these subjects, which, as it will be seen, embrace the chief points of the controversy, the author has brought together a copious selection of materials, logically arranged and digested, and discussed with ability and candour. The English editor appears to have discharged his duty with diligence and judgment, and in some parts of the work has made considerable additions, which are carefully distinguished from the original text. Some idea may be formed of the extent of reading over which the author must have pursued his learned researches, when we mention, that at the end of the volume a list is given of more than 300 authorities quoted or referred to in it. The work is entitled to a place in the library of all whose duty it is, in times such as these, to be acquainted with the Romish controversy.

*Biblical Antiquities, with some Collateral Subjects, illustrating the Language, Geography, and Early History of Palestine.* By F. A. COX, D.D., LL.D. With Maps and numerous Engravings. London: J. J. Griffin and Co. Crown 8vo. Pp. 302.

This work forms a portion of the "Encyclopædia Metropolitana," which is in course of republication in a cabinet edition, and we take occasion, in noticing the volume before us, to call the attention of our readers to the entire series. They are written by men, many of whose names stand in the foremost rank of literature and science. They are published in a most convenient size, at monthly intervals, and at a moderate price; copious indexes are given, and well-executed pictorial illustrations, with good paper and good typography; in a word, nothing of the kind is preferable, or perhaps equal to them, as forming a general repository of human knowledge, accessible to most readers, and valuable to all. The work of Dr. Cox will deservedly add to the reputation he already possesses as a scholar and a theologian. It is a volume of most multifarious contents, combined and harmonised with great skill, and every part of it tending to illustrate the early history of mankind, and the ancient geography of Palestine; and at the same time to vindicate and explain the sacred Scriptures, especially those of the Old Testament. We can readily give the author credit when he says that no pains have been spared to collect information from every accessible quarter. Research and diligent investigation are everywhere apparent in collecting the materials, and not less discrimination in using them. We have seen many works on the same subject, but we cannot mention one so comprehensive, complete, and well-digested as this.

# Original Papers.

## UNION IN PRAYER, AND THE SANCTIFICATION OF THE LORD'S DAY.

ADDRESS AT ONE OF THE DEVOTIONAL EXERCISES OF THE LATE ALLIANCE CONFERENCE.

BY THE REV. W. L. THORNTON.

Were I not aware of the value and even sanctity of your moments, I might yield to the strong inclination to occupy one or two with expressions of regret that the present duty has not been assigned to a worthier speaker. It must suffice to observe, in a word, that uncontrollable circumstances occasion the absence of many excellent fathers and brethren in the ministry to which I am attached. But, in regard to not a few of these, I rejoice to convey to you the assurance that their love of Christian union survives various trials, and their hope of witnessing the results at which this Alliance aims, though it may have been damped, is not extinguished. For myself, I feel much diffidence in regard to my own feeble advocacy; but not in regard to the cause which has brought us together. And this note it shall be my endeavour to maintain, in the course of the few remarks which, with your indulgence, I may be enabled to offer.

The first of these is suggested by the holy and blessed engagements in which we have already mingled. It relates to the value of concerts for prayer;—such concerts, especially, as the present; concerts, which help us to feel the real fellowship of believers: fellowship with the simple followers of the Lord Jesus, scattered abroad in the earth,—a multitude whom our eyes have never seen, and whom we may never otherwise know until, through the boundless grace of our common Saviour, we meet in the jubilant company of heaven. This communion is even more comprehensive: I cannot but reflect that, though the Alliance is recent, some of its fathers and founders have already passed into the skies. With these we are still one; yea, with Apostles, and all ancient witnesses for God; with the one hundred and forty and four thousand—the virgin-spirits—who stand with the Lamb on Mount Zion; in a word, with all who have died in the faith. While the eye is fixed on our bright reversion in the future, we are, perhaps, apt to lose some portion of our present privilege, and to forget that (according to a glorious text of St. Paul) it has

pleased the Father to “reconcile,” by Him in whom all fulness dwells, “all things unto Himself,” “whether they be things in earth, or things in heaven.” It is, surely, the great attraction of this Alliance that it tends to discipline and educate us for an association which is to be permanent as our being, and crowned with happiness which the mind cannot conceive. Surrounded by a great cloud of witnesses, it becomes us to lift up the hands that hang down. If I do not utterly mistake, there are special reasons for expecting the answer to the prayers here offered. I willingly waive the general argument; and, especially, in the presence of those to whom the sweet experience of power with God is in the place of a hundred syllogisms. The reference now is made more definite. Our prayers on this occasion are, in a high and special sense, *common supplications*; we are bowing the knee “unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named;” unto “our Father, who is in heaven.” We are, therefore, *asking according to the will of God*. The blessed Spirit makes intercession for us, “with groanings which cannot be uttered.” We are repeating the very invocations of Christ for the unity of believers. Yet again, there are *texts in prophecy* which sustain our hope of prevalence in prayer at such a season as this. May I refer to the close of Isaiah lxxv. ? Some of the eminent men around me are ready to answer, that this passage will attain its plenary illustration amid the glories of the latter day. But, to quote a well-known expression of Lord Bacon, it seems to me that we have already “a springing and germinant accomplishment.” It claims the special attention of such a company as the present, that the promise just now cited will be fulfilled when the Lord “creates Jerusalem a rejoicing, and her people a joy;” when “they shall not labour in vain, nor bring forth for trouble;” when “the wolf and the lamb shall feed together, and the lion shall eat straw like the bullock,” while the serpent shall be

made to bite the dust at the feet of his Conqueror. What, then, can be more assuring to us than such words as the following, found in a connexion which points to the peaceable reign of Christ?—"And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear."

Viewed in this aspect, love is enough to be the object of this association. We want real unity; no poor rudiment or adumbration of it; nothing less than that which, when confessed and explicit, will draw even from a reclaiming world the confession that the Father hath sent His Christ from above. We want the spirit which says, with the amiable Doddridge, "Is there a lamb, in all the flock, I would disdain to feed?" Is there a pilgrim whose load I would not carry? Love cannot be commanded; but we assemble here to await a gentler influence by which it will be kindled in our cold hearts. We sit together at the feet of Jesus. Hail, lovers of the Lamb, drawn hither from many a church and many a land! Your hearts beat in accord with ours when we pray to Him who has gone up on high:—

"One the FATHER is with THEE,  
Knit us in like unity;  
Make us, O uniting Son,  
One,—as THOU and HE are one!"

Then the Sabbath of the church will come. We have had many days of tumult and secularity. We have marked the "earthquake" of alarm, and seen the "fire" of eager controversy, and sometimes felt the keen "wind" of suspicion and unkindness. But the "still small voice" shall succeed. It already breaks from an open heaven: "Little children, love one another." "As touching brotherly love, ye have no need that I write unto you; for ye yourselves are taught of God to love one another."

It may not be an inappropriate sequel to these few words, if I venture to allude to the obvious policy of our common foe. That policy is intended to dishearten Protestant and evangelical communities. But let us resolve that we will not yield to dismay. "Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience." How, in seasons of darkness, did they invoke the arm of the Lord! "Art thou not it," they said, in memory of the glorious past, "that hath cut Rahab, and wounded the dragon?" Let us think, also, of that word of the greatest Apostle,—"If God be for us, who can be against us?" None, certainly, with honour, or success, or im-

punity. There are around us threatening omens; nor can we look, without deep concern, at the scepticism, the superstition, and the unbounded ungodliness of our times. Yet, on the other hand, we may not forget that the tactics of the sceptical legion are altered—a fact that is capable of a most encouraging interpretation; or that active, Protestant Christendom is by no means less influential than at any former date. The world's mind is captivated, to no inconsiderable an extent, by the truth. Much of our highest literature, both European and transatlantic, is, at least, coloured with Christian sentiment. Light is breaking on lands in which darkness has long reigned. The prominence now given to the subject of Christian missions is in remarkable accord with the opening of the widest fields of labour, with the state of mind in which we find many of the long-disinherited children of Abraham, and with the tremor of lands which yet own the sway of the Arabian impostor. And, once more, there are amongst us yearnings for Christian union; a union that shall include all those who are "looking for that blessed hope, and the glorious appearing"—O that I could copy the exact form of the Apostle's language—"the glorious appearing of Him who is the great God and our Saviour Jesus Christ." On the whole, it may be safely affirmed, that the progress of the remoter antichristian systems is at an end; and if the struggle near home waxes hot, we know who has said, "I have trodden the winepress alone." "Who is this that cometh from Edom," the prophet had inquired, "with dyed garments from Bosrah?" and the Saviour had answered, "I that speak in righteousness, mighty to save." Then said the prophet in amazement, "Wherefore"—if Thine errand is one of salvation—"art Thou red in Thine apparel, and Thy garments like him that treadeth in the winefat?" Just because the solitary Conqueror had been trampling His enemies, and the enemies of His people, in his fury. And if he were now "alone,"—if there were not a seraph in heaven or a saint on earth in His interest,—Immanuel would gain the victory with His own right hand, and with His single arm.

I fear to trespass on your time; and yet, perhaps, I ought not to sit down before offering a single reference, at least, to the topic prescribed for this day's discussion. That topic appears to me most appropriate to the time and the place. In the just opinion of the ever-memorable Chalmers, the observance of the Lord's day is "the

great index and palladium of religion in every Christian land." Happily for me, it is not now due to enter into the theological argument of the Sabbath; to review the history of its institution, to vindicate the lasting authority of the Decalogue, or to insist on the validity of a type until its destined fulfilment; or even to illustrate the excelling glory of the first day of the week—that brightest day of time. I am surrounded by those who know all about this question, and who are accustomed to listen to the gentlest whispers of the oracle that speaks in the Book. We have attained conclusions not likely to be disturbed. Bright was the sun as he shone on a world clad in its first green, and adorned with flowers of that garden which the Lord God had planted eastward in Eden. But brighter, when "the stone which the builders had disallowed" was made "the headstone of the corner." Jesus had been in the grave during the seventh day; on the first, he burst the chains of death, and a new Sabbath arose—one that shall continue, till succeeded by the everlasting "Sabbatism" that "remaineth unto the people of God." In reference to this occasion, the ancient psalmist says, "This is the day which the Lord hath made; we will rejoice and be glad in it." Our assembly can accept no Sabbath of expediency, or of mere humanity, or of ecclesiastical appointment. The Christian festival is the Lord's day. We are as little disposed as ever to tolerate lower views, when we consider, on the one hand, *who* the parties are that would allow a day of rest, but ignore its Divine character; and, on the other, how the benign institute has won (may I not rather say, has extorted?) undesigned and reluctant homage from atheism itself, and from the lust of gold, which has just now led away thousands to the far west. The Sabbath confers innumerable benefits. Not that these are to be urged, in our pleadings, into the first rank. To do the will of God is the great point. But obvious benefits, though they do not guide us to the source of obligation, illustrate the Lawgiver's mercy, and may allure us to willing obedience.

A practical point or two may be raised in conclusion. We hail the spread of science, and are not unwilling that our current religious literature should reflect its lights. But is there not some danger, lest, in this way, our Sabbath-reading become less devout and spiritual? We value books of exegesis, and reverence the illustrious scholars (some of them here present) who have given us new views of

Scripture: Yet it may be inquired with humility, whether learned and purely critical works, even on the Bible, are best for the Lord's own day? Once more, we honour the Christian activity of this age; but are we maintaining, in just and salutary proportion, the contemplative and the devotional? Complaint is often expressed, that our personal religion is not so deep as that of our fathers. Far be it from me to pronounce on this matter. I would gladly sit at the feet of many who are here. But one word may be allowed. If the complaint is just, there is cause to apprehend that the reason is, that we do not spend as many hours as they did in secret prayer, and in searching the pure Word. To apply this to the subject in hand:—We are far behind our fathers in the improvement of the Sabbath. We make the day too short. We do not arrange on the Saturday evening, as we might, for an undistracted rest. Some of our earlier dynasties, it is well known, attempted to enforce the cessation of secular work from Saturday afternoon. Not that I refer to any such interference. But there are domestic and other plans by which the holy day might be protected; and by which, (to borrow a beautiful word from Leighton,) the soul might be "sequestered" from worldly care, and directed to heavenly thoughts. Our fathers spent more Sabbath hours than some of their descendants in holy fellowship, in breaking the commemorative bread, and in songs of praise. They regarded the day as at once sacred and joyous. Richard Baxter, it is remarkable, carried this view so far that he seems to have thought it desirable, if at all practicable, to collect the unawakened in the morning for suitable warnings and exhortations, that all the remaining hours might be given to Christian praise and edifying. I am not affirming his opinion, of course; but merely sustaining a general remark.—Let us honour the sacred day as the memorial of the Divine works generally. You have marked, dear brethren, the variation in the two editions of the Fourth Commandment. The reason for the Sabbath-law, as given in Exodus, is—"For in six days the Lord made heaven and earth," &c. In Deuteronomy we read,—"And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched-out arm: therefore the Lord thy God commanded thee to keep the Sabbath-day." The latter reason does not by any means supersede the former. But the fair deduction seems to be, that the

day commemorates the works of God in general;—that of creation, as stated in Exodus; that of providence, as stated in Deuteronomy; and (I may add, with the New Testament pages open before me) the greater and more wondrous achievement of Redemption.—Although, in these remarks, I have for an obvious reason conformed to prevailing phrase, let me venture, with all humility, to submit the inquiry, whether it is not desirable to copy more exactly the very language of the Book? Far be it from me to dogmatise; but it may be well doubted whether there is one text of the New Testament in which our holy day is plainly called the Sabbath. This consideration may be entitled to attention, and to some rhetorical value, at least, in parrying a plausible objection drawn from certain expressions in the writings of St. Paul. It cannot be erroneous, in any event, to prefer the very words which the Holy Ghost teacheth.—Finally, dear and honoured friends, let us cherish a large and spiritual view of the whole subject. The best things—festivals, creeds,

sermons, even the sacred oracles—are powerless without God. So the majestic body of Adam, as it lay on the green sod in Paradise, had no life till the Maker breathed into it. Then “man became a living soul.” We need the promised baptisms of the Holy One. Our cry must be, Come, Holy Ghost! May the plentiful visitation descend on this company! We have had the dews and the rains; but our Lord promises “floods upon the dry ground.” The renewed mind, guided by this influence, will settle the casuistry of our subject; will regard the letter of the law, but magnify the spirit; will “call the Sabbath a delight, the holy of the Lord, honourable;” while, in very reverence for the temple and the altar, it will present none but a solid and costly offering. It remains only to express my thanks for the indulgence you have extended to these remarks, with my earnest good-will to this cause, and my prayer that “grace” may be, in rich abundance, “with all them that love our Lord Jesus Christ in sincerity.”

## Poetry.

### THE COMMUNION OF SAINTS.

Rev. vi. 10; Matt. vi. 10.

I sat in the dim twilight, and the shadows of a dream  
Entranced my waking senses, with strange, uncertain gleam;  
I was thinking of that heavenly shore which knows not sorrow's blight,  
Till my thoughts were wrapt in visions of that land of life and light!

I seemed to hear the harpings, and the thrilling tones of love,  
That filled the holy atmosphere of Heaven's high court above;  
But ever and anon arose, from that assembled throng,  
One voice of supplicating prayer,—“How long, oh Lord! how long!”

And, while I mused on this, I saw on earth a house of prayer,  
The rich and poor, the small and great, were met for worship there;  
I knew the torch of faith unveiled the glories of their home,  
As they prayed, with voice united,—“Lord, let thy kingdom come!”

And one arose and preached of Him whose coming is so nigh,  
The theme inspired his soul with love, and kindled in his eye;  
“Thy kingdom come, oh Lord!” (he prayed,) and echoing along,  
I seemed to catch the distant words,—“How long, oh Lord! how long!”

And is it thus the family of saints hold sweet communion?  
E'en while below, with those on high their spirits are in union;  
They long to join each other, in the regions of the blest,  
They long for His appearing, who hath promised them a rest.

It passed away, that vision, like a shadow o'er a glass,  
But the truth that dream established can never, *never* pass;  
And would we hold communion with friends in that high throng,  
“Thy kingdom come” must join the prayer, “How long, oh Lord! how long!”

## Biographical Sketches.

THE REV. ANTOINE MONASTIER, MINISTER OF THE FREE CHURCH OF THE CANTON DE VAUD.

BY THE REV. PROFESSOR BAUP, OF LAUSANNE.

The interest with which the Christians of Great Britain welcome every fact which concerns the Vaudois valleys of Piedmont, assures me that the readers of *Evangelical Christendom* will learn, with sympathy, of the loss which we have experienced in one of the most honourable representatives of that country of martyrs, whom the Free church of the Canton de Vaud esteemed itself happy to number in its ranks;—I mean, *the Rev. Antoine Monastier*, author of a "History of the Vaudois Church from its Origin, and of the Vaudois of Piedmont to the present day," who has entered the rest of the Lord, leaving to us an example of a life usefully employed; and which, in its peaceful development, resembled that "*light that shineth more and more unto the perfect day.*"

Mr. A. Monastier was born in the valleys of Piedmont, the 27th of January, 1774. He came to Lausanne, at the age of eighteen, in order to study theology. The time at which he terminated his studies was a period of political agitations. For France and for Switzerland it was an hour of impetuous resolves, of trembling and terror; the soft and sweet sound of the Gospel had not yet been heard in our countries as it has in later years. Mr. Monastier, being an upright man, firmly resolving to obey the voice of conscience, and not feeling it to be his especial duty to become a preacher of the Gospel, devoted himself to the instruction of the young, and composed some educational works; among others, two Treatises on Geography, a science which he taught in the college of the canton. Having established the third class of that college in 1818, he remained there until 1829; at which date he manifested the desire to consecrate his powers more directly to the service of God, by accepting the duties of pastor of the church at Cheseaux, a place about four Swiss miles from Lausanne. Although sincerely attached to the leading truths of the Gospel, and which he faithfully preached, he had not, at that time, realised the fact of the perfect freeness of the plan of salvation; but his views by degrees became much clearer in that respect. He was a member of the Bible Society from its commencement, and could have no rest until he had placed a copy of the Scriptures in every

family of his parish. He took a lively interest in all that concerns the advancement of the reign of God.

Many trials, among others, a severe fracture, caused by a fall, and the death of one of his sons, followed by the death of four of his grandchildren, very much tended to perfect, in Mr. Monastier, those humble, peaceful, and patient dispositions, for which he was so distinguished.

Having been able, in 1835, to obtain the assistance of his second son as co-pastor, he devoted himself to the profound study of the history of his country; and employed nearly ten years in gathering materials for a book, every page of which proves the piety of its author. When the revolution of 1845 broke out in the Canton de Vaud, he quickly saw the effect it would have upon the church, and prepared himself for the sacrifices which conscience might require; for this amiable man, though yielding where his own interests were concerned, exhibited the utmost firmness in the performance of duty, and in the defence of a persecuted church. He was one of the first to sign a petition to the Grand Council, in favour of religious liberty, as well as other declarations, by which the Protestant pastors of the canton bore their testimony, at that time, in favour of the rights of Jesus Christ over his church; and it was no slight encouragement to the younger ministers, to see at their head, on the 12th of November, aged men like him, animated by noble and generous sentiments, showing themselves ready to enter a path of suffering, and engage in painful contests, at a time when they might lawfully have looked for the enjoyment of repose, as the fruit of a long period of devoted service.

Mr. Monastier, being obliged to quit his pleasant parsonage in the midst of winter, returned to Lausanne, where, in spite of the decrees against religious assemblies, he constantly welcomed all who were willing to worship with him, and preached to them, with daily increasing life and force, the truths of salvation. Because of the respect, without doubt, which his age inspired, he was never disturbed in the exercise of this humble ministry, which he continued until the time when the Free church of Lausanne could meet in more commodious places, than those with

which it was obliged to content itself during the early time of its existence. He took an active part in the formation of the Free church of the Canton de Vaud, and attended, with all the ardour of a young man, the conferences in which its fundamental principles were discussed; happy to be the witness of a movement, which seemed to him the morning star of great spiritual blessings for our country. Being at all times active, enjoying the full use of all his faculties, desirous, to the end of his life, of doing good to others, he performed in the church of Lausanne the humble duties of deacon with exemplary care, down to the time of his death. The Lord took him to himself, in a happy old age, on the 1st of May, at noon. Having been unwell only a few hours, and thinking himself able to attend the funeral of one of his pupils, who had died in the peace of God, his heavenly Father unloosed his soul from its earthly covering, and gave it entrance into the joy of salvation. The last six years of his life were marked by attainments in spirituality, which greatly edified all who intimately knew him. He could not enough exalt the freeness of salvation by the blood of Christ, and with remarkable assiduity endeavoured to profit by all the religious services he was able

to attend. I had often the privilege of seeing him, and shall not forget the holy joy which shone on his countenance, whenever he spoke of the conquests of the Gospel in any part of the world, but especially in his dear valleys of Piedmont, and in that Italy on the behalf of which he sought the blessing of God with fervour.

The Evangelical Alliance had all his sympathies; and more than once he addressed us in our monthly assemblies, to declare to us how intense was the interest he took in the union of the children of God. I refrain from mentioning here many facts which prove his devotedness and ardent desire for every good work. I do so out of respect to his well-known wishes. His left hand knew not what his right hand did, and for all things he wished the Lord to have the praise. Thus was he, to the end, a monument of the Divine faithfulness. The evening preceeding his death, in reckoning up his accounts, which he did at the end of each month, he had reached the last page of the book which he opened at his return to Lausanne, after his secession. It was said that he had made the exact computation of his days. God had reckoned them for him.

## European Intelligence.

### FRANCE.

GROWING PRETENSIONS OF THE ULTRAMONTANE PARTY—REVIVAL OF THE SPIRIT OF CONTROVERSY AMONG THE PRIESTS—DEBATES ON THE OBSERVANCE OF THE SABBATH—PROCESSIONS OF THE ROMISH CHURCH—SOME DETAILS OF THE ANNIVERSARIES OF OUR RELIGIOUS SOCIETIES—FRATERNAL CONFERENCES OF LE BEARN—PROGRESS OF THE GOSPEL AT ESTISSAC.

GROWING PRETENSIONS OF THE ULTRAMONTANE PARTY.

—, France, June, 1852.

Since the liberty of the press and parliamentary discussions have been abolished in France, by the *coup d'état* of Louis Napoleon, the Jesuits no longer restrain the manifestation of their maxims and demands. They have completely laid aside the mask. They take no pains to dissemble. They set forth in their journals the most extravagant pretensions, and the most ambitious systems, with impudent boldness.

For instance, during these last weeks, the *Univers*, the organ of the ultramontane party, has positively and repeatedly maintained the position, that popes have the right to dispose of the crowns of kings. Many candid Protestants thought that the Roman church had renounced so monstrous a doctrine. Every one may remember that the universities of Douay, Louvain, and others, questioned on this subject by the English Government, when

a bill was presented in favour of the Romanists, answered explicitly, that the Roman chair claims no right of supremacy over the temporal power; and the simple people imagined that it was a calamity to attribute to the modern Papacy the ideas of Gregory VII., or Innocent III. But read the *Univers*, and you will see whether Rome has abandoned its ancient principles. This journal, supported by bishops, cardinals, and the highest ecclesiastical dignitaries in France and Italy, asserts, in the most positive terms, that the Papacy, as interpreter of the will of God, is the *only sovereign authority on the earth*, and has received from on high the inalienable right of *deposing princes* who fail in their duty to the Catholic church.

The tactics of the Papists are easily perceived and explained. When they are afraid, are in a minority, or find it to their interest to conceal their true opinions, they know how to take disguises of all kinds. Their language is humble, and their attitude modest; they declare that they desire to confine themselves to the sanctuary, and that they have nothing

to do with the powers of the world. This is very well; but wait some years! If circumstances should become more favourable for the Papist clergy, they will soon resume their arrogance, and their demands. In truth, Rome renounces nothing; it remains essentially what it always has been; and, notwithstanding all the variations compelled by events, it preserves all its anti-social and anti-human maxims of the middle ages. Were the Papists, to-morrow, the strongest and most numerous in England, they would dethrone Queen Victoria, on the pretext that she is a *heretic*, and would find excellent reasons to justify their conduct! Let not any one permit himself to be deceived by the hypocritical reserves of the priests in countries where they are the weaker. It is a simple matter of policy, not conviction! Their spirit, doctrine, and end are constantly the same; and as long as they are not absolute masters in all matters, civil as well as religious, they think themselves deprived of the authority which God has given them.

For some time past, the bishops, and other ministers of the Papal church, have seemed anxious for

#### CONTROVERSY AGAINST PROTESTANTS.

A certain *Abbé de Baudry* has published a pamphlet, in which he tries to prove, in the accustomed mode of reasoning among the defenders of the Papal chair, that the arguments establishing the authenticity of the Bible are perfectly applicable to the *divine institution of the Papacy*. M. Douey, bishop of Montauban, announces a large book, in which he will prove that Protestant pastors are *intruders and mercenaries*, without the sanction of heaven, and unable to teach a stable and certain doctrine.

You may suppose that I shall not waste my time, nor that of my readers, in discussing these articles of MM. Baudry and Douey. The defenders of the Papacy do not at all possess the gift of invention or originality. They repeat, for the thousandth time, objections which have been superabundantly refuted; and reproduce, with less learning and talent than their predecessors, the old accusations which offend common sense. There is here another point of view, more interesting, to be considered. Why do the priests multiply, with so much eagerness, their writings and controversial discourses? Why are they determined—when we do not attack them—to carry war into our camp?

The reason is very simple. The members of the Roman hierarchy have, at the present time, the prospective advantage of saying all themselves, or nearly so. They are free, and the French Protestants are not so—at least, in the same degree. They can utter and publish atrocious calumnies against the Reformation, its confessions of faith, discipline, pastors, &c.; but if the Protestants dare to answer them in the same tone, they would be immediately liable to be cited before the tribunals, and thrown into prison. M. Roussel has proved this by some anti-papist pamphlets. I will mention another fact, as sad as curious.

Pastor Lefoudrey, of Brest, is the editor of a journal, entitled, *Bulletin Evangélique de la Basse Bretagne*. He had inserted in it a little article, containing simply these words, "The first Sunday in February, five persons abjured the errors of Roman Catholicism in the Free church of the Canonate of Edinburgh." Nothing could be more inoffensive, surely, than these three or four lines. The sub-prefect of Brest was, however, much displeased, and sent to the Rev. M. Lefoudrey a *caution*, in which he said,—“The article I have cited above, indicates, on your part, a tendency to attack a religion professed by a large majority in this country, and is calculated to give rise to a controversy which I judge dangerous. I warn you, Sir, that if you do not absolutely abstain from every allusion of this kind, I shall not hesitate to apply to you the power with which I am armed.” That is to say, the journal of M. Lefoudrey is threatened with suspension, or total suppression, if it again announces that Romanists have abjured the errors of their church, in Scotland, England, or elsewhere!

Such is the condition to which we are reduced. This fact, and others of the same kind, fully explain why bishops and priests are, with fresh ardour, stirring up controverted questions. They no longer expect serious adversaries! They rely on the sub-prefects and commissaries of police, whose zeal will close our mouths, whilst they open theirs. This procedure is neither generous nor loyal. A courageous man does not enter on the field of battle when the place is empty. But the advocates of the pontifical chair do not attach much value to loyalty or generosity. They are never more daring than when their antagonists are condemned to silence.

You, perhaps, have not forgotten that the *Comte de Montalembert* made, last year, a report to the Legislative Assembly, demanding that the Government should promulgate a law charging on all citizens

#### THE STRICT OBSERVANCE OF THE SABBATH.

This matter had been laid aside, on account of the commotions occasioned by the act of Dec. 2nd. The ministers of Rome, however, continued to demand the intervention of the civil power, and even declared, with extraordinary assurance, that the law would soon appear.

Notwithstanding his favour towards the clerical party, the cabinet of Louis Napoleon has refused to enter on this course, and has inserted in the official *Moniteur* the following article:—“Some journals have attributed to the Government the intention of proposing a law to forbid work, and even the sale of goods, on the Sabbath, and other sacred days. *The Government has never had such a thought*. It is desirous that religious law should be respected. It requires of all who undertake its work, not to employ therein workmen during the days which religion consecrates to rest; but *there its duty and right stop*: it does not belong to the civil power to interfere, except by example, in an affair of conscience.”

It is probable that the President and his Ministers have calculated what they would gain



and what they would *lose* by enforcing by penalties the rigorous observance of the Sabbath; and having discovered that the losses would exceed the profits, they have disavowed the assertions of the sacerdotal caste. The conduct of the Government in this matter has been generally approved. In truth, if the Lord's day be not faithfully observed in our country, whose fault is it? The priests, who have never enforced the duty of respecting the Sunday. From the most ancient times, they have authorised public sales on the day of rest. They have permitted the *opening of the theatres*; further, they have shown the example of breaking the Sabbath, by playing cards and joining in amusements of every kind on the Sunday. They have simply recommended to their flocks punctual attendance on the service of the mass; for every thing else, they have manifested complete carelessness. And now they invoke the aid of the Government! They demand the interference of the tribunals! Because they have not discharged their duty as priests, they demand that the civil power should support, by physical force, the observance of a religious law! What absurdity! what mockery!

If the Sunday is better observed in England, the United States, and the other Protestant countries, the difference arises not from the interference of the civil authority, but from the fidelity of the pastors. The ministers of the Gospel, powerfully aided by the text of Scripture, have unceasingly exhorted the members of the church to *remember the day of rest*, and to do no work on that day. They have appealed to the *conscience* of the people; conscience has corrected *national habits*, and Governments have only *confirmed* and *sanctioned* that which was already settled by public opinion. This is the true and becoming method. But if the Romanist priests first failed in the duty of observing the Sabbath, if they have neglected to recommend its observance to their flocks, by what right do they now call on the secular arm to aid them? This is only a gross contradiction.

#### THE QUESTION OF PUBLIC PROCESSIONS

has also been the subject of warm discussions, and the conflicts on this point have not yet terminated. To understand the subject of this quarrel, some explanation is necessary.

The revolution of 1789 had forbidden the Papist clergy to make processions in the *streets* or *public places*, on the ground that the streets belong to all the citizens, and not the members of a particular worship. "Organise processions as much as you please in the *interior of your churches*," the Legislature said, "but do not invade or block up with your ceremonies the public way." The Emperor Napoleon made a first concession in permitting the priests to appear afresh in the streets with their consecrated host, their banners, and their retinue. He, however, imposed this important provision, that the processions should not leave the churches, in places where there was a *Protestant consistorial church*. But this law was violated on the return of the Bourbons, and

fell into disuse. The revolution of 1830, which was very hostile to the Jesuit party, forced the priests to discontinue their public processions in the majority of our great cities, not in order to spare the conscience of the Protestants, but to avoid collisions with the democrats. These restrictions lasted during all the reign of Louis Philippe; public processions no longer existed at *Rouen, Lille, Lyons, &c.* Now, the Papist clergy having regained confidence, have tried to revive processions everywhere except in Paris. Hence have arisen disputes, especially at Lille, a manufacturing city, of 80,000 inhabitants. The mayor of the city has, by a special decree, forbidden processions. The prefect, more yielding to the influences of the clergy, annulled the decree of the mayor. The Government interfered in the quarrel. It approved, at first, the conduct of the mayor; then, being, as it said, better informed, it decided in favour of the prefect. The Papist processions will, then, parade themselves in the streets of Lille.

I know not whether religion will obtain any advantage by these quarrels; but it is certain that the principles of religious liberty are shamefully forgotten. What would happen, if each communion claimed to celebrate its worship in the public way? Would it not be the source of perpetual conflicts? Let Romanism make processions, or other pagan ceremonies, in the bosom of its religious edifices,—it is master of them, and nobody would hinder them. But if the free passage of the street be impeded by the exhibition of its pomps and idolatrous images, it is a disorder which no wise Government would tolerate.

In my last letter I promised to give you

#### SOME DETAILS OF THE ANNIVERSARIES OF OUR PROTESTANT RELIGIOUS SOCIETIES.

I am going to do this, but with much brevity, because the main point of the subject is always uniform, and some things, very interesting for us, would be less so for English Christians.

*La Colonie Agricole de Sainte-Foy*, designed to instruct, in the knowledge and practice of the Gospel, vicious children who have incurred judicial punishment, continues to prosper. The director of this establishment, *M. Martin*, has met with cheering success. Many of the depraved young people entrusted to his discipline have manifested sincere feelings of repentance, and turned their hearts towards God and our Saviour. They have all applied zealously to the agricultural work appointed them. It is to be hoped that this *colony* will transform, into honest, useful citizens, under the blessing of the Lord, children who would have been the shame of the church and the plague of society. "Charity hopeth all things," says the apostle Paul, and the institution of Sainte-Foy, founded on this maxim, has realised our hope.

*The Religious Tract Society* has distributed, during the past year, more than a million copies of its publications. These little writings, corresponding with the various wants of our people, find nearly everywhere a good reception. The committee abstain from publishing controversial works, in order to avoid angry discus-

sions and hindrances from the Government or the Roman Catholics. It has a field sufficiently wide, and a work sufficiently large to accomplish, in restricting itself to expounding subjects of *edification*. About 150,000 copies of *l'Almanach des bons Conseils* have been sold; peasants and artisans find there, with excellent hints respecting their respective industries, some salutary warnings for their souls.

The *Protestant Bible Society* has circulated 8,217 copies of the holy book. This number is not large; but it must be remembered that, by a special article of its constitution, the committee have limited its sphere of action to the Protestants only, and that the majority of our families are already provided with the sacred volume. *Admiral Baudin*, placed by Louis Napoleon at the head of our New Central Council, presided over the meeting. His presence gave to this meeting something official; and it is evident, notwithstanding some local vexations, that the Government will not systematically oppose the distribution of the Bible in our country.

The *Evangelical Society of France* pursues its operations with ardour and courage. It has met with more than one obstacle; chapels and schools have been arbitrarily closed; evangelists and pastors have been expelled, and even imprisoned. But the committee reckons on the justice of its cause, the force of public opinion, and the equity of the civil power. The agents of the *Evangelical Society* have orders never to interfere, in any way, under any pretext, in the quarrels of political parties, and they conform scrupulously to this rule. The expenses of the committee have amounted to 153,508 francs; the donations and subscriptions to 150,202 francs. These sums prove that the *Evangelical Society of France* is encouraged by the sympathies of the friends of the Gospel; and it has effectively contributed in bringing hundreds and thousands, even of Romanists, to the pure faith of the Gospel. May the Lord bless, more and more, these praiseworthy efforts!

The report of the *Société des Missions* states that the unhappy war at the Cape of Good Hope has impeded the progress of our stations. It is difficult, in the midst of the clang of arms and scenes of carnage, to preach the God of peace and love. Nevertheless, the French missionaries have continued their work with perseverance, and baptised many converts. The committee have turned their attention to Algiers, and hope to find means of evangelising the Mahometans.

The *French and Foreign Bible Society*, whose operations extend to all our fellow-citizens, without distinction of worship, has distributed 9,798 Bibles, and 67,483 New Testaments. The report gives facts which prove the power of the Word of God to convert and save souls. Doubtless, a part of this good seed falls on the highway, among rocks and thorns; but, thanks to God, another part falls into good ground, where it brings forth much fruit. There are now, nearly everywhere in France, secret Christians—believers who, whilst remaining externally united to the Papal church, have tasted

the peace of the Saviour; and, as soon as an evangelist appears amongst them, they are eager to hear his pious exhortations. They are *flocks in the bud*, who will be manifest on the day fixed by the Lord.

The *Central Protestant Evangelisation Society*, which principally proposes to give the bread of life to our scattered co-religionists, has made, during this year, remarkable progress. The importance of its operations has increased; the amount of its subscriptions has increased. Its double device, *orthodoxy* and *nationality*, has rallied round it an increasing number of men devoted to the interests of the Christian faith. The committee have devoted a considerable portion of their pecuniary resources to the enlargement of the *Preparatory School of Theology*; for the number of pastors is, at the present time, very inadequate.

The *Society of Primary Instruction among the Protestants of France* was presided over by M. Guizot. This eminent statesman, I need not call him so, delivered a very eloquent discourse, and captivated the attention of his hearers. But he displeased them by making a pompous eulogy on the Romanist works for the education of the people. This was, in fact, neither the suitable place nor moment. The committee have supported many Protestant schools, and daily feel, more and more, that their work is indispensable; for the Papist clergy monopolise the State-schools, and Protestants cannot send their children to them without danger.

I pass over in silence the *Penny Protestant Society*; the *Institution of Deaconesses*, &c. To sum up, all is proceeding well; the successes already obtained, strengthen our hopes for the future; and the day will come, we hope, when France will be built up for the immutable truth which is in Christ Jesus.

The pastors and elders of Le Bearn have recently met for

#### FRATERNAL CONFERENCES,

and have discussed subjects which claim particular attention. The province of Le Bearn is celebrated in our Protestant annals. It was the cradle of *Jeanne d'Albret* and *Henry IV.* It has experienced long calamities and cruel persecutions. The *dragonnades* made more victims there than in any other part of our country. However, thousands of the Bearnese lived faithful to the evangelical doctrine.

M. Pastor *Puauz*, well known by his controversies against the Papacy, presided over these fraternal conferences. The questions considered were, 1st, what are the means of multiplying charitable societies and works of fraternal love in our flocks? 2ndly, What are the causes of the abandonment of public worship? and why do so many Protestants neglect to attend constantly at our religious exercises? 3rdly, What improvements should be introduced into our worship, in the liturgy, the singing, or the preaching? Each of these questions gave rise to profound deliberations, and new light was shed on these subjects, which, with reason, engage all the members of our churches.

THE VILLAGE OF ESTISSAO, near to Troyes, in the department of l'Aube, continues to present the spectacle of piety, ardent and fruitful in good works. Five or six hundred Roman Catholics by birth, have positively entered into the Protestant communion. The priests in vain have recourse to corruption and intimidation, to the most mag-

nificent promises and terrible threatenings, to bring them back to Popery; the flocks converted have courageously persisted in their faith. They are now engaged in building a church. Rich and poor, old men and young people, and mothers even, with their children, regard it their duty to lend a helping hand.

X. X. X.

## SWITZERLAND.

### CANTON DE VAUD.

MEETING OF THE SYNOD OF THE FREE CHURCH.

(To the Editor of *Evangelical Christendom*.)

Lausanne, 20th May, 1852.

Very dear Brother,—The Synod of the Evangelical Free church of the Canton de Vaud met at Lausanne, the 11th of this month, to hold their annual session, and had the pleasure to welcome to their sittings Archdeacon Baggeesen, of the National church of Berne; Mr. Oh. de Rodt, pastor of the Independent church of Berne; Mr. Meyruis, deputed from the Union of Evangelical churches in France; Colonel Saladia, from the Evangelical church of Geneva; and Messrs. Monnell, Ad. Pourtales, and Porret, deputies from that of Neuchâtel. Many of these brethren had been present, the evening before, at our monthly meeting of the Evangelical Alliance, when we were especially occupied in reference to a Christian family, the head of which had been imprisoned and robbed of his goods, in Savoy, for his attachment to the Gospel; and concerning our persecuted brethren of Tuscany, in favour of whom we had made a collection. We were happy to embrace this opportunity of giving to our meetings the practical character which they should increasingly exhibit; for we ought not to love in word and tongue only, but in deed and truth.

Our Synod opened with a sermon, full of force and appropriateness, delivered by Pastor Germond, founder of the deaconesses' institution at Echallens, who took for his text, Acts i. 8, "Ye shall be witnesses unto me." It appears, from the reports of our four administrative committees, that the state of our churches, during the year 1851, was, in the main, satisfactory. The Committee of Evangelisation have regularly employed eight agents. They see before them a widening field of activity in the canton and beyond it, and their exertions are only retarded by the paucity of labourers. They have considered the propriety of undertaking, in connexion with the evangelical churches of France, a missionary work in the island of Mauritius, and in the Antilles. We have not yet been able to accomplish much in the matter; but the idea is not abandoned, and we expect that our brethren of France are about to make to us some proposals concerning it. The Committee of Evangelisation have been able to meet their expenses by the contributions which they had directly received, without having recourse to the grant which had been made to them from the Central Fund.

The Committee of Studies have presented a favourable report concerning the faculty of theology, which has delivered the diploma of license to two students, and has numbered fourteen regular students during the past year.

It appears from the accounts of the Committee of Finance, that the sums received during the year 1851, both by the Central Fund (which fund is devoted entirely to the sustenance of the pastors and professors of theology), and by the particular funds of our forty churches, have reached the amount of 118,490 francs, and that the accounts of the Central Fund have closed with an advance of 14,423 francs. This shows that, by the grace of God, the spirit of sacrifice is not weak among us; yet the committee, charged with examining these accounts, have thought it their duty to present to the Synod some serious considerations, intended to stimulate the churches to become still more liberal in their contributions to the Central Fund; for it appears that the receipts from the churches would not suffice to meet the expenses, without the generous donations which the Free church of Scotland has forwarded—the result of a collection which was made some years ago by the General Assembly, when our brother, Mr. Scholl, received so kind and fraternal a welcome, of which we shall always preserve a grateful remembrance. The committee showed the importance of making the Free church self-sustaining—that it should endeavour to provide for new necessities, and especially to increase the salaries of the pastors. An interesting discussion arose in the Synod on this last subject. The retired ministers, who commenced the debate, insisted on the duty of voting from this year an augmentation to the budget of 1853; all the pastors, however, were of the opposite opinion; on which, one of the retired ministers moved that they be not permitted to vote concerning that question. But as they did not consent to forego their right, their salaries remained fixed at the sum of 1,300 francs. A sum of 8,000 francs was, moreover, as in former years, granted as a subsidy to those pastors whose salary would not be sufficient.

The meeting of the 12th of May commenced in a very instructive manner, by the ordination to the ministry of the word of four candidates, who, after having finished their theological studies, and engaged for a longer or

shorter time in the work of evangelists, had come to offer their services to our church. These are, M.M. J. V. Favrod, Coune, Augustus Maylan, J. P. F. Perrenoud, and J. L. Cart, in whom we are happy to welcome new companions of labour, well qualified for the service of the Lord. We commend them to the prayers of our friends.

The Synod was afterwards occupied, among other matters, with a plan of a marriage

service, and with the discussion of a rule for the faculty of theology. We separated, after three well-spent days, full of gratitude towards Him who has given to us, year after year, such proofs of his exceeding faithfulness.

Receive, very dear brother, the assurance of the devoted sentiments with which I remain, in Christ,

Your affectionate  
CH. BAUP.

## GERMANY.

HUNGARIAN PROTESTANT OR MORAVIAN MINISTERS' WIDOWS' FUND—LETTER FROM DEAN SZESSESSY RESPECTING IT—SUFFERINGS FROM THE FLOODS IN CARINTHIA—GREENLAND MORAVIAN MISSION AND DANISH CHURCH MONOPOLY.

HUNGARIAN PROTESTANT MINISTERS' WIDOWS' FUND.

Banks of the Elbe, June, 1852.

It would not be an easy task, I believe, to bring home to the conviction of the large proportion of Britain's inhabitants, the extreme difficulty of communication which still exists between some of the Protestant divisions of the German Fatherland, for whose indwellers no better superscription of an epistle could, perhaps, be found, than a slightly modified copy of that employed by the Apostle James, in addressing his brethren according to the flesh.\* Still more strange may it seem to your Agra and Jubbelpore correspondents, whose epistolary intercourse with far-distant Europe is so facile and rapid, that their generous contribution to the Hungarian (or, more properly speaking, the Moravian) Ministers' Widows' Fund has not yet been announced as having reached its destination.

To all the readers of *Evangelical Christendom*, then, but more especially to the Indian friends, I feel bound to explain the cause of this unseasonably delay, to which more than one unforeseen, and by me unremovable, hindrance has contributed.

The statement given at page 20, vol. v., of *Evangelical Christendom* (which elicited the expression of Christian sympathy mentioned at page 440, of the same volume), having been made on the authority of a highly esteemed Christian friend in Berlin, my earliest care, on receiving notice of the Indian bounty, was to apply to him for the address of the self-denying pastor of Jauchtel, or Zauchtel, as I had reason to surmise was the more correct orthography.

But the reply was at once puzzling and distressing, viz., that the excellent Mr. Elsner having been, in the mysterious providence of God, recently afflicted with total blindness, could not himself search for the document on which the interesting statement rested; and, although perfectly satisfied in his own mind of its correctness, neither he, nor any member of his household, could call to mind the address of the pastor, or the name of the Christian traveller, from whom, as an eye-witness, the account had been derived.

Thus out off from all expectation of aid in my difficulty from the venerable editor† of the *Neueste Nachrichten aus dem Reich Gottes*, ("Latest News from the Kingdom of God,") nothing remained but to send forth inquiries in all directions, even though under the discouraging feeling that it was but "drawing the bow at a venture." Among others to whom I applied, was the excellent *Wahrenfennig*, pastor of Gosau, in Upper Austria, whose character and communications are familiar to the readers of *Evangelical Christendom*.

His reply was in so far satisfactory, as it pointed me to Senior (or Dean) Szessessy, as an evangelical clergyman to whom I might safely apply in regard to this Widows' Fund; as, from his known zeal, activity, and high character among his brethren, none was more likely than he to be the supporter, if not the originator, of such a scheme.

The hint was not to be neglected, and I resolved to avail myself of it, so soon as other letters of inquiry, then *en route*, should have been answered.

Meanwhile, Mr. Elsner's family had not been idle, and just as I—all other inquiries having proved fruitless—was about to

\* "To the Twelve Tribes scattered abroad, greeting."

† It may not be uninteresting to some of your readers, to whom the name of this most indefatigable labourer in the vineyard may be known, to learn, that despite the seemingly impassable barrier which total blindness (resulting from paralytic affection, occasioned, it is believed, by over-mental exertion) opposes to editorial labours, this modern Simeon continues to edit his truly evangelical periodical, now in the thirty-sixth year of its existence, by means of a self-contrived writing-desk, on which an affixed, yet moveable ruler, serves so to guide his hand as to prevent his writing awry, or retracing the same space. The hand-writing, though less regular than formerly, is said to be quite legible; and the venerable and revered writer thus finds it possible, to take pleasure in his infirmities also, while enabled to invent a counter-balance to the sad privation by which "wisdom is at one entrance quite shut out." His zeal, I learn, is unabated, his cheerfulness unimpaired, and his anxiety to work, until the night of death arrives, even greater than before. "Happy the servant whom His Lord, when He cometh, shall find so doing!"

address myself to Dean Szessessy direct, I had the inexpressible satisfaction to receive the following letter, from Mr. Elsner's granddaughter:—

"You must pardon me, if my present writing is an intrusion, but I deem it right to inform you, even at the risk of its being a work of supererogation, of the result of the inquiries set on foot in Berlin, for the discovery of the Jauchtel, or rather, Zauchtel pastor; since, if it does no more, it will serve to settle your mind, as to the correctness of the information already obtained from Wehrenfennig. The facts are these:—My uncle in Berlin wrote to another uncle, who is a clergyman in Silesia, requesting him to make the requisite inquiries, through a friend who resides in Hungary. This last gentleman's search produced a letter (the original of which my uncle has retained, but an exact copy is herewith enclosed) from Senior Szessessy himself, the contents of which, I rejoice to think, must end all your difficulties, as to the person to whom the traveller's tale referred, and furnishes you with the address of him you were in search of. My only regret is, that so much time has elapsed during the inquiry; but the affair went necessarily through so many hands, (in addition to distance and post-office difficulties,) that we may be thankful it is satisfactorily settled at last." The following is a literal translation of

#### DEAN SZESSSESSY'S LETTER.

"I hasten, with pleasure, to reply to your esteemed favour of the 13th inst. That under the name Jauchtel, the parish of Zauchtel, (or, still more correctly, Zauchtenthal,) of which I have been twenty-nine years the pastor, is intended, appears to me unquestionable, for this simple reason, that the same description to which you allude,\* of the trials and difficulties of a Moravian pastorate, given 'by a traveller,' was published, about two years since, by the Rev. Mr. Gossner, of Berlin, in a religious publication, called *The House Friend*; in consequence of which publication I received, through Mr. Gossner and a Berlin merchant, named Strumpf, early in the year 1851, the sum of 100 Prussian thalers (about £15 sterling) for the Ministers' Widows' Fund, the gift, as I was informed, of an unmarried benefactor. In that relation, I am truly represented as the managing steward of that fund; and, moreover, as there stated, hold the office

of dean, or, as we term it, senior, over nine parishes. Should it indeed be so, that another unknown benefactor has been raised up for our help, the aid will be the more thankfully welcomed, inasmuch as we Moravian clergy are at this moment in any thing but an enviable position, not one of us being able to reckon on an income of more than 300 *Gulden C. Münze*,† all clerical perquisites and dues included. Verily, if faith in the Scripture promise, that 'God will never forsake those that trust in Him,' did not support our spirits, how could we other than with fear and trembling look forward to the certain, though undefined hour, when death shall sever us from our dear ones, and leave them to buffet with the world alone!

"As to persecution for conscience sake in Hungary, of which you ask me, I can only say, that though myself a native of that country, and in constant correspondence with my fellow-countrymen, I cannot say that I ever heard of anything of the sort, far less of Hungarian Protestants being driven from their homes. On the contrary, it consists with my personal knowledge, that our co-confessionals in that land now enjoy the most entire religious freedom, and have done so for upwards of a century.‡

"It is different with the Carinthian sufferings from inundation, which are too real. I myself instituted a church collection in their behalf, by desire of our Brünn diocesan, and the sum thus obtained has been already transmitted for distribution among the necessitous, without confessional distinction. Should any monies be destined either for them or for us, the transmission will be safest and speediest effected through the Berlin Post Office. Meanwhile, commending myself and people to your brotherly sympathy, I subscribe myself,

"Your most obedient Servant,

(Signed) "JOHANN SZESSSESSY,

"Senior, and Parish Minister.

"Zauchtenthal, by Fulneck, in Moravia,  
April 16, 1852."

Thus far the letter of the Moravian dean, to which I only add that, as there can now be no doubt that he is the person for whom the Indian bounty is destined, I shall have much pleasure in conveying the same to him, with the least possible expense.

\* Namely, that given at page 20, vol. v., of *Evangelical Christendom*.

† A gulden C. M. is about 1s. 6d. sterling, when at par; but they are often much lower in value.

‡ This and the following paragraph respecting Carinthia were called forth by questions put, at my request, to various Christian friends in those quarters, (and which thus reached Szessessy also,) in reference to the so often asserted suppression of Protestantism in Hungary, and the unhappily but too well substantiated sufferings of the Carinthian Protestants, from the fearful inundation of 1851. The statement of Dean Szessessy, respecting Hungary, is indeed surprisingly at variance with those made by General Kossuth and his clique. But personal investigation, made in various and wholly disconnected quarters, in reference to that remarkable adventurer, have long since forced the conviction upon me, that, whatever may be his claims to sympathy, as a martyr in the cause of nationality, (though even this is to me very questionable,) his identification with suffering for either personal religion, or confessional independence, is wholly visionary. Without accusing him, as many do, of being neither more nor less than a clever comedian, ambition, working on a naturally enthusiastic temperament, lifted by adventitious circumstances to float on the surface of a popular movement, may well account, alike for his success and his failure.

## SUFFERINGS FROM THE FLOODS IN CARINTHIA.

In respect to Carinthia I may further mention, that such was the sympathy excited by the unparalleled sufferings of several villages, that even the Protestants of Upper Austria felt impelled to contribute to their relief, and out of their deep poverty came forward "to their power, yea, and above their power," to aid their afflicted brethren. One parish excited peculiar sympathy, its grave-yard being entirely swept away, tombs, soil, bones and all, by the resistless mountain torrents. While this misfortune, great though it be, (for who would not shudder at the thought of "loved and honoured remains" being torn from their resting-place, and deposited no one knows where, and consequently beyond the ken and care of human love), was yet not that which pressed heaviest on the poor people, but the impossibility, in their impoverished state, of purchasing another burying-ground. To meet this pressing call, a collection was made, therefore, throughout the Protestant churches of Styria. But not in Germany alone was sympathy excited for, and aid extended to the Carinthian sufferers. Sometime since a letter reached T. B. K., through your publishers, from one who, desirous literally to fulfil the command, "let not thy right hand know what thy left hand doeth," concealed his identity by using initials only as his signature, offering the sum of £50 for their relief, provided a really trustworthy and impartial distributor of the bounty could be found on the spot.

Ignorant of the locality, or of any one connected with it, and afraid to mis-spend another's charity, it cost a good deal of correspondence to ascertain how and to whom the sum might be safely confided.

Providence aided me here, as in the case of the Zauchententhal pastor; the money has been transmitted to a conscientious, self-sacrificing pastor of that country, witness, and fellow-sufferer in the calamity, by whom it is to be hoped many a heart is at this moment being cheered; many a desponding spirit roused to renewed exertion; while some, whom sore and long-continued trial may have led almost to despair of Heaven's care or man's sympathy, may be now learning, with thankful heart, that "man's extremity is God's opportunity," which He never suffers to pass away.\*

## GREENLAND MORAVIAN MISSION AND DANISH CHURCH MONOPOLY.

From the state and sufferings of Protestantism in modern Moravia, it is an easy and natural transition to advert to those truest and fairest models of what Moravian Protestantism was in days of yore,—I mean, the missions of the Moravian or United Brethren church, more especially those established under the inclement sky and on the barren, frozen soil of Greenland, where, with a self-devotedness and disinterested zeal for the souls of men, as far above human praise as beyond the imitation of the gene-

rality of Christians, the brethren and followers of Zinzendorf spend and are spent in the service of one of the least attractive and unpromising tribes of earth's population.

Yet, even here, the aggressions of clerical monopoly and State restriction can be distinctly traced, in their ruinous effects; and in arid, desolate, ice-bound Greenland itself, the unhallowed spirit which drew down Divine reproof, even on the "beloved disciple," finds room for its unhallowed exercise.

The instrument of sectarian bigotry in this instance is a mandate *ostensibly* emanating from the King of Denmark; but of which, doubtless, he, "good easy man," knows as little as of many other exhibitions of petty tyranny and party animosity, for which his name has of late been made to give sanction, and beneath which his *not Danish* subjects groan with an indignation not favourable to the growth of loyalty.

The Moravian brethren, however, and particularly their missionaries, are honourably distinguished by the possession of "a meek and quiet spirit;" and, assuredly, there was no small call for its exercise, when the mandate in question reached their inhospitable abode, and circumscribed the one pervading and holy stimulant to abiding its rigours and privations.

This modern return to mediæval restrictions is thus mildly adverted to, in one of the latest communications from that desert region:—

"To our unspeakable grief, we have recently received two 'Mandates' from Captain Holböll, inspector of the colony, one of which debars us from, in future, acceding to the request of any out-dwelling members of our churches to return, and take up their abode within the missionary station. This will be felt as a hardship, both by us and by them, as the out-stations are very unfavourable to the growth, or even the maintenance of religion. The second, which is still more distressing, in a spiritual point of view, as cutting off, at one blow, a large branch of our missionary usefulness, runs literally as follows:—

"I have been commanded to inform you, that in accordance with a resolution passed on the 24th of March last, it is determined that, as a sub-teacher of the Danish mission has been placed southwards from Friederichsthal, the United Brethren will no longer be suffered to receive into their congregations such heathen Greenlanders as may come to them with that desire, but must henceforth direct all such to betake themselves to the Danish Mission."

"We have, as matter of necessity, conformed ourselves to this new regulation; but you can well imagine with what pain and sorrow.

"If any dregs in this cup of bitterness were wanting, it is furnished by the fact, that the chief, almost the sole object which the United Brethren had in view, when they formed the missionary station of Friederichsthal, was the conversion of the descendants of the ancient

\* While writing the above paragraph, a letter has been brought me from the Carinthian pastor; it is too long for appending to this communication, yet too interesting to be curtailed; the thrilling statement may find place in a future number of *Evangelical Christendom*.

Normanni, the only professed heathens now remaining in Greenland.

"Inaccessible to the visits of Christian mercy in their native haunts, by reason of the ice-bound coast which shuts them in on every side, it was, nevertheless, no uncommon occurrence for these poor Nomades to advance in their wanderings as far as the southern point of the land on which Friederichsthal is built. Many of these casual visitors cast in their lot permanently amongst us. Others, who, after having heard the Gospel message, returned to their people, carrying the glad tidings with them; so that there is much reason to believe that every part of the east coast knows, at least, the joyful sound. But, after having broken up this fallow ground, and seen the field becoming white to harvest, this 'Mandate' compels our missionaries to confine their efforts at evangelisation within the prescribed narrow bounds of their own stations, and commands, furthermore, that they shall turn from their church doors these poor heathens who are seeking to enter them!"

If this be not a realisation of the character given by our Saviour to the Jewish lawyer of His day (Luke xi. 52), I know not what can be! The Moravian missionaries, indeed, con-

clude their lamentable report with the expression of their *hope*, that the Danish missionaries will feel bound in conscience to justify their monopoly, by doing double service to the poor heathen. But if ever there was a "*hope against hope*," this deserves the name; for well do the United Brethren missionaries know, that Greenland is Denmark's ecclesiastical *cess-pool*, into which all the clerical refuse is made to run, for the purifying of the mother country!

It may, on the other hand, excite surprise, that such men should feel any desire for a monopoly of the heathen world. Neither do they, for its own sake. But, if the report I have heard be true, there are many and cogent reasons for their desiring a compulsory resort of those who may eventually swell the list of the baptised, and thereby facilitate their own return from banishment. Since I have heard that the Greenland missionary, who holds out against the united attacks of cold, *crass*, and brandy, for a certain term of years, and can produce a certain number of names on his adult baptism list, can claim, not only a recall from exile, but a respectable *living* in the land of his nativity. If so, the monopoly mandate has at once its motive, its aim, and its end.

T. B. K.

## BAVARIA.

### HISTORICAL SKETCH OF ITS PROGRESS AND PRESENT CONDITION.

EXTENT OF GOVERNMENT PRIOR TO THE PRESENT CENTURY—CHANGES IN BOTH UPON THE RE-SETTLEMENT OF EUROPE—CONSEQUENCES OF PROTESTANTS BECOMING HER SUBJECTS—SUPREMACY OF THE KING IN THE PROTESTANT CHURCHES—CONFLICTS WITH ROME—PROTESTANTISM MORE FAVOURED SINCE 1848—CONSEQUENT OPPOSITION OF ROMANISTS.

BY THE REV. PAUL EDWARD GOTHIEL, OF NUREMBERG.

The present extent of the kingdom of Bavaria is of very recent growth. Previous to the beginning of this century, Bavaria was not a kingdom, but a duchy, extending south of the middle Danube, hemmed in by the Tyrolean Alps in its southern direction, the Bohemian frontier to the east, and the duchy of Wurtemberg to the west. The number of its inhabitants then amounted to above 1,000,000, all of them, without exception, professing the Roman Catholic religion. At the time of the Reformation, there was a slight chance of the then Regent of that duchy throwing in his influence on the side of the Reformed party; but this chance was soon lost, and, ever since, Bavaria Proper has been counted amongst the most devoted supporters of Rome in Germany. The court of Rome exerted an unqualified sway in these countries, maintained by the devotions of the reigning house and a competent staff of ecclesiastics. Next to Austria—the great champion of Romanism on the Continent—Bavaria was considered the most important defender of Rome in Germany.

But with the wars and commotions by which

the political relations of the Continent were entirely shaken and overthrown, at the beginning of the present century, this state of things underwent an entire change with reference to Bavaria. The extent of its area was considerably enlarged; the Regent assumed the regal title, and the population gradually increased to above four millions. Among them were—a thing unheard of before—near one million of Protestants. It was evident that this new element must, in the end, exert some influence on the policy of the Bavarian Government; and, accordingly, it appears that Rome began to tremble for her former ascendancy, and set about securing to herself her wonted powers. The consequence of her many exertions was the agreement come to between the Bavarian Government and the Roman Pontiff, known under the name of the concordat of the 5th of June, 1817; in which she has secured to herself all the rights, prerogatives, and immunities to which she believes herself entitled by Divine ordination and the holy canons.\* But, whilst the whole machinery of the outward working of the ecclesiastical system (the ex-

\* *Articulus I.*—Religio Catholica Apostolica Romana in toto Bavaris Regno terrisque ei subjectis surta teot. conservabitur cum iis iuribus, et prerogaviis, quibus frui debet ex Dei ordinatione, et Canonis sanctionibus.

are) are well defined in the concordat, we find nowhere stated the extent or the definition of these prerogatives, rights, and immunities; and it is believed that they have been purposely left in so unsatisfactory a state, that thereby the church might have an opportunity to stretch them or limit them, according as circumstances may demand, in which art, as is well known, she is very expert.

But in all her wisdom she was baffled. It was felt that the Protestant population also required some consideration; and, accordingly, when, in 1818, a representative constitution was given by King Maximilian I. to his people, the Protestant churches (the Lutheran and the Reformed) were also fully secured in all their inherited rights and privileges, and placed under the protection of the State; whilst the highest authority in things touching the temporalities of the two churches (which are not designated, like the Romish, as *churches*, but as *religious communities* [*religiöses gemein-schaften*]), was vested in the King. Not to speak of the strange idea of making an individual not at all belonging to the church (the King is of the Romish persuasion), *Summus Episcopus*,—though it were confessedly only over temporalities,—this strange system of creating and recognising, as it were, *two State churches*, so essentially opposed to each other, could not but lead to many collisions and difficulties, as the interests of the two bodies, which both claim protection, and free room of expansion under a legal title, are diametrically opposed to each other. All now depended on the spirit in which these institutions were carried out; impartiality was *difficult*—the more so, as the King belonged and was earnestly attached to one of the two parties—but it was not *impossible*, to a certain extent. The advantage was certainly on the side of Rome. She was represented by an efficient hierarchy within the country, which was supported by the whole ecclesiastical body all over the world, and the see of Rome besides, and along with it had in its power the ear and the heart of the King. The Protestant body had no such advantages, for it had neither so efficient an organisation, nor did it enjoy, in any way, support or countenance from other sister churches in Germany,\* and moreover, it was in the minority.

As observed already, the administration of these new laws soon gave rise to innumerable conflicts; and it is a well-known fact, that the interpretation of the contents of the concordat was not always given in that spirit of liberty of conscience for both churches, which had been declared by the constitution as a fundamental law of the country. I cannot recount here single instances that have occurred, but one or two may be given. For instance, in places where there are only a few Protestants living without forming a church, on one of them dying, his friends have the right, by the constitution, to have the bells of the Roman

Catholic church rung, whilst the body is carried to the grave; and the Protestant minister is entitled to perform the burial service according to the rites of his church. But, then, there are the prerogatives and canons of the Romish church, which declare that no heretic is to have a Christian burial, and, accordingly, no church bells rung for him, and no place in consecrated burial ground. How is such a difficulty to be solved? Or, in the case of mixed marriages, which the canons disallow and condemn, but which are permitted by the fundamental law of the land? And in the case of the issue of such marriages, where the constitution provides expressly that, unless an agreement is come to with regard to the religious education of the children, "sons are to follow the religion of the father, and the daughters that of the mother." But then the Romish church cannot, by her canons, rest satisfied with that arrangement, but must proceed, with all severity, against all such of her adherents as allow some of their children to be brought up in the Protestant faith!

These few instances may serve to show the bearings of the two opposing laws. Nor did the disadvantages under which the Protestants laboured, fail to show themselves in many external circumstances. Thus, for instance, it is customary at Munich to have a large parade of troops on St. Mary's day, in honour of the Virgin. On such occasions, *Protestant* soldiers are, of course, obliged to turn out with the rest of the regiment, and thus do violence to their consciences. And equally so, not above a dozen years ago, an ordinance was issued by the King, that on the host (the consecrated bread) being carried along the streets, every soldier, either on guard or on parade, was to kneel down as a mark of adoration to the passing elements. This, of course, included the Protestant soldiers, who were thus forced to do violence to their consciences, while obeying the rules of military discipline.

Up to the year 1848, things in this land stood decidedly, in every respect, in favour of the Romish church. But since the well-known occurrences of that eventful year, a change has taken place in favour of a more impartial adjustment of the affairs of both parties; and I am convinced that both King Maximilian II. and his Ministry are willing to see justice done to the chartered claims of the Protestant churches. Such a conviction seems to be justified by the different acts of the present Government.

But it is now time to cast a glance at the influence which the recent infusion of this new element of Protestantism exerted on a country hitherto in the unquestioned possession of the Romish church. Here also, as in all the events of history, it is impossible for the observer to overlook God's overruling Providence for good. This same annexation of new territories to a hitherto almost neglected

\* A state of things which, alas, still obtains all over Germany, and on which much might be said. Every kingdom, every dukedom, every principality, in short, has, with reference to the Protestant churches, its own independent organisation, and desires to know nothing of its neighbour. It is high time for them to unite, and its union to be strong and able to meet the enemy.



country, has been the means of diffusing in it Protestant light and Protestant communities, and of showing to the adherents of the Romish church, that a Protestant is not, as they have often thought, a creature living without God in the world. It is a well-known fact, that in the beginning of this century, when the King married a Protestant Princess, the Protestant chaplain which she brought with her from Berlin could not obtain a lodging all over Munich, on account of his being a Protestant, and that the Queen was obliged to find rooms for him at her own palace. He was the first Protestant that attempted to settle at Munich—hence the horror of the good citizens. The same was the case all over Bavaria. But what is the case now? At Munich, there is a community of Protestants, amounting to about 12,000 souls; at Passau, Amberg, and Regensburg, new congregations of Protestants are gathering, besides many Protestants scattered all over the open country, as lights shining into dark places. How wonderful are God's ways, and how much past our comprehension!

I need not say that such an invasion of territories over which the Romish church has hitherto wielded an unlimited sway, is not looked upon by her with a good grace. More especially since the change that took place, in 1848, in the Government policy with regard to Protestants, her spirit and her activity have been aroused. The bishops (of whom there are five) have met, and asked of Government no less than the carrying out of the above-mentioned concordat to its last letter.\* But it is admitted, on all sides, that if this petition were granted by Government, it would tend to the utter ruin of the Protestant churches of the land; and I rejoice to say that Government has not acceded to their request, but has laid it down as a rule that the different provisions of the concordat must be interpreted by the standard of the constitution, which is the fundamental law of the country.

Another very remarkable feature in the character of the Romish church has lately become apparent in this land, as well as all over the Continent; it is this, that while she always has pretended to be the most steadfast friend, the stay and staff of the State and its authorities, without which (they say) the social and political fabric would crumble into dust, it turns out that her love and affections are of a selfish kind, and that they cease as soon as the State refuses to accede to all her wishes. What they desire, at present, is nothing

less than an utter emancipation from the supervision of the State authorities,—an emancipation which, under existing circumstances on the Continent, would carry with it the direst consequences. I know that in these things many in England will think differently, but I beg to say that the state of things with us is entirely different from what it is at home. "A State within the State," such as the Romish church desires to set up in Germany, by an utter emancipation of the State, would be fraught with the worst consequences; unless, indeed, that same liberty be conceded to all religious parties, of which there is no chance. In this way, the affections of the Romish church have of late been much alienated from the State, against which she seems now to be in open opposition. It also appears that, in the course of this spring, some Jesuits were, against the will of the King, brought into the country, to hold missions during Passion week, which fact has been speedily discovered, and the Jesuits sent away; upon which it was given out, in revenge, by the ultramontane party, that the King was about to deliver up the country to Prussia, and make it Protestant!

It might be asked, what chance there is of the pure Gospel truth being preached to the Romish inhabitants of this country? I can only reply, that this preaching can, under present circumstances, only be carried on in a negative way, viz., by those Protestant congregations, which, under the Lord's providence, have been planted in the heart of the country, letting their light so shine among men, that they may see their good works and their faith, and by their being written epistles, known and read by all around them; thus adorning, by their walk and conversation, the life that is in them. Direct preaching against the errors of Rome is as unadvisable as it is impracticable, as the Government certainly is bound by the concordat above alluded to, not to allow that creed, its institutions, and laws and regulations, to be questioned or exposed, in any way whatsoever;† and of course not to be preached against; whilst care is taken to see that the authorities yield to the clergy due obedience and respect. With reference to the Protestant churches, there is no such law and provision; and it is therefore evident, how much may be done on the one side, ere the other may venture to retaliate in self-defence.‡ But, as I said before, great deference has of late been extended to Protestant claims for even-handed

\* At about the same time the bishops of the Rhenish provinces met, and peremptorily asked from the different Governments under which they live, a full and free admission and accession of all their presumed rights and prerogatives, threatening that if their petition was refused to them, they would act up to what they believed they had a right to, as though their prayers had been complied with.

† *Artic. XIV.*—*Majestas sua prohibebit, ne Catholica Religio, ejusque ritus vel Liturgia sive verbis, sive scriptis contemnatur, aut Ecclesiarum Antistites vel ministri in exercendo munere suo, pro costituta preesertim fidei ac morum doctrina, et disciplina Ecclesie impediuntur. Desiderans præterea ut debitis, juxta divina mandata, sacris ministris honor servetur, non patietur quidquam fieri, quod dedecus ipsi afferre, aut eos in contemptum adducere possit, immo vero jubet, ut in quacunque occasione ab omnibus Regni Magistratibus peculiari reverentia atque honore eorum dignitati debito cum ipsis agatur.*

‡ To prevent misunderstanding, I may as well notice here, explicitly, that these newly formed Protestants are not from among the Romanists in these places, but are composed from officers, tradespeople, and merchants, settling there from the Protestant provinces.

justice, and in their being protected from the attacks made on them by the ultramontane press.

It may not be without interest for your readers to learn what, under all these disadvantages and troubles, the Protestant

churches have been doing for themselves and others, and what influence their peculiar position has exerted upon them. But as this letter has already extended to so great a length, I reserve a notice of this peculiar feature of the case for a future occasion.

## GRAND DUCHY OF BADEN.

### HISTORICAL SKETCH OF THE BADISH PROTESTANT CHURCH.—PART I.

You request a short account of our Badish Protestant church. As far as my limited time will permit, I will endeavour to comply with your desire; though, in doing so, I shall be obliged to carry you back many years, that you may gain anything like a just view of our present condition. It is by no means, however, my intention to write an ecclesiastical history.

Rationalism, with its attendant spiritual indifferentism, reigned here, as well as over the whole of Germany, supreme, until 1817. A few theologians of our national Protestant university at Heidelberg, with here and there an individual rescued from the general ruin by the instrumentality of the Moravian brethren, still professed a positive Christianity; but the religious sentiments of even this little group, with perhaps one solitary exception, partook rather of a philosophical and mythical than of a spiritual character. A merely literary notice was all that was taken of the ninety-five controversial essays published by Claus Harms, in 1817, against the prevailing opinions, and in favour of evangelical doctrine. Their appearance excited surprise and amusement, but their warning voice never reached the community at large.

Divine service was, it is true, still attended, and retained something of ancient orthodoxy, and to a greater degree in the Reformed Calvinistic than in the Lutheran church, which was perhaps never so decidedly the case in any other land as in ours. Yet it was only a mouldering ruin, destitute of power to withstand, or of any claim to respect; opposed to reason, or, as Heinrich, Eberhard, and Gottlob Paulus denominate it, "*thinking faith*;" the object of which is to set aside Bible Christianity as obsolete. But Rationalism manifested no hostility for ecclesiastical confessions, which it regarded as belonging to another age, and as having passed away with it. Indeed, I have no hesitation in saying that an intelligent attachment to creeds had well-nigh disappeared from the Roman Catholic as well as both the Protestant churches. Intermarriages between Papists and Protestants (it is so at the present time) were quite general. Under these circumstances it was natural that the Union proposed by Prussia, in 1820, should be warmly advocated in Baden; for, ever since the incorporation of the Pfalz with Baden (1804), the two consistories—Reformed and Lutheran—

had been merged into one ecclesiastical court. Professors of both confessions composed the Theological Faculty of Heidelberg, and conducted the seminary for the national clergy; and, during the sixteen years which followed, it was no unusual thing to see Reformed vicars placed over Lutheran congregations, and Reformed congregations presided over by Lutheran pastors. The community thus accustomed to the idea of union, preparations for its practical development in a positive form met with no opposition, when once the question of church property had been thoroughly settled.

The General Synod of 1821, consisting of elected clerical and lay representatives of the two churches, consequently came together satisfied of success. Happily, the little band we have already had occasion to mention were found among the synodal members—a *clear proof* that, at that time, no prejudice was entertained against positive Christianity or ecclesiastical orthodoxy; or it was, at least, confined to the commission entrusted with the dogmatical adjustment of the contending doctrines held by the Reformed and Lutheran churches on the subject of the Lord's Supper (the extreme doctrine of predestination was never received by the Reformed church of the Pfalz), and the critical examination of a catechism proposed for the United Evangelical Protestant church. I cannot refrain from transcribing here a few lines from the Commissioners' Report,\* which are necessary to explain our present ecclesiastical embarrassment:—"For the future there shall no more be two churches, but *one* church. Unity by no means consists in negatives, *i.e.*, in indifferentism; it is the result of faith in Jesus, the Saviour of the world. This is the faith that occasioned the Reformation, and through this the Evangelical Christian seeks the salvation of his soul. Such Christians *are* we, and such we purpose to remain, steadfastly adhering to evangelical Christianity, which no consideration whatever shall induce us to renounce. We do not desire an unsubstantial union on latitudinarian principles, but a union firmly based on doctrines which are unchangeably the same. We would not be indifferent to our holy religion, or dispute any of her claims, but meet and unite in the very spirit of faith; indeed we are so united, but long to make this our union more clearly and distinctly known. We are not ignorant of the opinion of many in

\* Report of the Lutheran representatives of the university of Heidelberg, by the late ecclesiastical privy-counsellor, Dr. Schwarz, whose memory deserves to be held in high esteem in our national church. The celebrity of this Report is no longer what it was, but its usefulness will be always the same.

the present day, that enlightened minds can no longer believe in Jesus Christ; that the Christian church, professing the faith of the Reformation, which it has transmitted to us, does not possess a religion complete in itself, but that we are to aim at a so-called perfectibility till we attain—God only knows what degree of credulity or unbelief. Nor of the opinion which sees in Protestant liberty only a principle of intellectual license, maintains the propriety of discarding doctrines of faith formerly held, for certain undefinable notions, and reduces every thing of a positive character to a vague uncertainty. No, we will never unite on negative ground. Mere negation conducts from belief to scepticism; scepticism leads on to infidelity; and infidelity terminates in superstition."

The Union's compendium is then alluded to:—"The object of this doctrinal summary is to commend the union of the two churches to the minds of the people, and to excite spiritual life in their hearts, which can only be accomplished by the united influence of the mutually accepted Augsburg confession, and the respective catechisms of either church,—the Lutheran, until the present moment, ranking as the national catechism, and the Heidelberg, of equal authority, and their forming together the material of another, not yet compiled, for the United church." This Report, with the grounds on which it proceeds, met with no opposition in the synod, but was adopted intact.

No further comment is needed to explain the state of affairs at that time; one sees, at a glance, how much caution in the mode of expression was required, to avoid giving offence, yet how faithful the commission proved itself to the confessions of faith committed to its care, openly asserting their binding nature to have in no wise diminished. A catechism was not, indeed, composed by this synod, but the plan of one was submitted. And the continued authority of the symbolical books, a matter of essential importance, was also left in uncertainty; language having been held, in two of the Union documents, which, since the revival in the church, has been a constant cause of dispute between the two principal factions.\*

However diversified the opinions which are held on the Union as a whole, it is a positive fact, that the commencement of a religious revival is to be dated from its introduction amongst us. Ever since the Reformation jubilee, in 1817, indications of spiritual life had been apparent in each of the German churches; and it would be too much to affirm, that the Union proved a vitalising principle in Baden, yet it did occasion a movement; and, if we regard it as a duty to mark every benefit

though it silently bless us, we must surely confess, that the seed sown by the Union, and the Report, has not been totally lost. The separation *unnecessarily* caused by the presentation of a new catechism to the United church, if it did not increase perceptibly at once, did so by degrees, bringing out and exhibiting, in a strong light, the beneficial effects of the powerful testimony borne by the symbolical catechisms.

The difficulties attending the Union's catechism had not been removed in 1886, when the ecclesiastical authorities submitted another plan, drawn up by a commission, irrespective of the one proposed by the United Synod, to the approval of the national church. It was a rationalistic composition, and its sentiments harmonised thoroughly with unchanged human nature. This catechism, in which the grand truths of the Gospel were qualified, and the fundamental doctrines of the Protestant church misrepresented, they ventured to propose, notwithstanding the decision of the General Synod, while the symbolical books were altogether rejected from influencing the appointment of pastors, by forming the criterion of an orthodox faith. But the Lord had been preparing deliverance in secret, which appeared as the catechism that threatened the United church was announced; and from it we must trace the steady development of the new life which had sprung up in the church.

It was then some twenty years since a Romish ecclesiastic, in a secluded part of the country, entered on the way of life, the result—as in Luther's case, in his Augustine cell at Erfurt—of studying the Scriptures, especially the epistles of Paul. Finding peace, through faith in the free grace of Christ, he preached to his people the newly-discovered and essentially Protestant doctrine of justification by faith without the deeds of the law, with so much fervour, and such success, that the greater part of the community, to the number of 400 persons, including the noble lord of the manor, passed over to the Protestant church. The good man, accustomed to live an inward kind of life, and in the strictest retirement, knew nothing of our ecclesiastical affairs; he expected the doctrines laid down in our creed to be those publicly taught by the national church he had joined; and great was his astonishment, and bitter his disappointment, when the ministerial brethren, with whom he was henceforth to associate, sought to enlighten his mind with their philosophical and rationalistic theories. He was, however, far too keenly alive to the value of the treasure he possessed, to suffer any representations of theirs to induce him to part with it. On the contrary, manfully wielding the "weapons of

\* It is as follows:—"This United church still acknowledges the normal character formerly attributed to the Creeds, which, at a later period, took the name of Symbolical Books, and which had appeared before the separation in the Protestant church, especially the *Augsburg Confession*; and the confessional writings of the two Protestant churches of Baden, with the catechisms of Luther and Heidelberg, in so far as they advocate the right and the principle of the free investigation of Holy Scripture, the only safe source of Christian knowledge and faith; which, having been lost, was boldly demanded and maintained in the solemn confession made before the emperor and realm, and in which the true basis of Evangelical Protestantism is to be found."

righteousness," he combated his sceptical neighbours on the "right hand and on the left," till he saw six valiant fellow-contenders for "the faith once delivered to the saints" take their stand by his side. These seven are the literal "first fruits" of that new life which was beginning to animate the Evangelical Protestant church of Baden. And this statement is no contradiction to the fact that many, impelled by the general movement which agitated the German church, were seeking a nearer approach to positive Christianity, on modified and philosophical principles, for they were not "new creatures," born again by faith in Christ Jesus. When, therefore, the outline of the catechism we have already mentioned made its appearance, and seemed likely to meet with a favourable reception, except in one or two instances, these seven, with the Augsburg confession in their hands, subjected it to a careful investigation, publishing the result of their labours in a pamphlet, in which they pronounced the new catechism to be opposed to our creed, and to the Word of God. This was the first time the Augsburg confession had been appealed to, as a basis of faith, in an ecclesiastical question; and one can easily imagine the indignant surprise with which the rationalistic clergy, and the ecclesiastic authorities, greeted the humble effort of the witnesses for the truth.

The writer of this little sketch does not profess to notice every minute particular in the series of events which now followed—it would lead him too much into detail; he will, therefore, content himself with alluding to a few of the more important points. The bold position assumed by the seven had been so far one of advantage, that on the second assembling of the General Synod, in 1834, to decide finally respecting the catechism, and the *agenda* and hymn-book, which had been proposed to the United church during the interview, it was deemed expedient by the (for the most part) rationalistically-inclined "fathers," to make certain concessions to positive Christian doctrines; but ill-will towards the peace-breakers increased in a proportionate degree. They were styled "*Pietists*," after Spener's time a term of reproach; and in the general report of the Synod to the reigning prince, who is styled *Summus Episcopus*, reference is made to the "*extirpation of pietism*," (sic!) An offence was thus committed by the United church against the Protestant creed, (for the pietism so inveighed against is nothing more than the faith of the early Reformers, and the creed of the Protestant church!) which it has not yet atoned for; and until some later General Synod has acknowledged the fault with regret, a curse will still cleave to our ecclesiastical Union. The sovereign, wiser than the synod, made no reply, and the proposition fell to the ground.

The flat, insipid catechism however, the *agenda*, useful only as containing a few ancient forms of devotion, and the very unsatisfactory hymn-book, with no vestige of a justifying faith—melancholy productions of a half-infidel age—were now introduced; and it was decided, that any clergyman refusing to ac-

knowledge the catechism should be degraded from his office. The seven confessors, over whom the sword of "extirpation" was already suspended, thought it right to accept it, in consideration of some slight improvement it had undergone. Had they only held out to the end, regarding themselves as champions for the truth, called of God to the conflict, and determined to suffer persecution and shame, and the loss of their office, rather than sanction so deficient a catechism, we had been spared, the last eighteen years, a doctrinal summary which soon fell into disrepute, even with its rationalistic advocates. For it is expressed in terms so abstract, and is altogether so obscure, that it is impossible for children to learn, or at least (and happily) to retain it. They, however, did not, and we have no stone to throw; it was, indeed, a dreary time, and the moral atmosphere so loaded as to render respiration difficult; only, we would raise a beacon for the warning of future generations.

In conclusion, the seven confessors (some of whom have now fallen asleep in Jesus) became, after 1834, the centre of a spiritual movement, of steadily growing importance. Also, about the same time, free religious conferences were set on foot, at which the general state of the church was principally discussed, and, in reference to which, the encouragement and support afforded by members of the Theological Faculty of Heidelberg, must be acknowledged with gratitude. The conferences exerted, however, little real influence. Greater manifestations of the Divine blessing attended the efforts of these good men in forming more private meetings for biblical discussion and conversation. They commenced with very few members; but, after the establishment of the Missionary Society for the propagation of the Gospel among the heathen and the descendants of Abraham, in 1840, their numbers rapidly increased, ultimately including anxious, inquiring minds from almost all parts of the country, especially the disciples of Professor Rothe, D.D., of the newly-founded clerical seminary in Heidelberg, who were somewhat theosophical in their views, but distinguished, both as students, and subsequently as pastors, for faithful adhesion to the pure word of God. Genuine believers multiplied daily, and, in a few years, a hundred decidedly evangelical pastors preached the simple unadulterated word to their people, and promoted the increase of piety by annual missionary festivals, often attended by six or eight thousand persons.

The concord which prevailed in the household of God, at that time, was a lovely and cheering sight. Such as took part in the Bible meetings must remember them with gratitude and pain. Would that this "unity of the spirit" had never been interrupted! It was so spontaneous in its growth, neither the forced product of ecclesiastical regulations, nor the sickly nursing of a severe and heartless orthodoxy. "One in Christ," each new member entering the community grew also in brotherly love, patience, long-suffering, charity, and all exhibited their practical influence by tender regard for the weak.

But our church has, alas! lost the fervour of her first love. Confessional scrupulosity, or, rather, the Lutheran dogma of faith in the "Lutheran Zion," (an obviously anti-scriptural one,) as "necessary to salvation," has unlocked the waters of strife—has opened a fresh

breach—so that years are likely to elapse ere our United church, by assuming a positive character, and proving herself true to her creed, will enter into a state of blessed repose, to which, nevertheless, we look forward with confident hope. 8.

## HESSE DARMSTADT.

### ITS ECCLESIASTICAL AND RELIGIOUS CONDITION.

BY DR. FERD. V. LUCIUS.

You are aware, dear friend and brother, that our German Fatherland is parcelled out into many more than thirty several districts, each of which possesses its own distinctive ecclesiastical and political organisation, no two being exactly similar; but every established church alike suffering the inconvenience of an ill-judged connexion with the State. The present lords paramount of the soil are, at the same time, archbishops, born of the Protestant national church—bishops in military array, with sword and shield; would that they also always bore the sword of the Spirit, and girded on the whole armour of God! Even Roman Catholic princes assume the arch-episcopal office, and exercise its authority in the German Protestant church. And this authority is no nominal thing, for the reigning prince, in the generality of States, enjoys a large share in the government of the Protestant church; enacting ecclesiastical laws, granting dispensations, and appointing to ecclesiastical offices.

These important prerogatives are usually exercised through the medium of the temporal power—the Ministry; in which only lawyers have a sitting and vote, and where spiritual concerns are assigned to a certain department and discussed, just as medical or police affairs, or matters relative to woods and forests. One of the clauses in our Hessian constitution (for 1803) runs literally thus:—"To the Minister of the Interior belong *matters of police* in the widest signification of the term, the promotion of popular education, and, *consequently*, ecclesiastical and scholastic affairs." Under the supreme direction of the temporal power, the first spiritual authority is the High Ecclesiastical Court, formed, generally speaking, of an equal number of theologians and lawyers; but occasionally the temporal element prevails, as in my own country just now, where the college of the Supreme Consistorial Court is composed of four lawyers and three theologians—so that by members of the former profession the church is almost exclusively governed. Deprived of all part in ecclesiastical jurisdiction, and the management of the schools, this Court takes cognizance, as with us, only of purely spiritual affairs; occupying, in every other respect, an inconsiderable and dependent position. In addition to which, the members, at the suggestion of the Ministry, are nominated by the Grand Duke. Under such circumstances, it can excite no surprise, that a progressive development of spiritual life in the church is hardly looked for; she having, on the contrary,

rather lost much of her original dignity and intrinsic worth. But it is marvellous, when the very rulers and Ministers, who have mainly contributed to the downfall of the Protestant church, are heard loudly declaring it is no church at all; its influence over the people is gone; and that therefore the Roman Catholic church only remains to engage their attention.

This is the more extraordinary, when we reflect that it was *Papish* Spain which was wasted, in modern times, by a ten years' civil war; *Roman Catholic* France, which passes from revolution to revolution, the blood of the slaughtered Huguenot having failed to give her repose; and *Papal* Italy, where revolutionary materials are so abundantly stored. And in Germany, were Protestant States alone revolutionised? Did not *Romish* Austria stand on the very brink of destruction, whilst *Protestant* Prussia quelled revolt in foreign lands? One German prince, and but one, was compelled to abdicate the throne, and he a Papist! I do not mention these particulars in order to flatter the Protestant faith; I merely give her her due, as she stands contrasted with Roman Catholicism. And which of the nations maintained the calmest demeanour, in the midst of the general confusion that reigned a few years ago? Was it not *Protestant* England? Yet, in the face of these incontrovertible facts, how much blind confidence in the Romish church, with her Jesuit emissaries! Let princes make the attempt once again, and they will perceive their mistake before long, as has so often been the case in the history of the Christian church.

If you will still kindly grant me your attention awhile, I will endeavour to give you a further insight into the ecclesiastical condition of my own country, the Grand Duchy of Hesse, and lay before you a brief outline of events which have occurred to the Protestant church. Hesse was, at an earlier period, strictly Lutheran. The Reformed and Roman Catholic churches did not rank with the Lutheran until after the first twenty years of the present century; but now, in consequence of a union between some of the members of the Reformed and Lutheran communions, we have in the country three recognised and distinct Protestant confessions; the Lutheran comprising two-thirds, the United one-fourth, and the Reformed little more than one-fifteenth, of the entire Protestant population.

Though the rights necessary to an independent development of spiritual life have

been repeatedly and solemnly guaranteed to each of the three confessions respectively, it has been deemed expedient, as tending to simplify the administration, to regard them together as *one*; and this was the more easily done, in consequence of the once supreme Lutheran church having been gradually robbed of *everything* which constituted her peculiar development—as church-penance, private reproof, obligation of ecclesiastical symbols, the Lutheran catechism, the old Liturgy, and the fine old Christian hymns. Though, to the present day, every professor of theology entering on his office at Giessen is required to take an oath, by which he engages “to conform his teaching strictly to the doctrines propounded in the Augsburg confession, the Apology, both the Lutheran catechisms, and the Schmalcald articles, as far as they agree with the writings of the apostles and prophets,—the most glaring rationalism crept gradually into the university of Giessen, and now reigns in the theological faculty without a rival; a statement which cannot be made of any other university in Germany.

Nothing else could, in these circumstances, be expected, but that vital religion should abandon the churches, and indifferentism, infidelity, and the grossest atheism usurp its place. Family devotion has ceased, public worship is very thinly attended, and the Word of God all but forgotten!

Everything, then, favouring the consolidation of the three communions, by means of a fresh ecclesiastical organisation, we, in 1832, certainly received a Protestant Union; but it was a forced union, based on false principles—a union founded on indifferentism, rationalism, and infidelity. Theological candidates, educated principally by rationalistic professors, and subjected to the scrutiny of a united board of examiners, are never questioned as to the creed they profess; but, without recognising the authority of symbols, are promiscuously ordained, according to various formularies, to be pastors in the Protestant churches, too often entirely destitute of religious knowledge.

The ecclesiastical authorities engaged the assistance of the temporal power (1835) to suppress conventicles, where genuine Christians sought refuge from the prevailing apostacy. Foreign missionaries, especially agents of foreign missionary societies, were forbidden (1843) to traverse the country for the purpose of making proselytes, distributing books, and raising pecuniary contributions; not even *Bible colportage*, as in the case of Dr. Pinkerton, at Frankfort-on-the-Maine, being allowed. A clergyman bringing a charge of open blasphemy, in a house of public resort, against an atheist, was informed, by the high ecclesiastical authorities, that people ought not to condemn those of a *different faith*. The establishment of a society to promote the well-being of the children of Israel was prohibited. But no more of this!

We have fared better, in many respects, since the revolutionary year, 1848, through the mercy of God. Ten years previously, senior ministers, as Herth, Heber, Haupt, Bender,

Reich, and Helfferich—the last, a convert from Popery—had borne powerful testimony, through the pulpit and press, as far as the opposition they met with allowed them, to the truth as it is in Jesus crucified, and gradually saw themselves surrounded by an ever increasing number of zealous fellow-combatants, in their younger ministerial brethren. The privilege of free association, petitioning, and an unfettered press, once secured, were so many fresh weapons to be used in the conflict with darkness. Besides the Free Pastoral Conference, founded in 1847, we have a Missionary Society, for foreign and home operations, with auxiliaries in every part of the land. The annual meeting, held alternately in the three provinces, is always well filled; subscriptions are collected for the various schemes of usefulness contemplated by it; and Christian tracts, with larger religious works, are, through its agents and colporteurs and circulating libraries, dispersed as much as may be throughout the country. The care of the poor and sick comes within the sphere of the Society's labours, by means of a branch association, and its influence will reach, one day, we hope, as far as the dreariest dungeon. A public missionary service is held monthly, in the capital itself, by pious candidates, at the hall of the Gymnasium—the church having been refused, though readily granted to German Catholics for the celebration of their worship! A missionary to the Jews, supported at Darmstadt by the Free church of Scotland, notwithstanding having been ordained in the Grand Duchy of Baden, cannot obtain permission to baptise, for which he has made application to the supreme ecclesiastical authorities! Asylums for destitute children are rising, by degrees, in the three provinces; a sister society is to be added to the Stockenbürger one; and a blind asylum has also been founded.

The two organs of the decidedly infidel party, the *Gamaliel* and the *Kirchenteufel*, were followed by two as decidedly ecclesiastical—the *Luth. Kirchenblatt* and the *Polit. Kirchl. Blätter*; and it may be taken as an indication of the spirit of the times, that, of all these journals, the radical *Kirchenteufel*, or *Lucifer*, only continues to exist.

The message of the cross, more universally delivered, is generally received by the congregations with a willing ear and joyful heart; surely, we can never be sufficiently thankful to God for the marvels he has already effected among us!

A few words now on the Lutheran movement in Hesse, and the exertions of the Roman Catholic party.

The Lutheran movement in our country, where the Lutheran church is fully recognised, is quite another thing from what it is in other lands. The struggle is between faith and infidelity, between a genuine and degenerate faith, between Christianity and Antichrist. The Lutherans put forth the following series of propositions to Government, through their journal, the *Luth. Kirchenblatt*:—

1. A full, unqualified re-establishment of the Lutheran church.

2. A declaration of the authoritative character of the symbols of the church.

3. A distinct Lutheran ecclesiastical court, or, at least, a Lutheran department in the Supreme Consistorial Court, to be independent of the Ministry in spiritual affairs.

4. The education of future pastors in the spirit of the Lutheran church; or, at least, the appointment of a Lutheran dean at Giessen; also, a Lutheran board of examiners.

5. Submission of the clergy to the ancient *agenda*.

6. Severer academical discipline.

7. Restoration of the Lutheran catechism to the congregations.

8. A fresh hymn-book.

9. The Lutheran liturgy, according to the ancient *agenda*.

10. Re-establishment of stricter church discipline.

11. The restoration to the church of the oversight of the poor.

12. The more ecclesiastical constitution of the church courts.

Demands these, aimed at the very root of our ecclesiastical grievances. For the announcement to be made, that the Supreme Consistorial Court is no more an authority than the Pope of Rome or the Emperor of China (!), and the people to be taught that "they owe no allegiance to a creedless, sceptical Consistory, in its scepticism and faithlessness," would be but one consequence of many, though at present only a single Lutheran has quitted the Hessian national church.

The authorities, especially the Ministry, have in many particulars shown themselves ready to admit the claims of the Lutherans, though not always in their fullest extent. Lutheran candidates are ordained according to the old *agenda*, and set over Lutheran churches; the Lutheran catechism is given back to the people at their own and pastors' request; and no impediment is put in the way of the re-introduction of the fine old Liturgy which guided their fathers' devotions. We can only hope for a spirit of earnest, steadfast, vigorous perseverance.

Roman Catholicism has made considerable progress in Hesse. The free exercise of their religion was accorded first to the Romish community in 1783. Now, by the accession of different Roman Catholic districts, they number 210,000, a fourth of the population, forming 151 parishes, with 281 stations. The winning influence exercised over our Protestant church by the concealed Romish (crypto-catholic) chief chaplain in ordinary at Darmstadt, as early as the year we have mentioned, was gained and exerted, previously to 1848, by the Catholic

privy counsellor (Von Liede), especially in his important capacity of chancellor of the university of Giessen. It was when he held that office, that rationalism in the Protestant theological faculty reached its maturity; for the man who would effectually destroy the Protestant faith, would most carefully encourage the growth of rationalistic opinions.

The most recent events occurring on the re-possession of the episcopal see of Mayence are well known. The chapter elected Schmidt, professor of the Romish theological faculty at Giessen, to fill the vacant chair, and our Government acquiesced in the choice, as Schmidt had the reputation of being a man of learning, and of an unobtrusive, reflective turn of mind. The Pope, however, refused to confirm the election, doubts of Schmidt's orthodoxy being entertained; and the chapter, at the Pontiff's suggestion, immediately fixed on Von Ketteler, an ecclesiastic no way connected with that ecclesiastical district: to which proceeding the assent of Government was soon followed by the sanction of the Pope. Ketteler is, without contradiction, a very superior person. Plain, simple, rigorously severe in his self-denial, he lives only for his office, and exhibits an amount of ability and energy which renders our poor Government powerless, and fills the Protestant church with consternation and alarm. The Romish theological faculty at Giessen was a thorn in the side of the new bishop of Mayence, even after the resignation of Schmidt. He has plainly declared that he is able to educate his clergy himself, at Mayence, and will admit no theologian officially into his diocese who has studied at Giessen. Such is the present state of affairs of the Romish theological professors at Giessen; but with the students of Romish theology at Mayence, the bishop will, however, no doubt, carry his point.

Of the Jesuit commission you, of course, are not ignorant; it has been also labouring at Hesse, but with what success time only can prove. Yet, beyond all question, Roman Catholicism has great influence amongst the upper classes and with Government. A minister, who felt it his duty to bring forward the distinctive doctrines of the Protestant church, several Sundays successively, was admonished by a person of rank to be more on his guard, or he might involve himself in disagreeable consequences, and incur a severe reprimand.

Yet truth must ultimately prevail, though covered just now with shame and reproach. May our gracious Master overrule the suffering. He sees fit for our church to endure, to her greater sanctification, and may He abide with her for ever! Amen.

## AUSTRIA.

### PASTOR STEINACHER'S DEFENCE, ADDRESSED TO THE MINISTER OF PUBLIC WORSHIP.

In our last number (p. 178) we gave an account of the deposition of the Rev. GUSTAVUS STEINACHER, of Trieste, for the alleged offence of being connected with the German Catholics, the party which originated a few years ago with ROME. This party has become obnoxious to

the continental Governments, from the freedom of their political principles; and a strong determination exists, both in Roman Catholic and Protestant countries, to put them down. Their first appearance, when they broke away from Popery, was looked upon with favour and hope by many Protestant pastors. In the subsequent development of their views, however, it became apparent that their leaders were, to say the least of them, rationalists, and the hopes entertained respecting them were disappointed. With their theological sentiments evangelical Protestants can have no sympathy; on the contrary, they must hold them in abhorrence, as subversive of all Christian faith, and in direct antagonism with the Word of God; and if, as is said, and we fear in some cases with truth, they make religion a cloak to cover political designs, and convert their meetings, professedly called for religious purposes, into political clubs, they are not entitled to the liberty they abuse. But we know with what extreme jealousy every thing is regarded on the Continent at the present time which deviates from a rigid conformity to established institutions, and how strictly all persons are watched who are supposed to entertain liberal views. Especially in Austria, men must pay the penalty if they will indulge in the luxury of freely expressing their thoughts. Our correspondent, whose letter we published last month, and who has kindly furnished us with the following document, comforts himself and his fellow-Protestant subjects of that despotic Government, that they can, at least, "ponder over their wrongs in retirement, and, God be praised, (he adds,) no man can hinder our thinking." We were reminded, by his remark, of a conversation which took place, some years ago, between the Secretary of one of our Missionary Societies and the Prime Minister of the day, on the subject of introducing Christianity into India. It was objected, by the latter, that some restrictions should be put upon the missionary enterprise, or the consequence would be that there would soon be as many sects in India as there were in England. The secretary pleaded for religious liberty, and contended that it ought no more to be denied in the one country than in the other. At length, after much argument, the statesman said, "Well, I confess, that, on religious matters, men ought to be allowed to think for themselves." "*Think for themselves*," was the instant and just reply; "my lord, we do not come to solicit liberty to think. That is a boon which Governments can neither confer upon their subjects nor take from them. We come to claim liberty to *speak* what we think—liberty to propagate our sentiments; and, without this, nothing that Governments can bestow is worthy of the name of liberty." There seems too much reason to believe, that under pretence of arresting the progress of anarchical principles, injustice is done to blameless persons. And the Romish party, ever the enemies of freedom, are instigating the rulers of the Continent, wherever they can obtain an influence with them—and in Austria their influence is paramount—to silence all Protestant preachers who exhibit signs of spiritual life and earnestness, or who will not be obsequious to their will. This is evidently Pastor STRIMACHER's offence; he is sacrificed at the shrine of despotism and Popery.

After being apprised by an official communication, dated March 7th, 1852, that the Minister for Public Worship, in consequence of certain reports, touching my intimate connexion with members of the free German Catholic communion at Gratz, and antecedently to 1848, with Ronge, Nees von Esenbeck and others, had, in the decree of March 3rd, § 58, directed my suspension from the office of pastor in the Protestant church,—I was, on the 9th of the same month, summoned before the local police authorities, when the following distinct charges were alleged against me, and I was invited to make any statement I might choose to urge in defence.

I. "In a letter, written April 26, 1849, you have expressed yourself gratified by the instructions and friendship of Ronge, Hofferichter, &c."

To which I reply—That as regards the commencement of my acquaintanceship with Nees von Esenbeck I have only to say, that during a residence of several months at Grätzberg, on recovering from a serious complaint in my eyes, in the year 1845, when I was Protestant pastor at Gülnitz, I once made an

excursion to Breslau, where I remained a few days; and an opportunity occurring, I was happy to be introduced to Nees von Esenbeck, at that time Professor in the university there, of whose reputation for learning I, of course, was not ignorant, and by whom I was received with much politeness and cordiality. The Christian Catholic churches which had lately sprung up in Breslau, and all parts of the country, and of which Nees von Esenbeck was an adherent, were then everywhere exciting the deepest interest in the minds of the Protestant population of Germany. Many Protestant preachers of standing and note did not hesitate to express their satisfaction at the struggle maintained by the new community, or to seek personal intercourse with its members, in order to form a correct idea of what the tendency of this movement might be. And such was my object in calling, while at Breslau, on the former Protestant pastors Vogtherr and Hofferichter.

At the house of Nees von Esenbeck I met Ronge, for the first and last time, in society; I have, since then, had no communication with him, still less have received any "instruction" from him, though I have read several of his



popular works, and been led to reflection by their perusal, as well as by contemplating this fresh ecclesiastical contest. I have only exchanged some three or four letters with Nees von Esenbeck, in the course of seven years; but the extreme kindness he manifested towards me, the extraordinary variety and extent of his acquirements, together with the great benevolence of disposition by which he is distinguished, have for ever secured my gratitude and regard. German Catholicism was not, at that early period, deformed by many of the pernicious errors which afterwards characterised it in many places; but elements shared in common with Protestantism, entered largely into its composition. It was, therefore, only natural that Protestant pastors and people should desire its more perfect, its fuller development; and that the interest which association had awakened in my mind should revive, when I heard, in 1848, of the formation, at Gratz, of a German Catholic church.

II. "You have entered into a correspondence with Charles Scholl, minister of the German Catholic church at Gratz, and have sent him your writings on ecclesiastical subjects."

On which I remark—That when the law, guaranteeing "*full liberty of conscience*," and the private exercise of religious conviction, at the same time rendering civil and political privileges independent of creed, took effect in 1849, I considered there was no legal objection to my sending a *private letter*, with some of my publications, to Scholl, the scientific minister of Gratz, though a personal stranger; especially as literary intercourse with the cultivated members of other communions is agreeable to the genius of Protestantism, and no way militates against the principles of the Protestant church.

III. "You have, in this correspondence, declared yourself of one mind with the party addressed."

My answer respecting isolated passages taken from these letters is,—

1. Generally—That they were written in the eventful year, 1849, when an unusual degree of excitement had taken possession of the public mind. At a time when the most peaceful and prudent, who committed their opinions to paper, allowed themselves in expressions, which, if treated with critical severity, would in few instances pass without censure. As regards myself, having no copy of the letters in question—I think there were two of them—I am not in a position to authenticate every particular passage, and consequently do not undertake to defend them. But thus much I am prepared to admit—that, while writing, the difficulties and conflicts and dangers, with which the Christian Catholic, as before it the Protestant, church had to contend, when forming itself into a society, recurred to my mind; and a feeling of simple humanity constrained me to address a word of Christian love to men who, if they were not altogether untainted with error, yet knew how to sacrifice much for conscientious conviction.

2. To enter more into minutiae. That I

spoke, in one of those letters, of the friendship of Nees von Esenbeck, and acquaintance with Ronge, Hofferrichter, and others, but not of receiving instruction from them. I also alluded to my being personally unknown to Scholl, and recollect perfectly well having then stated, *that I by no means participated in all the religious views held by those persons; and could only so far sympathise with the German Catholic communion in its exertions, as they proceed from genuine Protestant principles, and flow in a strictly legitimate channel.* With such restrictions, I could not conceive of any possible impropriety in expressing myself generally as of one mind with Scholl,—an expression frequently made use of, in those agitated times, without its signification being carefully analysed, or the extent of its import being duly considered.

This is not, however, the place to enter more fully into explanations of my views, on the principles and spirit of Protestantism mentioned above; the slightest departure from which I would jealously avoid, and to which I have conscientiously endeavoured, throughout my whole ministerial course—God is my witness—to prove myself faithful, according to my ordination engagements when accepting the office of Protestant pastor. Reference to a collection of sermons, published in 1848, will, however, answer every purpose; for in them will be found a clear exposition of my mode of reasoning, religious sentiments, and style of preaching, which have remained essentially the same. That I have adopted no reprehensible and unevangelical doctrines, is proved by the following communication, made to me by the K. K. Consistory A. C., through the Right Reverend President Pauer, (§ 206, August 29, 1848):—

"That the K. K. Consistory A. C. is convinced, by the two volumes of 'Consecrated Hours in the Temple of the Lord,' which you have submitted to its inspection, that you studiously endeavour to spread genuine and vital Christianity in the parish committed to your care. While the Consistory commends your unwearied exertions, it expresses the hope that you will continue to labour, with caution and unobtrusive zeal, in the service of your Master, the Lord Jesus Christ, and in the enjoyment of His abundant blessing.

(Signed) "WERNER STANHLIN.

"Vienna, August 18th, 1848.

"To the Rev. — Steinacher, of Trieste."

"IV.—In 1849, June 6th, you addressed a letter to the German Catholic community of Gratz, in which you encouraged them to persevere, and declared yourself a sharer in the spiritual life by which they were animated."

My answer is—1. In a general way, that the legal existence of the religious society alluded to, though shackled with many impediments, had not then been repealed by a ministerial edict; consequently, in addressing a private paper to them at that time, I cannot be regarded as guilty of an illegal or criminal action. In a prudential point of view, such a

document may well have been tolerated; but I am free to confess, that, under different circumstances, it had never been written. Whether the Protestant pastor, however, is *alone* to be circumspect in all his transactions, whether he may not, as far as he can do it, without infringing on primary duties—especially at such an extraordinary conjuncture as that—express the feelings of simple humanity for a community, of another creed, it is true, yet still a religious community, struggling for liberty of conscience, is a question which will receive widely different answers.

2. More particularly—The expression, "I participate in the spiritual life of the society," which occurs in the letter, may be classed with that of being "*Geistes und Gesinnungs Genoss*, of one mind with them;" and the limited sense in which it is to be taken I have already fully pointed out. While encouraging the community to persevere, I did not neglect to caution them against taking any illegal steps; indeed, this was my principal object in writing. It was quite without my sanction or knowledge that the paper appeared in the *Uhrchristentum*, a Gratz periodical; but when, through the indiscretion of the editor, it had once been published, I could not, neither as a man of honour would I, deny what I had written in a moment of not altogether unworthy emotion. If, however, my duty and office, as a Protestant pastor, had really been so seriously compromised by the contents, and subsequent unauthorised publication of this private document, I surely should not have escaped a word of admonition and reproof from my spiritual superiors, the R. R. Consistory A. C., who must have been aware of what had occurred; and yet such was actually the case.

V.—"You laid the basis of a correspondence with the leading men of that party, during a personal visit to Gratz, July 9th, 1849."

I reply, that proceeding to Vienna, at the instance of my flock, where I soon after took part in the assembly of Protestant superintendents and deputies (*Vertrauensmänner*), convoked by the Minister of Worship, I passed two days at Gratz, when I was visited by members of the German Catholic church, who, in confidence, made me acquainted with the state of their affairs; and I felt that, as a man towards his fellow-man, I could not, under the circumstances, do otherwise than warn them generally against adopting illegal measures, at the same time exhorting them to wait with patience the dawn of a brighter day.

VI.—"You, on that occasion, assisted in composing a memorial, and promised your support at the approaching synodal meeting."

The facts of the case are as follow:—A memorial, addressed to the Minister of Worship by the free community at Gratz, praying attention to the fundamental rights therein set forth, was sent in to the assembly of Protestant superintendents and deputies, held at Vienna. The petitioners requested a provisional sanction, at least, of the social exercises of religion, such as was formerly granted the Protestants when only a tolerated body, until

the desired formal recognition by the State has been obtained. But I took no part in drawing up this memorial, and I merely engaged to speak in its favour, *as far as circumstances and the contents of the petition would allow*; and I did so, with much temper and caution, proposing that the assembly should enter, as one of the minutes, its approval of the principles laid down in the memorial to the supreme authorities submitted to its inspection.

For reasons, the force of which I never rightly understood, I received little encouragement from this great Protestant gathering. Looking at the circumstances under which this proposal was made, it would certainly be a very hard case if, after so long, I were to be called to account for it; especially as the same thing has been frequently done at the Protestant ecclesiastical meetings of other countries, and I was perfectly ignorant of the errors or violations of law chargeable on the free religious society of Gratz.

VII. "You have given occasion for the supposition, that with other congregations and pastors you contemplate the reformation of the Protestant church."

The general tone of Protestant principles is by no means to discountenance the temporary reform of the church by the church; indeed, the efforts which have almost universally been made, the last few years, and even by the assembly of Protestant superintendents and deputies, convened by the supreme authorities to establish a synodal constitution on Protestant principles, sufficiently prove it.

Joining, therefore, in the attempt to promote the generally desired reform of the ecclesiastical organisation, and endeavouring to forward it by my pen as well as my voice, but strictly keeping within the limits assigned me, I did not labour alone, but became a fellow-worker with some of the most distinguished and esteemed of the clergy of the Austrian Protestant church. At the same time, I am able to show that I have never wilfully, or in opposition to my spiritual superiors, been guilty of an illegal action.

I have thus conscientiously, and I believe in a satisfactory manner, vindicated myself from the different charges alleged against me. If, amid the extraordinary occurrences which characterise our times, and the unsettled state of the law, I have not always adopted the wisest course in my official position, I am, at least, not aware of any offence justifying the sudden suspension of my pastoral functions, without the slightest previous warning or reproof being officially given; and my flock generally will not, I hope, fail to bear witness to my blameless life and deportment, while, as an active evangelical minister, I laboured among them, endeavouring, after the general agitation of former years, by relinquishing every other engagement, fully to meet the requirements and wishes of my parish; and by doing so, to gain respect for an office to which I was called by the voice of God, and the temporal and spiritual authorities.

Should there remain any other point, of

which I am ignorant, laid to my charge, I look to, I implore the Ministry and my spiritual superiors to bring it forward as quickly as possible, that I may have an opportunity of defending myself and vindicating my honour. Finally, observing that I am ready, if necessary, to prepare a more detailed defence, I, with a quiet conscience, commend myself and my cause to the rectitude of the Ministry, believing that, in consideration of my being father of a family, with no means of supporting a wife and four children, and helping to maintain a venerable mother, seventy-two years of age, they will

dismiss the case as speedily as practicable, allowing due weight to circumstances which now no longer exist.

I will just add, that the defence contained in the foregoing document proceeds on verbal statements relative to letters I am said to have written, but which letters have never been submitted to my inspection or identified by me. It is, however, impossible that I should supply any deficiency in the vindication I am now sending in, unless I am suffered to examine these letters, as at this distance of time I cannot with accuracy recollect their contents.

## TUSCANY.

### TRIAL AND SENTENCE OF FRANCESCO AND ROSA MADIAI.

The following letter will inform our readers of the issue to which the prosecution has been brought, in the case of these humble but noble Christian confessors. They will read the sentence, we are persuaded, as we ourselves have read it, with no surprise. Romanism is the State religion of Tuscany. The Civil Courts and all the institutions of the country act under its control. Rome is ever true to her instincts, ever consistent with herself. She is the unchanged and unchangeable, the inveterate and inflexible enemy of the Bible, and the intolerant persecutor of all who love it. Her malice never dies, her resolution never flinches. Give her power, place her on the throne, or the seat of judgment, and her ancient tendencies to injustice and cruelty, however long they may have lain dormant, exfoliate again, with the freshness of a flower in spring. But while this iniquitous sentence is no more than might have been looked for, it will awaken sentiments of righteous indignation and abhorrence in every British mind. It is said, the presiding judge trembled as he pronounced it. Conscience was doing its office, and, by its silent testimony against this infamous crime, unnerving and appalling, in his high place of judicial authority, the chief instrument in its perpetration. A crime we call it—a flagitious wickedness—which, under the sacred names of law and justice, condemns these offending people to the galleys for possessing a Bible. We charge these judges, and all who are parties to the prosecution we charge with the crime of violating the laws of God and of humanity. It is an inhuman thing to send a man to the galleys, and that for four years and eight months, upon such an allegation. How much more a woman! Where was the *manhood* of the judges who could deliberately frame such a sentence? How could they look that woman in the face while they pronounced her doom? But there was ANOTHER JUDGE present, witnessing these proceedings, who will summon all these parties to His tribunal, and give the case a re-hearing. He will adjudicate upon it after another method than that by which it has now been determined. The accused and the accusers may then be placed in different positions, for He will vindicate the oppressed, and hurl the oppressor to the ground. When the Lord maketh inquisition, He forgetteth not the cry of the humble. The laws of God cannot be trampled upon with impunity, and terrible will be the condition of all tyrants and persecutors, in the day when these laws re-assert their sovereignty, and assume their final office. In the meantime, we bespeak attention and sympathy to these persecuted servants of Christ. None who read this account but will admire the constancy of their faith, and the simple dignity with which they conducted themselves before the Court. We thank God on their behalf, for He strengthened them for the occasion, and stood by them in the day of trial; nor can we doubt, that if the barbarity to which they are sentenced is actually inflicted, He will sustain them under their sufferings with His abundant consolations. The letter of MADAME MADIAI to her husband, after the sentence had been pronounced upon them, breathes the spirit of the ancient martyrs, and shows to what extent she already enjoys the fulfilment of the same promises that supported them. It will commend both her husband and herself, more effectually than anything we can say, to the intercessory supplications of the people of God. But we must take the liberty of suggesting to Christian ministers of all churches, whether they will not deem it right to offer public prayer for them, and request also that they may be remembered in the private devotions of their congregations? And is there nothing else that we can do? True, they are not British subjects: we cannot therefore call Diplomacy to their aid. But they are fellow-creatures, and fellow-

Christians, and can we quietly look on while such wrongs are perpetrated, and utter no remonstrance, and make no effort to obtain redress? Or if, as is but too probable, redress be out of the question, is it not a duty we owe to our common humanity, and to Christianity itself, to protest against the outrage done to both? Ought not the Papedom to know, ought not Christendom to be made acquainted with the detestation which this nefarious proceeding has engendered in the minds of all who can appreciate the value of religious liberty, or who know the inestimable worth of the Word of God? We call upon all the organs of Christian opinion, to give utterance to their sentiments; and upon all committees and societies, whose objects are germane to the purpose, to adopt and publish resolutions upon it. The "Protestant Alliance," under the presidency of THE EARL OF SHAFTESBURY, than whom, among British noblemen, there is not a sincerer friend to religious liberty, has set the example. Their resolutions, already published in the *Times*, we gladly subjoin; and in doing so, express our earnest hope that no time will be lost by kindred institutions and committees, in acting in a similar manner. The Committee of the Evangelical Alliance will, of course, resume the matter, and pursue it in whatever ways Divine Providence may open for their action. We believe that, while we are writing, summonses are preparing to call a special meeting in relation to it. Everything that lies in our power should be done, to expose the undying malignity of Romanism, and to rescue these victims from its grasp.

EXTRACT FROM A LETTER, DATED FLORENCE,  
JUNE 9, 1852.

Yesterday, at three o'clock, with closed doors, sentence was pronounced against the dear Madiais. Fifty-six months of the galleys and hard labour for Francesco, and forty-four months at the *ergastolo* (the female galleys), also with hard labour, for his wife! Besides this, all the expenses of the trial, and three years of *surveillance* from the police, after they have finished their punishment. Pasquale Casacci,\* who denied every thing, was acquitted of the criminal charge, but was detained to answer two actions against him by the police, according to the law of April, 1851. That history may render justice to the chief actors in this trial, I will tell you that Nervini was the president of the Court; Cocchi, the interrogating judge; and Biechierai, the public prosecutor. The trial began on the 4th June, and lasted four days. Rosa (Madame Madiat) was pale, and trembled with emotion on entering; Francesco (her husband) appeared happy to see his wife again, and press her hand. All were surprised and moved with their tranquillity and firmness. Casacci was the picture of an unhappy man, and with all my heart I pity him. At the commencement of the trial, Francesco was asked if he was born in the bosom of the Holy Mother, the Roman Catholic church. "Yes," he answered, "but now I am a Christian, according to the Gospel." "Who has made you such, and does there exist an act of abjuration amongst those to whom you are united?" "My convictions have existed for many years, but have acquired strength from the study of the Word of God. It has been a matter between God and my own soul, but which was outwardly manifested when I took the communion in the Swiss church." Rosa replied to her interrogator, that she had not changed her religion lightly, nor to please men, as in that case she would have done it when in England (where she lived sixteen or nineteen years); but after having read the Word of

God, and contrasted with it the Romish doctrines, she was convinced, and having abandoned that church, had made a public confession of faith, by partaking of the Lord's Supper, at a time when the laws gave and protected religious liberty to the citizens. The audience were struck with the simplicity and sincerity of the Madiais. Then, on the two following days, the witnesses were examined, and the defence was heard (made by the advocate Maggiorani, with much warmth and feeling), and finally the summing up of the public prosecutor. The fourth day, the Court remained long in consultation; the votes were divided, and one vote decided the question,—two being in favour of acquittal, three of condemnation. The Madiais listened to the sentence with the greatest firmness and dignity. The voice of the presiding judge who read it, trembled; the public were indignant at the sentence and the judges, but displayed sympathy for the Madiais and contempt for poor Casacci. The Madiais have the right of appeal to the Court of Cassation, and have been advised by their advocate to make use of it. Perhaps, a superior tribunal, having more liberty of action, may acquit them. Signor Landucci, Minister of the Interior, advised that a commutation of the sentence into exile should be immediately applied for.

#### LETTER FROM MADAME MADIAT TO HER HUSBAND.

The following letter was written from prison, June 7th, 1852, after the judge had concluded the condemnation:—

"My dear Madiat,—You know that I have always loved you, but how much more ought I to love you, now that we have been together in the battle of the Great King—that we have been beaten, but not vanquished! I hope that through the merits of Jesus Christ, God our Father will have accepted our testimony, and will give us grace to drink, to the last drop, the portion of that bitter cup, which is prepared for us, with returning of thanks. My good

\* See *Evangelical Christendom*, vol. v., p. 497.—Ed.

Madiai, life is only a day, and a day of grief! Yesterday we were young, to-day we are old! Nevertheless, we can say, with old Simeon, 'Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation.'

"Courage, my dear, since we know by the Holy Spirit that this Christ, loaded with opprobrium, trodden down and calumniated, is our Saviour; and we, by His holy light and power, are called to defend the Holy Cross, and Christ who died for us, receiving His reproaches, that we may afterwards participate in His glory. Do not fear if the punishment be hard. God, who made the chains fall from Peter, and opened the doors of his prison, will never forget us. Keep in good spirits, let us trust entirely in God. Let me see you cheerful, as I trust, by the same grace, you will see me cheerful. I embrace you with my whole heart.

"Your affectionate wife,

(Signed) "ROSA MADIAT."

**RESOLUTIONS OF THE COMMITTEE OF THE PROTESTANT ALLIANCE, ADOPTED AT A MEETING HELD JUNE 22, 1852.**

I. "That this Committee, having been made acquainted with the trial of Francesco and Rosina Madiat, at Florence, and with the sentence pronounced upon them, condemning the husband to fifty-six months at the galleys, with hard labour, and the wife to forty-four months at the *ergastolo*, or female galleys,

Since the preceding part of this article was in type, a special meeting of the Committee of the Alliance has been held, at which the following resolutions were unanimously adopted, and a reprint of the entire article ordered to be put into extensive circulation, both in this country and on the Continent of Europe:—

**RESOLUTIONS OF THE COMMITTEE OF THE BRITISH ORGANISATION OF THE EVANGELICAL ALLIANCE, ADOPTED AT A MEETING HELD JUNE 25, 1852.**

I. "That the case of Francesco Madiat, and Rosa his wife, recently tried at Florence, and condemned to the galleys and hard labour, for no political or other crime, but simply on the charge of possessing the Word of God, and yielding to the influence of its Divine truths, in contradistinction to the absurdities and abominations of Romanism, awakens the deep and affectionate sympathy of every member of this Committee, and will not fail to be the subject of earnest and anxious remembrance, blended with devout thanksgiving, in their approaches to the throne of the heavenly grace; and it is their confident persuasion, that in these assurances of Christian interest and solicitude, the members of the Evangelical Alliance throughout the kingdom will cordially unite.

II. "That while, in the judgment of this Committee, these blameless sufferers themselves are entitled to the exercise of tender and prayerful affection, and, as witnesses for the truth, to unmingled admiration, the conduct of those who have inflicted upon them the wrongs

with hard labour, and each of them to three additional years of surveillance of the police, with all the costs of the trial, for the imputed crime of possessing the Bible, and leaving the communion of the Romish church, hereby express their grief and detestation at the iniquity of the charge, and the inhumanity of the sentence, and their deep sense of the wrong thereby inflicted upon these really blameless persons, in whose punishment for such a cause not only are justice and humanity violated, but the natural rights and liberties of mankind are trampled under foot, and Christianity itself is outraged, while its sacred name is prostituted to this iniquitous and cruel persecution.

II. "That this Committee have contemplated with unspeakable satisfaction and devout gratitude to God, the constant faith and calm dignity of these persecuted fellow-Christians under their severe trials, and the 'good confession' they maintained before the Court of Judicature, at whose bar they were arraigned, not doubting that they were strengthened and upheld by the promised grace of the Holy Spirit; and they assure them in this public manner of their most cordial sympathy and fervent prayers, while enduring their sufferings for righteousness' sake, and for the Word of God.

III. "That these Resolutions be published in the 'Times.'"

to which they are doomed, can only be regarded with sorrowful indignation, and the system which has prompted and controlled their decision, with increased abhorrence and hostility. To the malignant influence of that system, the Committee are justified, by the facts of the case, in attributing both the prosecution and the sentence, and they would fail in their duty if they did not take occasion to hold up this new exhibition of the determined antagonism of Popery to the liberties of men and the Gospel of Christ, as a solemn and ominous warning to their countrymen of what they may expect, should it once more obtain its ascendancy in Britain.

III. "That the feelings which oppress the Committee, as they reflect upon many of the circumstances connected with the trial, and especially its cruel and disgraceful termination, are in some measure alleviated by the facts of which they have been apprised—that in deciding the question of acquittal or condemnation, the votes of the Court were divided, that the presiding judge was observed to tremble as he read the atrocious sentence, and that the Florentine public were indignant when it became known—inasmuch as they could but hope, that in these facts they saw indications of an approaching period of

mystic Babylon being overthrown, and the kingdom of Christ established on its ruins, judicial rectitude shall assert its sway, and triumph over despotism and superstition, and the principles of a scriptural Christianity shall ensure to all the enjoyment and

maintenance of their just and inalienable rights, and render the judges and rulers of the earth a terror only to evil-doers, but a praise to them that do well.

IV. "That the above resolutions be published forthwith in the *Times* newspaper."

## MISCELLANEOUS EUROPEAN INTELLIGENCE.

PROTESTANT MOVEMENT IN BOHEMIA—ACCESSIONS TO PROTESTANTISM IN SILESIA—COLONY OF WURTEMBERG PROTESTANTS AT NEU-HOFFNUNG, RUSSIA.

### PROTESTANT MOVEMENT IN BOHEMIA.

The Protestant movement, which originated two or three years ago in Bohemia, seems, in spite of the hard measures resorted to by the Austrian Government in order to suppress it, to be going on, not among the Germans only, but among that part of the population known by the name of the Czechs. Next to Kossuth, who drew a large audience wherever he preached, the following priests, all of them of high talents and gifts, have left the Romish communion:—

- 1, in 1848, Walther, of the order of the Knight Templars;
- 2, in 1849, Smetana, Dr. Phil., of the same order;
- 3, " " Michel, priest of the Piarists, (founded in the 17th century, by Joseph Calasanoze, for the purposes of instruction);
- 4, " " Barbeck, of the same order;
- 5, " " Kaspar, of the same order;
- 6, " " Srámeck, secular priest;
- 7, " " Worliczek, Knight Templar;
- 8, " " Hromadrick, of the same order;
- 9, " " Kleszor, of the order of the Præmonstratenses;
- 10, " " Nowolny, D.D., secular priest;
- 11, " " Fliczek, secular priest.

Such is the movement amongst the clergy. Who can tell what is preparing within the people? And it ought not to be overlooked, but gratefully remembered before the throne of grace, that all these brethren have strength given them from above, to part with comforts and luxuries, and a peaceful life and home, for their faith's sake, to expose themselves to penury, misery, and persecution. Let us never omit to be grateful for such mercies. G.

### ACCESSIONS TO PROTESTANTISM IN SILESIA.

As I am in an eastern direction, I may as well go on, and take you for a moment to SILESIA, from whence you may have heard of many perversions of Protestants to Romanism. But from an authentic return it appears that in that Prussian province, though there have been some led astray into the Romish church, there has been a large accession to the Protestant church from among the Romanists. The return states, that during the past year, 648 Romanists have embraced Protestantism: besides which, during the same period, 466 Romish parents have brought their children to be baptised in Protestant churches; showing

a large excess, compared with the year 1850, in which 368 adults have been converted, and 187 children have received Protestant baptism. These are, surely, no unsatisfactory results, in a province not containing more than, perhaps, a million of inhabitants, and considering the many difficulties which are to be overcome, on the Continent, in a civil point of view,—difficulties of which you have no idea in England. G.

### THE COLONY OF NEU-HOFFNUNG, IN RUSSIA.

About thirty years ago, a number of Wurtemberg subjects emigrated to Russia, and there formed the colony of Neu-Hoffnung (near the sea of Asoph), now consisting of about 150 families. Before they left Germany, they constituted themselves as a Moravian community, and as such they exist up to this day. But in course of time, chiefly because their leaders were not living members of the body of Christ, the whole community fell into a state of religious indifference and worldly-mindedness. At last, even the form of godliness vanished, until, in 1845, the Lord, in his abundant mercy, sent them a preacher of the Gospel, the Rev. Mr. Wüst, a man full of faith, hope, and charity, not knowing anything save Jesus Christ and him crucified. His preaching, though foolishness and a stumbling-block to some, has become the power of God unto many, and thus this little Wurtemberg colony has become a light shining many hundred miles around. This religious revival manifests itself in the godly walk and conversation of the brethren, and most strikingly in the confession of their sins, even the most secret, one to another (James v. 16), and in faithful brotherly exhortation (Phil. ii. 4; Heb. x. 25). For these objects, more particularly, they have special prayer meetings every Friday evening, one for the married brethren, and another for the unmarried; and the same for the married and the unmarried sisters. There is no compulsion whatever. Such members meet as feel confidence one towards another; sometimes there are three or four, sometimes more, sometimes less, as the Lord arranges, whose servants they are in the liberty of the Gospel.

Of course, the foes could not suffer this little church to live godly in Christ Jesus without persecution. All at once, Mr. Wüst, the pastor, was denounced to the synod at St. Petersburg as a disturber of the peace. Among other false accusations it was also said, that through his extravagant preaching three individuals had been driven to despair; two had hung

themselves, the third had drowned himself. The General Superintendent, no admirer of enthusiasts like Paul and Peter, hurried down to the colony in person, and now woe to the poor followers of the Lamb! Two schoolmasters, through whom much spiritual life had been awakened, were dismissed, and one thrown into a loathsome prison. Mr. Wüst, who is not under the control of the synod, was ordered to limit his preaching to his own congregation, and the General Superintendent returned to St. Petersburg, fully determined to get Wüst expelled from the country. But, wonderful to say, just as the synod had resolved on supporting the General Superinten-

dent's plan, the Russian Minister, Kissioff (under whose authority the German colonies are placed), interfered, stating he had the most satisfactory testimonials of the character and labours of this excellent preacher, and he would not allow him to be molested. A friend of Mr. Wüst, favourably known in the highest regions of the court of St. Petersburg, had invited him to write a sermon on 1 John ii. 17. This discourse was read in a large meeting of influential men at St. Petersburg, and created a strong sensation in favour of its author.

This occurred in the autumn of 1851, and since that time the church at Neu-Hoffnung has not yet been disturbed again. M.

## Home and Miscellaneous Intelligence.

### EVANGELICAL ALLIANCE—BRITISH ORGANISATION.

PREACHING IN CONNEXION WITH THE NEXT CONFERENCE—RESOLUTION OF CONGREGATIONAL UNION ON CONTINENTAL RELIGIOUS LIBERTY—FRENCH PRIZE ESSAY ON POPERY—PERSECUTION IN TUSCANY.

**PREACHING IN CONNEXION WITH THE CONFERENCE.**—The Committee of Council, at their last monthly meeting, expressed, in a resolution unanimously adopted, their conviction that, with the view of presenting, by means of the Alliance, as extensively as possible, a united testimony to common Protestant evangelical truth, on the occasion of the approaching Conference in Dublin, arrangements should be made, not only for meetings of the Alliance itself, in various parts of Ireland, but also for *preaching tours*, to be undertaken immediately subsequent to the Conference, by such ministers of different denominations, purposing to attend the Conference, as can be prevailed upon to engage in the work; and inasmuch as the expenses incurred by such arrangements can only be provided for out of a *special fund*, application was directed to be made for contributions to those members of the Alliance, and other friends of Ireland, to whom the proposed scheme might be likely to commend itself. A copy of the resolution was also directed to be forwarded to the Committee of the Dublin Sub-division for their approval, with an earnest invitation to them, if approving it, to co-operate with the Committee of Council in carrying it into effect.

**RESOLUTION OF THE CONGREGATIONAL UNION.**—The Committee were much gratified to receive, at the same meeting, a communication from the Rev. George Smith, Secretary of the "Congregational Union of England and Wales," enclosing a resolution adopted at the Twenty-second Annual Assembly of that body, held in May last, and intimating the readiness of the Committee of the Union to receive thankfully "any suggestions from" the Committee of Council, "as to the way in which they could further express sympathy with our continental brethren." The resolution was as follows:—

"That this Assembly, cherishing, as it does, a warm and unabated attachment to the sacred principles of religious liberty, contemplates, with deep anxiety, its extensive violation on the Continent of Europe, as well by Protestant Governments, as in Roman Catholic States: it views, with indignation, the unrighteous acts by which Christian missionaries have been expelled from Austria, the rights of conscience trampled upon in Italy, the freedom of religious speech and conduct interfered with in Greece, and numerous injuries inflicted on Protestant voluntary communities in various parts of France, Switzerland, Germany, and Northern Europe; deeply sympathising with those who have been called to suffer persecution for the cause of righteousness and truth, this Assembly would fervently commend them, by prayer, to the grace and help of our common Lord and Saviour, and would stand prepared, in every suitable way, to assist them in obtaining, from their several Governments, freedom of conscience, liberty of Christian worship, and the right to diffuse the Gospel of the grace of God. Further, this Assembly instructs the Committee to send a copy of this resolution to Evangelical Societies on the Continent, and to any Organisations which, in this country, represent their interests."

**FRENCH PRIZE ESSAY.**—The Committee had also the satisfaction of learning that their generous friend, Mr. Henderson, has determined to empower the Committee of the French Section of the Alliance to offer a prize of £100 for an Essay on Popery, to be written in the French language.

**PERSECUTION IN TUSCANY.**—For resolutions adopted on this subject, at a special meeting of the Committee of Council, see page 220.

## WHAT HAS THE EVANGELICAL ALLIANCE DONE?

(To the Editor of *Evangelical Christendom*.)

My dear Sir,—In the *Record* newspaper's report of the meeting of the "Foreign Aid Society," held on the 21st of May, the Rev B. Burgess is said to have spoken thus:—"We meet our brethren from the Continent on the platform of a common Christianity. We meet them on the ground of love to God and to souls. Here we think not of this or that church, but of the One Church, the mystical body of Christ, composed of all who love Him 'in sincerity.' Talk of Evangelical Alliances!—this is the Evangelical Alliance that takes my fancy; because, while it is evangelical in the strictest sense, having the love of souls for its foundation, it is active, it is doing something; it can point to a number of souls which have been brought out of the darkness of Popery, and are now walking in the light of the everlasting Gospel."

This, Sir, would be unobjectionable, did it not cast a slur on the Evangelical Alliance, by implying that it is *not active, not doing anything*.

It is not by depreciating a kindred Society—whose object must be the same—that we can advance God's truth, or the real good of our favourite institution.

Nothing, surely, can be further from the truth, than assertions, direct or covert, that the Evangelical Alliance is *doing nothing*.

Is it nothing, that the members of Christ's body, separated as they too much are by external differences, are being knit together with the bands of love? Is it nothing, that jea-

lousies and animosities have been done away, and men have been brought to see Christians uniting, where before they have seen only dividing systems and ceremonies? Is it nothing, that men have learned to take interest in other branches of Christ's church besides their own? Nothing, that information has been disseminated amongst us respecting the churches on the Continent, and that British Christians have been led to sympathise with and assist their suffering brethren there? Nothing, that phalanxes have been organised to oppose the progress of Popery, infidelity, and other kindred evils? And yet these are a few, and a very few, of the works of the Evangelical Alliance. Surely it is doing something, and may God prosper its work upon it!

I would suggest that, if it could be carried out, it would be of great benefit, that a statement should be prepared of the works the Alliance has done, is doing, and has in prospect; that such a statement should be printed in a cheap form for distribution, that the friends of the Alliance may have something at hand to answer to the often-proposed question, "What is the Alliance doing?"

I am, my dear Sir,

Yours very faithfully,

A CLERGYMAN OF THE CHURCH  
OF ENGLAND.

4th June, 1852.

P.S.—I will gladly contribute, according to my means, towards such an object.

## ACCEPTABLENESS OF "EVANGELICAL CHRISTENDOM" TO MISSIONARIES IN INDIA.

Intally, Calcutta, 19th March, 1852.

My dear Dr. Steane,—For some months past I have had the pleasure of receiving, by post, a copy of your excellent publication, *Evangelical Christendom*. I now learn, from the preface at the end of the December number, that I am indebted for that favour to some friend or friends of the Baptist Mission. May I trouble you to convey to that friend or friends my most grateful acknowledgments for the kindness done to me. I prize the publication exceedingly, and look out, with no small interest, for its arrival, from month to month. The intelligence in particular which it imparts, of what is doing on the Continent of Europe, is most acceptable and instructive. I have no doubt that other brethren feel in respect to this favour as I do. I hope, therefore, that the kind friends to whom we are thus indebted, will continue to us this gift of their love. They may feel assured that it is not unremunerative. The good news which it brings, from time to time, is as cold water to our thirsty souls. While labouring in India, we do not forget Europe; and, at the present time, its religious intelligence is most precious. We live, indeed, in most eventful times; yet, while political occurrences baffle all our previous calculations, and the enemies of the church

seem to gain increasing power, and to be determined to use it to the utmost, the cause of the Redeemer is more than ever progressing, and we are taught to labour and trust, and not be afraid for the result. Notwithstanding all that is done against the truth, its friends have more reason to triumph than its enemies. I am much interested in the progress made by the Evangelical Alliance. Its formation seems clearly to manifest the hand of God. It was most timely for what has since occurred. It is, indeed, most important that Christians come closer together. The growing desire for union is a most encouraging sign of the times. Already has it effected wonders, beyond what could have been anticipated. On the Continent, especially, has its influence been felt for good. The effect of the last Conference, in August, will be most precious. I have read most of the papers then presented, and since given in *Evangelical Christendom*. What an amount of important information do they contain! The church needed it, and will doubtless make good use of it. Your labour, as editor of *Evangelical Christendom*, must be most delightful, although heavy; but you have your reward. It will gratify you to know, that I have announced a lecture for the 30th instant, concerning the Evangelical Alliance.



My object is to diffuse abroad, more widely, that information concerning it, which has so gratified and benefited myself.

Pardon these desultory thoughts. My intention was only to convey my thanks for the magazine, and I have strayed in this way. With earnest desires for your success in the Lord's work, believe me, in Christian love,

Very sincerely yours,

GEORGE PEARCE.

(The following is from a letter addressed to Sir C. E. Eardley.)

I avail myself of this opportunity to congratulate you most cordially on the success of

the Alliance, with which you have, from the beginning been so intimately connected. May the blessing of the Lord continue to rest upon it, and upon all its endeavours, and may He render it more and more a rallying point for all his sincere followers, in these times of bigotry and divisions! Several of the missionaries in Bengal, and I among them, read *Evangelical Christendom* regularly, and take the liveliest interest in the proceedings and prosperity of the Alliance.

I am, much honoured Sir Culling,

Yours most respectfully,

A. F. LACROIX.

## Brief Notices of Books.

*The Foreign Evangelical Review.* No. I. Edinburgh: Johnstone and Hunter. 8vo. Pp. 232.

The design of the journal of which we now introduce the first number, is to give to the British public a selection of the best papers which appear from time to time in the periodical literature of the United States, together with others from the continental nations, especially France and Germany. The range of subjects discussed is intended to embrace "all the various departments of literature contained within or bordering upon the territory of scriptural truth." This is taking scope wide enough; and, from so large a field, much may no doubt be brought home, well calculated to instruct and gratify most thoughtful readers. This number contains eight papers, all of them of an interesting kind. The first, entitled, "The Conservative Principle of our Literature," is from the pen of the Rev. W. R. Williams, D.D., of New York, and is an admirable paper, replete with vigorous thought and true eloquence. The next is on Inspiration and Catholicism, and is founded on the letter of Professor Scherer, resigning his office in the Theological School of Geneva. The name of the writer is not given, but he shows himself to be an able champion, capable of wielding both learning and argument with force in this important controversy. Then follow, *Essays on German Church History*, on the Spirit of the Old Testament, on Theories of the Church, on the question, Was Solomon the Author of Ecclesiastes? On the Theology of the Intellect and that of the Feelings, and, lastly, On the Unity of the Human Races. If the succeeding numbers are equal with the first (and we know no reason why they should not be), this journal will deserve and, we hope, command a large circulation.

*A Hand-Book of Popery; or, Text-Book of Missions for the Conversion of Romanists: being Papal Rome tested by Scripture, History, and its Recent Workings.* By JAMES BEGG, D.D. With an Appendix of Documents. Edinburgh: Johnstone. 12mo. Pp. 352.

Dr. Begg writes in a manly and powerful style. He grasps his subject tenaciously and masters it, first for himself, and then, as is the sure consequence, for the advantage of his reader. We do not know a work better suited for popular use, on the subject of which it treats, than this. The writer's object has been fourfold. First, to discuss in a small space the most salient points of this great controversy. Second, to arrange the Protestant argument in a more logical form than is sometimes done. Third, to throw the whole question into a plain and popular shape. Fourth, to draw his proofs from recent sources of evi-

dence. All this has been so well accomplished, that the book must be of great service to those who are engaged in evangelical efforts among Romanists, and to them we earnestly recommend it.

*The Ancient British Church.* By the Rev. W. L. ALEXANDER, D.D. *The Life and Times of Charlemagne: The Palm Tribes and their Varieties.* Religious Tract Society.

These are three of the monthly volumes, and are worthy of being associated with their predecessors in that most useful series.

*The Gospel and the Great Apostacy: or, Popery contrasted with pure Christianity, in the light of History and Scripture, especially with reference to its present character and pretensions. Prie's Essay.* Religious Tract Society. 12mo. Pp. 262.

The author, who was the successful competitor for the Religious Tract Society's prize for the best Treatise on Popery, especially in reference to its present character and pretensions, tells us that he saw much of its workings in southern India. He writes, therefore, from personal observation of its character, as developed in action, as well as from the study of the subject in books. We commend his treatise as a valuable help in this great warfare, and sincerely hope it will have, as it merits, a large circulation.

*The Brand of Dominic, or Inquisition, at Rome "Supreme and Universal."* By the Rev. W. H. RULE. London: Mason. Post 8vo. Pp. 280.

We cannot know too much of that horrible and Satanic institution, of which this valuable little work treats, and treats so ably. The information it communicates is drawn from original sources, and may be depended upon for its accuracy and authenticity. It narrates the "Beginnings of the Inquisition" and then describes the Inquisition at Toulouse. Its laws and customs follow, in three chapters. Afterwards, its history in France, Spain, Portugal, India, South America, and Italy. And the last chapter gives evidence but too conclusive, "that the Inquisition now exists, and acts throughout Christendom, less repulsively, indeed, but not less effectively, than when it paraded its penitents, and openly burnt its victims." This is a startling fact; but a fact we believe it to be. "As cultivation advances, wolves diminish; but the Tiberine wolf yet lingers in its ancient haunts." These are among the opening sentences of the chapter referred to, and all that follows confirms the assertion. Popery is as implacable and ferocious as ever, when she drags the unhappy heretic into her den.

# Original Papers.

## RELATIONSHIP BY CREED AND BY FAITH.

(Translated from "The Evangelical Friend of the Church."\*)

The two ideas expressed above are frequently confounded, to the injury of Christian love and brotherly communion; and in consequence of this confusion there arises among such as are, or, at least, consider themselves to be, Christians, much contention, which cannot very well agree with the Master's words to his followers, "By this shall all men know that ye are my disciples, if ye have love one to another." Do we desire an example of this nigh at hand, we have only to call to mind the hostility which, by no means to the honour of our church, was, a few years ago, directed against the Methodist, Mr. Scott—a conflict which is yet fresh in our remembrance.

It is undoubtedly true, that brotherly love between children may be maintained, notwithstanding much childish and frequently recurring petty altercation; but when contention goes the length of an endeavour to drive each other out of the Father's house, or to declare each other disinherited, then brotherly love has seriously suffered, it may be said it has become extinct, and other conditions for continuance in the Father's house, or sharing the inheritance, than the *only one* essential to adoption, have been introduced.

The application of these remarks to the proceedings of God's children towards each other is easy and almost self-made. When man in his wisdom ventures to erect other conditions for adoption and heirship in God's family than the one and essential condition which the Saviour, in his conversation with Nicodemus, considered indispensable, namely, regeneration by the Spirit, he has already wandered, and is in danger of committing the fault of casting out the child along with the baptismal water; just as, on the other hand, he is in danger of acknowledging those for children of God who are "bastards, and not sons."

Both these mistakes lie very near to us,

when, on the one hand, we are satisfied with certain external observances, and articles of confession, leaving unnoticed the life which, in regeneration and by faith in Christ, enters and lives on in the heart of man; but, on the other hand, refuse to abate anything of those outward forms and numerous dogmas which *we* consider necessary to be observed and acknowledged. We thus, at the same time, require too much and too little. Too *MUCH* is required, for we bind up salvation with the acknowledgment and confession of a given circle of doctrines, while the Scripture demands only faith in Christ, and the new birth, which are, in the main, one and the same (see 1 John v. 1), the knowledge and confession of other collateral doctrines being, possibly, not only limited, but even defective. Too *LITTLE* is required, because frequently the inquiry is but too superficial as to the real life of faith, and true Christian love to the Lord Jesus Christ, and those who are his, which flows from it; and, of those who are his, some are found in every church which merits the name of Christian.

Whence, then, does this twofold mistake arise, and on what is it founded, if not from and on the confounding of relationship by creed with relationship by faith, and the placing the former where the latter ought to be? **RELATIONS BY CREED** are they who adhere to the same ecclesiastical community, and unitedly, with or without sincerity, acknowledge as Divine truths the doctrines expressed by the symbols of their church, to which they unanimously agree, even should the members of that church know nothing whatever of that living and saving faith on the Lord Christ which dwells in the heart. **RELATIONS BY FAITH** are those who, by the gracious work of God's Spirit on their hearts, have been awakened and quickened to this vital and renewing faith, to whatever section of the church they may belong, and however

\* **EVANGELISK KYRKOWÄN.** This is the title of the journal recently established in Sweden by the friends of Christian union and religious liberty.—(See page 56.) We are persuaded that our readers will feel both gratified and grateful at finding these scriptural sentiments advocated with so much judgment and candour. We are indebted for the translation to our excellent friend, the Rev. John Scott.—*Eds.*

diverse from ours their creed may be in matters which do not affect the vital centre—Jesus Christ. To express ourselves more briefly, and, if possible, more clearly: Relations by creed are those who believe, or, at least, acknowledge the same doctrines; and they are relations by faith, who believe on and confess the same Lord and Saviour. The former may be done without obtaining life thereby, seeing “the devils also believe and tremble;” but the latter has in its train life and adoption, for, saith Christ, “He that believeth on me hath everlasting life;” and His apostles, “As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name.” I have not, therefore, any certain mark of a brother in Christ merely in this, that he acknowledges the same doctrines with myself, for with all this he may be a child of the Devil; neither have I any right to declare any one to be a child of the Devil because he belongs to another religious community, or denies and opposes certain opinions which I consider of Divine origin, so long as they do not affect the vital and essential points. For when the opposition to these opinions comes from conviction, and not of lightness and unbelief, it may consist with Christian faith and Christian life; because otherwise, if we are consistent, only one church with its appropriate doctrines would deserve the name of Christian and offer salvation, which is just what the Romish church arrogates to itself.

If we possess a Christian disposition, so that we receive the things of the Spirit of God, and exercise spiritual judgment, we then know by personal experience that we are, in spiritual affinity, much more nearly united to those of another religious community, but who have a living faith, and speak the language of faith, than with such as in all respects agree with us in outward confession, but nevertheless have the serious defect, that they are spiritually dead, and destitute of the mind of Christ. We experience this, both in personal intercourse, and the acquaintance we form by books of our co-religionists and others. Who, possessed of any spiritual taste, does not find himself more richly feasted and spiritually nourished by the sermons of Krummacher of the Reformed church, and Martin Boos the Romanist, than by those of the

Swedish Lutherans, Lehnberg and Royberg? It would, indeed, be well, if we rightly understood that relationship by creed is not the same as relationship by faith, and that the former is not even a necessary prelude to the latter. We should then have a greatly enlarged view, with respect to the extent of the Christian brotherhood, and should not so readily, within the circle of the same religious community, mistake the appearance for the reality. We should then chiefly regard the Christian life of faith, revealing itself in Christian deportment and Christian love, and there find the true marks of a Christian disciple, and discover a Christian brother equally in a Baptist, and in one who, like Augustine, is an adherent of the doctrine of unconditional election, if in the one, as in the other, we find “repentance toward God and faith toward our Lord Jesus Christ,” and that mutual love to which Jesus has directed us, as the distinguishing characteristic of a disciple. We should not then so greatly rejoice over a fellow-creature, merely because we have discovered in him a creed precisely according to our rule; nor yet so hastily go forth to condemn, and brand with the name of heretic, one whom the Lord has sealed by his Spirit, and declare him worthy of expatriation for time, and ripe for hell-fire through eternity, because he, in this imperfect state, where we know only *in part*, indulges opinions different from those of others, even from those held by men of faith, regarding particular doctrines, or, what is even worse, the exposition of special passages of Scripture;—an example of which intolerance we have at present in our fatherland.\*

When we hear such judgments passed on men who, like Demetrius, have “good report of all men, and of the truth itself,” we are filled with terror, if we have not reached the same measure of intolerance; but just this intolerance is a necessary result of the view expressed in our ancient theological systems, that salvation is connected with the knowledge and reception of certain dogmas or doctrines, to be ignorant of which, or to deny and oppose them, is to forfeit salvation. Undoubtedly, the number of doctrines considered necessary to be known and believed in order to salvation is sometimes limited to a few; but when we are not satisfied with, nay, more, attach little importance to faith, living

\* The editor refers here to the persecution raised against the Rev. F. O. Nilsson, which issued, as our readers know, in his being banished from his native land.—TRANSLATOR.

faith in Christ, unless there be also found the required circle of dogmas, what shall prevent another from enlarging that circle to a much greater number when it appears to him desirable? Yea, what shall prevent a man from asserting, that he who interprets this or that view of Scripture differently from another is an heretic, who breaks down the true doctrine of salvation, and renders it impossible for him, or those who hold with him, to be saved?

But it is said, is it then of no consequence what we believe and confess as to doctrine? Is it not a blameworthy latitudinarianism which speaks in the foregoing remarks? Unquestionably it is good, even in the smallest matters, to have correct ideas, harmonising with Scripture, and to have embodied in a truthful system the doctrines of Scripture; and we who have the privilege of being nurtured in the bosom of the Lutheran church, cannot sufficiently praise the Lord, if we properly know the advantages of the symbolical books of our church over those of other churches. And we must on no account exchange the truths held by our church, which agree with the Word of God, for any of the errors of other churches hostile to Scripture, but carefully guard every grain of truth: but we must not, either by laws or by violence, seek to force these truths upon others, inasmuch as truth can only be received by conviction. And we must equally beware of exalting the Christian character of another according to the measure of knowledge acquired; for then we arrive at the conclusion that a theologian, or a professor of theology, must necessarily possess more spiritual life than a peasant labourer inexperienced in theology, because the former can define *articuli primarii* and *secundarii*, while the latter knows not even the signification of those words, although we know that the latter may be a distinguished Christian, while the former is probably dead in trespasses and sins, and alienated from the life of God. Systematising is a work of man, but faith in Christ is the work of the Holy Ghost, independent of any dogmatical system; and if we think of the first disciples of Christ, their state of knowledge, especially previously to His ascension, was very limited, even in regard to the weightiest truths belonging to Christianity; but the Lord did not therefore reject them, he acknow-

ledged them as his. Nay, Paul himself, the greatest systematiser among the writers of Holy Scripture, would probably (uninspired) have stood a poor chance in a modern examination on the dogmas of any church, for one article appeared to him alone necessary to be properly known, understood, and believed in order to salvation,—the article concerning Christ; and he determined not to know anything among the Corinthians save Jesus Christ and Him crucified. The man in whom this article lives, he is a Christian and a disciple of Christ, to whatsoever confession he may belong, and how little soever he may know in other respects; and, on the contrary, the man who does not live in this article, nor by its saving power has become a new creature, is not benefited savingly by the purest and fullest confession, the most extensive treasures of religious knowledge, although we deny not the advantage arising from correct knowledge harmonising with Scripture, when found in conjunction with vital Christianity.

But it is objected, "If the doctrine be false and erroneous, the life and the conduct must also be false and erroneous." This is correct, if, and in so far as, the doctrine affects the vital point; then the life will also be infected, and suffer from any error which reigns in the doctrine; but it by no means follows, that where the doctrine is correct the life must be holy: it is, therefore, preferable to find even a defective creed, and, in defiance of this, a living godliness, than a pure doctrine, with a sickly existence, or, what is still worse, spiritual death.

Let us, therefore, learn to estimate the life of faith and love, and spiritual-mindedness, wheresoever we find them, much more highly than all boasting about pure confessions and accurate knowledge; especially as at the last day the question will not be, *how much* have we known, and historically believed, but *how* have we known, and *on whom* have we believed, so as to receive in love the least of Christ's brethren? *Then* the question will not be, what section of the visible church did we belong to, but did we by faith belong to the Lord, and did we walk in love towards His brethren? May we never cease to remember that relationship by creed is not the same thing as relationship by faith.

# European Intelligence.

## FRANCE.

DIVISIONS AMONG THE ROMANIST CLERGY IN FRANCE—FRESH DEBATES ON THE QUESTION OF THE HEATHEN AUTHORS—QUARREL BETWEEN THE BISHOP OF ORLEANS AND THE "UNIVERS"—PARTICULARS RESPECTING THE BUDGET OF ROMANIST AND PROTESTANT WORSHIP—DEMANDS OF THE CONSISTORIES CONCERNING THE ACT OF THE CENTRAL PROTESTANT COUNCIL—INTOLERANT MEASURES AT ESTISSAC AND CANNES—PROGRESS OF THE SOCIETY FOR THE HISTORY OF FRENCH PROTESTANTISM.

—, France, July, 1852.

The Roman church boasts incessantly and emphatically of its *unity*; it loves to contrast the order, peace, and subordination which exist among its clergy, with the conflicts and strifes which break out among the pastors of the different Protestant denominations. But is this unity as real and profound as the apologists of the Papacy pretend? And were we to study attentively the true state of the Papacy, should we not find great divisions among the priests? The fact is, that there are, at the present time,

### TWO VERY DISTINCT AND HOSTILE PARTIES

among the Romanist clergy in our country.

The one, influenced by the Jesuit spirit, seeks to restore in their church every thing which has fallen under the attacks of modern civilisation. They exalt the middle ages as an epoch of grandeur, virtue, and happiness, and much prefer the age of Louis IX. to that of Louis XIV. They publish pompous panegyrics on the *Holy Inquisition*, and declare that this tribunal is in perfect conformity with the maxims of Christianity, and that it has rendered the world the most eminent services. They maintain that the Papacy have the right of disposing of the *crown of kings*, and that the spiritual authority ought to exercise a constant supremacy over the temporal power. They accuse such men as *Bossuet*, *Fenelon*, and the *Abbé Fleury* of having been bad Roman Catholics, demi-pagans, who have sacrificed to political interests or literary sympathies the most venerable traditions of the church. In one word, these bishops and priests, instructed in the school of the Jesuits, try to revive the principles of Gregory VII. and Innocent III., and are the parties that publish false miracles, distribute consecrated medals, and restore the most extravagant superstitions.

Other members of the Romanist clergy in France are of a very different opinion. They charge these disciples of Ignatius Loyola with committing gross anachronisms, raising irritating questions, dangerous audacity, and fatal imprudence. They say that the pontifical church would be blamable and foolish in the highest degree, if it unnecessarily repressed the ideas and sentiments of our epoch. They demand, in all things, wise accommodation, and insist much on the duty of making concessions in matters which do not touch the foundations of faith. These priests, comparatively moderate,

are animated by the *Gallican* spirit, although they disavow the responsibility of *Gallicanism*.

The two parties which I have characterized appeared to live in complete harmony, so long as the affairs of their communion were in an uncertain and critical state. But since the Papacy has become more powerful by the sanction of the Government, this division has revealed itself. Bishops against bishops, abbés against abbés, writers against writers! it is a quarrel which is daily growing. The contending parties are careful neither in their attacks nor expressions, and it is difficult to perceive the *unity* of Romanism in their mutual invectives.

The contest has extended itself even to the *pontifical city*. The Jesuits did there publish, in the French language, a periodical entitled *Correspondence de Rome*. This journal had called forth loud complaints from many French bishops, who said that this Jesuit *Correspondence* sowed trouble in their dioceses, and Pius IX. has judged it necessary to suppress the publication of this paper. War is thus declared, and will continue, I think, a long time.

One of the questions which has been most warmly debated during these last weeks, respects

### THE USE OF HEATHEN AUTHORS IN PUBLIC INSTRUCTION.

I have mentioned this, I remember, in one of my former letters. A certain abbé, named *M. Gaume*, has published a virulent pamphlet, under the title of *Le Ver Rongeur*, in which he tries to prove that the use of the *classic* writers of antiquity is opposed to the interests of the Catholic faith, and fatal to good manners; and his conclusion is, that for those books condemned by the fathers of the church, the scholastic doctors and Latin historians or poets, belonging to the monkish orders, should be substituted.

If this singular thesis had had no other defender than an obscure priest, as the *Abbé Gaume*, it would not merit any attention. But his notion has met with numerous and talented partisans. Many archbishops and bishops seem to have adopted the opinion of this *Abbé Gaume*, and a vast crusade against the heathen writers has been organised. Curious thing! The exalted Romanists have copied the apostate Emperor Julian, and, like him, they endeavour to banish from *Christian* schools Homer and Virgil, Demosthenes, and

Cicero, Plato and Seneca, Herodotus and Sallust!

The political journals, which dare no longer interfere in State affairs, have taken part in this strange controversy, and have not spared their biting epigrams on the Abbé Gaume and his friends. Thus, for instance, *Le Journal des Débats*, which has in France an influence like that of the *Times* in England, has wittily derided these new barbarians, who would substitute, for the most sublime poets or orators of the civilised world, the insipid poetry and incorrect and heavy prose of the monastic and scholastic writers. It has asked, whether the good sense, the good taste, the beauty of the expressions, or the elegance of the language, has secured its proscription by the tribunal of Roman Catholicism?

It is evident that in this controversy the Abbé Gaume and his disciples must yield. France, in the nineteenth century, will never consent to abandon the study of the great writers who have given us Corneille, Racine, Boileau, Fenelon, and all the literature of the reign of Louis XIV. We shall never return to the barbarism of the middle ages. If the French obey the counsels of these fanatical and senseless priests, they will become the derision of the nations. Doubtless, the heathen authors contain immoral passages and dangerous descriptions, and ought to be used with great caution in the education of youth. But they will for ever remain as models of noble simplicity, sublimity, grace, and eloquence; and the study of their imperishable writings is necessary to the development of the human mind.

The question of classic writers has occasioned a serious

#### QUARREL BETWEEN THE BISHOP OF ORLEANS AND THE "UNIVERS."

I give some particulars of this matter, which has profoundly agitated the clerical party, and has not yet terminated:—

M. Dupauloup, bishop of Orleans, is an ecclesiastic distinguished by his oratorical talents and the moderation of his character. He belongs to the semi-Gallicans, of whom I spoke at the commencement of this letter. Although he is forced to live on good terms with the Jesuits, he neither loves nor respects them, and they return aversion for his repugnances. Well! M. Dupauloup published, some time since, a pastoral instruction, in which he authorised the directors and professors of seminaries, or other religious houses, to make use of the heathen authors. At the same time, the prelate blamed the immoderate zeal of those, who, notwithstanding the illustrious examples of popes, cardinals, and the most illustrious doctors of the Roman church, condemn the study of ancient literature.

Soon, the *Univers*, with the impetuosity and bad tone which characterise its articles, attacked the opinions of M. Dupauloup. Mutilated quotations, bad jests, offensive personalities, injurious slanders, and all the weapons which are so familiar to the Jesuit faction, were employed by the *Univers* against the

bishop of Orleans. The latter did not deserve this attack; and published a charge, in which, after having exposed his grievances, he forbade all the ecclesiastics of his diocese to continue subscribers to the *Univers*.

That which has given so much importance to this quarrel is, that M. Dupauloup has interested the entire Romanist episcopate in his cause. He said that it was intolerable, to see simple *laymen* contest the authority of bishops—that it was a flagrant infraction of hierarchical rules—that, if this abuse continued, the *Presbyterian régime* would take the place of the Roman discipline—and so forth. In truth, in the Papal system the laity have nothing to do; the clergy alone direct all things; the power in religious matters is completely in their hands; and yet the *Univers*, whose principal writers are *laymen*, claims the right of judging the opinions or acts of the bishops! In presenting the point in dispute in this aspect, M. Dupauloup has displayed incomparable address; for he stirred up all the bishops to share his resentments.

M. Louis Veuillot, the chief editor of the *Univers*, found himself much embarrassed, and for many days did not insert in his columns the pastoral letter of M. Dupauloup. At length, perceiving that all the religious and political journals published this letter, he has been compelled to break silence, and address to the bishop of Orleans an answer, partly respectful—partly caustic—in which he declared his unalterable intention of bowing before the episcopal authority. Since then, about forty bishops have expressed their sincere adhesion to M. Dupauloup, and it is probable that the question will be discussed in the provincial councils.

Two remarks may be made on this subject:—1st. It is not only the *Univers*, but also the entire Jesuit party, which has been struck by the bishop of Orleans. 2ndly. The Romanist system is incompatible with the periodical press, even when the editors are devoted to the clergy; for disputes must arise, and since the bishops are masters—absolute masters—independent of all control, and do not permit the laity to pass judgment on their decisions, it is much more simple not to publish religious journals at all. *Silence*—a tacit and passive obedience, is the rule of the Papist hierarchy. Let M. Louis Veuillot and his fellow-labourers be quiet! Let them wait and receive, without opening their mouths, the orders of their episcopate! Religious journalism is a *Protestant* invention, which cannot be reconciled with the claims of the Roman church. Where the right of examination is denied, the intervention of the press is an absurdity.

The legislative corps has lately adopted

#### THE BUDGET OF ROMANIST AND PROTESTANT WORSHIP,

which had been presented by the Government. A characteristic fact to be noted is, that the grants to the Papist clergy have been considerably augmented; whilst the sum given to the Protestants has obtained only the insignificant increase of 3,000 francs. This comparison is

another proof that Louis Napoleon and his ministers are disposed to give an unjust preponderance to Roman Catholicism.

Cardinals, bishops, vicar-generals, canons, and others, who already receive very large salaries from the public treasury, will be yet better paid, and will be able to gratify their habits of luxury and magnificence. You will understand that these high dignitaries of the Papacy do not live on a little, and that they desire to dazzle the eyes of the people by the show of their grandeur! The Government lavishes on them the revenue; it does not calculate too strictly with such good friends, who lend it their concurrence at the political elections! As for us Protestants of the National Establishment, we are reduced to the strict minimum, because we cannot render any service to the ministerial power. Some fresh places for pastors ought to be created, new churches built, and new schools opened; our wants are great, and the pecuniary grant allotted us is much less considerable, proportionately, than that of the Roman clergy. But, no matter! these last will be yet richer, and the Protestants will obtain nothing: such is the distributive justice of our Government, and its manner of interpreting *liberty of worship*.

After all, let us have patience. The ministers of French Protestantism are accustomed to a modest and frugal life. They will leave to cardinals and bishops the privilege of exhausting the resources of the public treasury, and, sooner or later, the people will judge these greedy priests, who never say, *it is enough*; and who, when preaching contempt for earthly goods, belie these beautiful discourses by their insatiable avidity.

Some Protestant consistories, and among others those of *Caen*, *Lyons*, and *Nismes*, have published pamphlets on the new organisation which a decree of the President has imposed on our churches. Your readers have not forgotten, I suppose, that this decree has established

#### A CENTRAL PROTESTANT COUNCIL,

composed of from fifteen to twenty members, and commissioned to regulate whatever is important in our internal affairs. One of the duties of the Central Council appears to be to determine the *electoral law* for the nomination of the general and communal consistories. This is a point of great importance. According to the ancient organic law of the 18th Germinal, An. X., the consistories were elected by the most wealthy members of each flock. This mode of nomination has been unanimously regarded as very defective, since fortune is far from being always a proof of piety, or zeal for religious things. The new decree has changed our situation in this respect; it has decided that the elders shall be chosen by all those whose names appear on the *parochial register*.

The question then is, shall all who are Protestants by birth be electors *by right*? or, shall there be some *conditions* to be fulfilled, in order to their taking part in the nomination of the consistories? Many Protestants demand for the Church, as well as for the State, *universal*

*suffrage*; that is to say, that every individual of the age of twenty-one or twenty-five years, should be an elector, unless he has been deprived of his right by a judicial condemnation. But others, and very many, are opposed to this universal suffrage. They say, that men notoriously wicked, and who scandalise the faithful by the immorality of their conduct, ought not to be called to elect the elders, since this would be to entrust, in some cases, the destinies of the religious community to persons disposed to destroy it.

The Central Protestant Council has been occupied in methodically arranging this new electoral law, and I think that it has accomplished its work. The public does not yet know the details of the regulations which it has adopted. The consistory of Lyons has demanded that the list of electors should be composed of those only who *contribute to the expenses of public worship*. This idea has met with but little approbation, because the poor would thus be excluded. The consistory of Nismes would desire that the law elaborated by the Central Council should be submitted to the approval of the consistories *at present existing*.—a new and great difficulty, since the elders would be, in some measure, judges in their own cause. Let us await what shall be resolved by the higher authority; the future of our churches is deeply interested.

#### INTOLERANT MEASURES AT ESTISSAC AND CANNES.

I spoke, in my last letter, of the new converts of Estissac, who, to the number of five or six hundred, have publicly embraced the doctrines of the Reformation, and commenced building a church, making generous sacrifices. (*Evangelical Christendom*, page 202.) It was to be hoped that the political power would not oppose any obstacle to this religious movement. Pastor Precordon, who has charge of this flock, has carefully avoided every allusion to, or interference in State affairs, and the Protestants of Estissac could not be accused of the least act of insubordination against the laws. For many months they celebrated their worship in peace, happy in obeying the voice of conscience, and confiding in the guarantees given by the Constitution to religious liberty. But this security has been suddenly interrupted. Recently, some agents of police and gendarmes have appeared in the village, and ordered the *preaching* (a term of contempt to designate the Protestant service) *to be stopped immediately*. The pastor and flock submitted without resistance. It is impossible, however, to bow before such crying iniquity. Active and urgent complaints have been made to the Minister of Public Instruction and Worship. The honourable Admiral Baudin, President of the Central Council, has exerted his influence in the matter. The General Consistory of *Maux*, to which the flock of Estissac is attached, have resolved to proceed with courage. We shall soon know if our complaints are kindly received. The Minister of Worship appears to have the intention of satisfying the just grievances of Protestants;

but the priests loudly cry for measures of oppression, and their voice is too readily heard in the present day by the Government.

Another act of injustice has been committed at Cannes, a small town situated in the south of France, on the frontiers of Italy. Cannes has possessed, for many years, a Protestant congregation, formed of French and foreigners attracted by the mildness of the climate. Some judicial proceedings were commenced against the pastor of this little flock, in the reign of Louis Philippe. Nevertheless, worship was regularly celebrated, and a school was opened by *M. Guilbot*, a man in all respects estimable.

The Academic Council of the department of the Var, in which three priests sit, of whom one is president, has recently prohibited *M. Guilbot* from holding his school, on the pretext that the Protestants employ, in their work of proselytism, *immoral means*—distribute money to buy consciences—disseminate obscene books—besiege the bed of the dying, &c., &c.—as many lies as words. Further, *M. Guilbot* is accused of having been condemned by a judicial sentence. And why has he been condemned? Because he had sold two copies of the Bible

without the permission of the prefect! This whole procedure is iniquitous and hateful; it proves that we have no justice to expect from the councils where the Romanist clergy exercise a preponderant influence.

#### THE SOCIETY OF HISTORY OF FRENCH PROTESTANTISM,

concerning which I have already given some information, continues to manifest a praiseworthy and successful activity. A large number of pastors, and other distinguished members of our churches, have regarded it as their duty to enter into this association, and enrich it by their communications, as well as their purses. There is, in truth, an interesting task to be performed by this institution. The history of the ancient Huguenots contains admirable examples of piety, devotedness, self-denial, and perseverance, in the midst of the most cruel trials. The precious monuments, which attest the faith of our fathers, are little known to the present generation, and we need to study them with more care, in order to imitate them with more fidelity.

X. X. X.

## HOLLAND.

### BRIEF NOTICES OF ITS RELIGIOUS CONDITION.—PART I.

BY THE REV. A. S. THELWALL, M.A.

INTRODUCTION—HOLLAND THIRTY YEARS AGO—RELIGIOUS DECLENSION DEEP AND GENERAL—TIMIDITY OF THE PIOUS—THE CHURCH AND THE WORLD BLENDED TOGETHER—FORMATION OF RELIGIOUS SOCIETIES IN THIS STATE OF THINGS A MISTAKE—BIBLE SOCIETY AND TRACT SOCIETY—BAPTISM OF DR. CAPADOSE AND DR. DA COSTA—LITERARY REPUTATION OF THE LATTER—PUBLISHES HIS PAMPHLET ON THE SPIRIT OF THE AGE—ITS CHARACTER AND DESIGN—CONFLICT THAT ENSUES—CAPADOSE UNITED WITH HIM IN LABOURS AND REPROACHES—THE WRITER'S CONNEXION WITH THEM, AND HIS PUBLICATION OF A TRACT.

(To the Rev. Dr. Steane.)

Dear Brother in Christ,—The statements of my dear and valued friend and brother, Dr. Isaac da Costa, respecting the religious history and present state of Holland, which appeared in the June number of *Evangelical Christendom* (page 161), will, I hope, awaken, among British Christians, some feelings of interest on behalf of their brethren in the Netherlands, of whom they have hitherto known too little. As I had the privilege (which I valued very highly) of introducing my Dutch brethren to the late Conference of the Evangelical Alliance, I should be glad to take the opportunity of giving a little additional information, which may serve, under the blessing of our God and Saviour, to promote brotherly acquaintance and Christian sympathy between two portions of the Lord's family, who, from various circumstances, have been more estranged from one another than they should have been.

I feel myself the more constrained to write something on this subject, because I have long seen and deeply lamented that this estrangement, and (as a natural consequence) the want of brotherly love and sympathy, has been more on *our* side than on *theirs*. They have known and loved us much better than *we* have known or loved *them*. It must, I think, have been

evident to all, that our Dutch brethren came to the recent Conference with every disposition to love and be well pleased with their English brethren. Several publications, which I have since received from Holland, very beautifully and affectingly confirm this; and I cannot bear that so much Christian love and affection should be unrequited. It is *with them* no new feeling. I spent in Holland the first seven years of my ministerial life. I studied the language, the character, and the religious condition of the people among whom I sojourned. I travelled over the greatest part of the country. By the genuine specimens of Dutch Christianity I was everywhere most kindly and cordially received; and I found among them, without an exception, a cordial love to England, and especially to English Christians; and our best English divines were well known among them. The good, old-fashioned Dutch Christians were fond of recalling to mind, and pointing out by reference to the facts of history, that whenever Holland had been allied with England, it had been prosperous, blessed, and glorious; but when allied with France, and leagued against us, it had always been just the contrary.

Some brief notices of what I observed in



that country, more than five-and-twenty years ago, may now be interesting and instructive, more especially as they will prove, I think, necessary, in order to understand the *present* state of the country in regard to religion.

I may mention, therefore, that it was in the very beginning of January, 1819, that I first arrived in Holland; and I finally left it at the end of June, 1826. I soon began to feel deeply interested in the religious condition of the people among whom my lot was cast, and to take every opportunity of inquiring and observing on the subject. It was *then* the time of deep decline. The strife of political factions among the people, the influence of French infidelity on one side, and of German ueology on another, together with that tendency to deterioration and corruption which we find in everything that is administered by the children of fallen Adam, had long been working together to extinguish that heavenly light and holy flame, which, from the time of the glorious and blessed Reformation, had been burning and shining in that little, but interesting corner of Europe. The decline and corruption I found, after a time, to be (in proportion) far more deep and general among the clergy than among the laity. There was still widely diffused among the great body of the people a strong feeling in favour of Protestant and Evangelical truth, of which a really energetic and faithful minister of Christ might have taken advantage. But, among the ministers, all the good men seemed to be Melancthons, when the state of the churches and of the nation required a Luther; those who knew and loved the truth of the Gospel, seemed to sit down mourning over the ruins of their Zion, when they ought, like Nehemiah, to have arisen to rebuild it, and repair its desolations—labouring with one hand, and with the other holding a weapon. (Neh. iv. 17, 18.)

The timidity and want of energy which prevailed among good men, gave occasion for deeper lamentation and alarm than all the activity, and zeal, and insolence of the enemies of the Gospel. I found some excellent individuals among the Dutch clergy; but there was no union among them, no thought of co-operation or united action in maintaining the truth—no one to take the lead, and hold up a standard round which the rest might rally; and (which, practically, was still worse) there was no clear line of demarcation drawn between the children of God and the children of this world. Even in their religious societies, the faithful and the unfaithful, the orthodox and the heretical, were strangely jumbled together; and the latter generally contrived to get the upper hand, and to carry everything their own way. The Bible Society, more especially, was under the control of worldly politicians, who used it for political purposes, and of men who not only hated the truth of God, but persecuted those who maintained it; and (in Amsterdam, at least) it was rather a hindrance than a help to the circulation of the Bible. In short, the formation of religious societies, in such a state of things, was a mistake. And so it was in various other parts of the Continent. It was not the

right way to do good. It worked well in England; but it was a very rash and unwarrantable conclusion, to suppose that it must therefore work well in other countries.

I learned this by painful experience. One of my first efforts to do good in Holland was the formation of a Tract Society. It was a great mistake. I might have been far better employed. I lost thereby golden opportunities of doing good, which could never be recalled. It was with much zeal, and the best intentions, that I set to work, and laboured in the formation and the carrying on of that Society; but when I began I did not know enough of the state of religion in the country, nor of the materials out of which such a Society was sure to be constructed. It circulated some good tracts, principally translated from the English; but anything which rose to the standard that was required, in order to do real and extensive good, was sure to be pared down or omitted, or enervated and spoiled, by the committee. The greater part of the tracts were tame and feeble; and there was an appearance and pretence of doing something, which (in effect) only stood in the way of what might have been better devised, to do great and permanent good.

But, at length, the Lord was pleased to work by means and instruments, and in a manner, and to an extent, of which I had no thought or expectation.

In June and July, 1822, I travelled over the greater part of the Seven Provinces. My main design was to inquire into the state of the Jews; but I had more abundant opportunities of observing the state of the Dutch churches than ever I had before. Afterwards I came to England; and, with two months' travelling about for the London Society for promoting Christianity among the Jews, I was so roughly overworked, that a severe and dangerous illness was the consequence; and this (with the help of mismanagement) reduced me to such a state of weakness that, when I returned to Holland, I could scarcely drag on: all my own plans were broken to pieces and frustrated; but I was called to "stand still, and see the salvation of the Lord."

On the 20th of October, 1822, while I was travelling and preaching in England, Dr. Abraham Capalose, and Dr. Isaac da Costa and his wife, were baptised at Leyden. They were at that time personally unknown to me; but, on my return to Amsterdam, in 1823, I soon made their acquaintance, and we became very intimate,—little thinking then, how important that intimacy would prove.

The society of da Costa was, at that time, much courted. The circumstances of his conversion, his previous position among the Jews, the high distinctions he had gained at the University of Leyden, the translation of a tragedy of Æschylus, and two volumes of original poetry, which he had already published, all combined to make him an object of great and general interest; and no one could be an hour in his company without finding out that he was no ordinary man. The danger was that he should suffer from being made too much of. But from that the Lord very soon delivered him.

On returning from a journey into Germany (in connexion with the mission to the Jews, in which I was then engaged), at the beginning of September, 1823, I found that da Costa had just published a pamphlet, entitled "Bezwaren tegen den Geest der Eeuw." (*Charges against the Spirit of the Age*). This I read immediately. It was written with more power and vigour than anything I had yet seen in the Dutch language. Its design was plainly avowed in the very outset, for it thus began:—

"The pamphlet which you here open, courteous reader, is written to refute a prejudice universally received, defended and cherished by the present generation, and almost everywhere most positively laid down, as the principle of thinking and acting in all concerns. This is, the notion of the immense superiority, in every respect, whereupon the age in which we live ceases not, on every occasion, to vaunt itself above those which have preceded, with a proud conceit, as ridiculous as it is unexampled, and as unfounded as it is dangerous."

This was assailing the spirit of the age at once, with a loud and thrilling note of fearless defiance. And the writer went on, briefly, but forcibly, through a vast variety of subjects,—religion, politics, literature, the fine arts, education, public opinion, liberty, illumination, with a courage and energy worthy of Luther himself.

It was a pamphlet of less than one hundred pages. It had some of the faults of a young and vigorous mind; and *this* more especially, that it assailed false taste and literary absurdity with the same unsparing vehemence that it employed against heresy in religion and iniquity in morals. But who would not prefer a young war-horse that wanted the bridle to one that needed the spur? I could see the faults of the work as clearly as any one,—and, in one or two instances, they gave advantage to the enemy. But I saw that it was written with that burning zeal for God and truth, and with that indomitable courage, the want of which, in Holland, I had long seen and felt, and deeply mourned over. And when I saw that the first blast of this spiritual trumpet raised a storm and tempest of reproach and persecution around the youth who had so boldly blown it, which swept away at once all the summer flies that had been gathering round him, and even threatened utterly to overwhelm and destroy him,—I felt that now was the time to stand by a Christian brother, to take joyfully upon myself some portion of the reproach and persecution which fell upon him, and to cleave to him the closer in proportion as the world forsook him—yea, hated and reviled him. And (though I was myself a very young man, not two years older than da Costa himself, and, to all appearance, but a feeble and almost dying man,) a combination of circumstances made my friendship and countenance much more valuable and important than I at that time imagined; for I was, to all intents and purposes, the representative of the Church of England in that country; though *then* I knew it not.

That blast of the trumpet was not blown in vain. The very faults and imperfections of da

Costa's little pamphlet were overruled for good. The blast was so loud and terrible, that many—yea, most—would have called it hard and harsh. But it aroused the whole country. Every one was compelled to hear; and this was what was wanted. Every one was awakened—the enemies of God and His truth to enmity and furious opposition and bitter persecution, and His people to serious consideration, and to hope. One reason why da Costa's pamphlet made an impression, at once so wide and so deep, was this—that it spared nothing and no one. Every one felt himself attacked; and attacked on his weak point, where he could not help feeling it. But anything is better than the sleep of death. And when men are asleep, and the house is on fire, or the inundation coming on, who would find fault, if the cry that awakens them to fly for safety should be so loud and shrill as to make the ears of some of them to tingle?

For some time da Costa went on with untiring zeal and indefatigable diligence, publishing one pamphlet after another; and, if there had been something of harshness in the style and tone of his first address, there was less and less of it in every one that succeeded—so that, at length, even his enemies were constrained to acknowledge, that, if the first had been like the last, they would have had nothing to complain of. But, if it had been so, there is too much reason to fear, that no impression would have been made—no attention would have been excited: they would have altogether ignored what they could not find fault with, and would have taken no notice of it whatever; for such are the tactics of the party.

The outcry was so much the greater—the wrath of the self-entitled illuminati of the age so much the more fierce—because the attack came from an entirely unexpected quarter. If it had come from one of the aged ministers of the Dutch church, it would have been passed by without regard, as merely the feeble cry of the last of a generation that was dying off and quickly passing away, amid the contempt of that which succeeded. But it came from a very young man, and from a converted Israelite. All this made it the more intolerable; and, in the confidence of numbers, and of pretended wisdom and learning—thinking soon to drown the voice which had been raised against them—the adversaries precipitated themselves into a conflict, of which they were utterly incapable of calculating the issues. That conflict—a conflict between the light of Heaven and the darkness of human wisdom and false and infidel philosophy—still continues. The results have been such, that every sincere and earnest Christian may well rejoice, thank God, and take courage. And it is just because that publication was the commencement of a revival of religion in the Netherlands, which is still going on, that I deem it important to call attention to the circumstances under which it appeared. The origin of such a revival must, I think, be interesting to every intelligent Christian.

Dr. Capadose, according to the gifts which God had given to him, was not idle; and by

therefore, to share in the same reproach which was heaped upon his cousin. As they were closely united by family relationship, and still more by the circumstances of their conversion and baptism, so their names were linked together for good and evil. By the disciples of the liberalism and illumination of the age, they were hated and persecuted; but by the little remnant, who still continued faithful to God and his truth in the Netherlands, they were beloved and honoured; and *these* soon began to gather round them, as instruments whom God had raised up to maintain His cause.

The strife which then began, and the unmeasured bitterness of the enmity which was excited by da Costa's pamphlet, opened my eyes all at once to see far more deeply and clearly into the true state of religion in the Netherlands than I had done or could do before. I saw that the degeneracy of the Dutch churches was far more deplorable, and that the enmity and opposition of the spirit of the age to the Gospel, and to those who maintained it, were far more awful and inveterate than I could have before imagined. I was led particularly to see more into the true character and working of German neology; and to clearer views of the nature and malignity and extensive influence of that baleful system of error. And it is very desirable that a Christian, and especially a Christian minister, should have clear and enlarged views upon this subject; in order that he may a little understand the difficulties with which the pure Gospel of Christ has to contend

upon the Continent. And—being, as it were by the very hand of God, led to such clear views of the nature of that evil, and of the religious condition of the Dutch nation and churches—I became very earnestly desirous of making use of the information which providential circumstances had given me; and I longed for the time when I might, to some good purpose, add the testimony of my feeble voice to that of my dear brethren of the house of Israel, with whom I was so closely united in the bonds of the Gospel.

That I was at length enabled so to do, and at a critical moment, has been already briefly mentioned, and in a most kind and touching manner, by my dear friend da Costa. But if he had not first prepared the way, and awakened attention by the publication of his "*Bezwaren*," I do not think my little tract would ever have been written; and, if written, I question whether it would have excited any interest, or produced any effect. As it was, it seemed to be one little link in the chain of second causes, by which God was pleased to work; and it might well serve to illustrate and exemplify the feebleness and insignificance in themselves of those instruments, by which He is pleased, not seldom, to effect his purposes, and carry on His great and gracious designs.

Believe me,

Yours faithfully in the bonds of the Gospel,

A. S. T.

Pentonville, July 16th, 1852.

## GERMANY.

### A PLEA FOR THE JEWS IN CONNEXION WITH THE INNER MISSION.

(From a German Correspondent.)

RECENT ORIGIN OF EFFORTS TO REVIVE THE CHRISTIAN CHURCH—ANTECEDENT LOSS OF HER MISSIONARY CHARACTER—CONSEQUENT NEGLECT OF THE JEWS—JEWS THE CHIEF COMMENTATORS ON THE BIBLE IN THE SCHOLASTIC AGE—SUBSEQUENT REVIVAL OF CLASSICAL LITERATURE—THE REFORMATION A HOME MISSIONARY MOVEMENT—LUTHER INCLUDED THE JEWS—THE CHURCH RELAPSES INTO HER FORMER ERROR—DES CARTES AND SPINOZA—NEW SCHOLASTICISM—CONSEQUENT RATIONALISM—PROPOSAL TO RECOGNISE JEWS AS CHRISTIANS BECAUSE DEISTS—MOSES MENDELSSOHN—LIFE RETURNING TO THE CHURCH—LITERARY REPUTATION OF JEWS—THEIR INFLUENCE GREAT AND DETRIMENTAL—EFFORTS TO EVANGELISE THEM URGED FROM EXPEDIENCY—FROM PROPHECY—CONCLUSION.

It is not, perhaps, more than fifty years since, that something like an attempt has been made to heal the sores by which, on awakening from a long and fatal sleep, the Christian church found herself afflicted. It certainly is not more than half that time, that anything like a clearer insight has been obtained into this vital question, and that means were thought of, and resorted to, for the purpose of overcoming those putrifying and devastating elements which ripened within the church's pale, and which, unless looked to in time, must prove fatal to her very existence. The means resorted to were as manifold as were the symptoms of the disease for which a remedy was sought; they consisted, and still consist, in the dissemination of God's Word, the spread of Christian knowledge, care for

the bodies and the souls of the poor and needy, the widows and the fatherless; the promotion of the sanctification of the Lord's day; the introduction of worship in the family and the closet—all which, and more, is generally designated by the name of Home or Inner Mission.

Before the time specified above, a great, and, as it proved, fatal error had, excepting the era of the Reformation, obtained for centuries in the Christian church. It consisted in this,—that in order to the effectual working of Christianity for the purposes of this life, and that to come, it was enough to parcel out the so-called "Christian countries" into a certain set of bishoprics and parishes, to secure the regular performance of a round of duties and ceremonies, and, mayhap, the attendance of, if

not all, yet most of those who had been baptised. Those "without," i.e., those who, though living within the limits of these organised parishes, had yet not received the outward seal and sign of fellowship, were left unheeded; no care and trouble was taken regarding them, save now and then an attempt to bring them by "physical force" into an outward compliance with the reigning system. And even these attempts were few and far between.

Originally it was, no doubt, the design of those from whom that state of things emanated, that the overseers set over the different districts should embrace within their sphere of labour *every* soul living,—whether baptised or not. But gradually the church lost this her *missionary* characteristic, and with it its life and energies. All her activity centered *within* a certain round of duties, and even the missions to unbelieving nations, at first carried on with such vigour and perseverance, began to languish, and soon ceased altogether. The first love had grown cold, the light dim, and gradually the torpor of sleep crept over the whole institution. She became identified with the world, and her watchmen were anxious only in the one point—to extend her power on earth, to fill her treasuries, and to secure her influence. The Word of God was withheld from the people, in order to prevent any light being thrown on what their leaders did, or any inquiry being set on foot by those who read, and saw, and judged. Hence, what is now called the Inner Mission, was not even then *possible*, since in its very first principles it is a work of love, founded upon, and sprung from, a *living* faith; instead of which, the faith then required was a faith in the church's teachings, and an implicit obedience to her dictates.

This will suffice to explain the singular fact, that, for centuries, a whole nation could exist in the midst of Christian communities, without being in any way influenced, either by Christian creed or practice. There is, perhaps, not a second such phenomenon to be met with in the whole range of the world's history, of a people, like the *Jews*, living in the midst of another, professing a different religion, and being entirely different in habits and customs, and yet remaining entirely distinct and absolutely strangers to all around them. Apart from the purposes of Jehovah, with regard to that people, the facts just stated will go some length to explain this remarkable circumstance.

Meanwhile the Lord had looked with eyes of mercy on his down-trodden church, and prepared the means of her revival. The printing press had been invented; an invention fraught with the most extraordinary consequences, and, eventually, the forerunner of a thorough revolution in the intellectual world. Previous to that event, as is well known, all learning was in the hands of but few men, most of them members of ecclesiastical corporations, who alone could afford the acquisition

of books, then costly and rare. And thus the means of enlightenment being in their own hands, they just managed to let the people have as much of it as suited the interest of the church (i.e., their own). What was being done within the walls of these ecclesiastical institutions did not reach the ear of the people; but we know, by this time, that instead of the Word of God (which it might have been expected these men would have occupied themselves with), the traditions of the fathers were made the subject of their principal studies, along with the lifeless and sapless system of the scholastic philosophy, and that of Aristotle, which was so highly considered, that some of the most learned men of these times took from that philosopher's writings texts for their occasional preachings to the people.

It may not be uninteresting to mention here, that, about this time, *Jews* were almost the only commentators (and readers) of Holy Scriptures. It was already, in the twelfth century, that Ibn Ezra, Moses Nachmani, the Kimchis, expounded the Scriptures, and that scriptural exegesis flourished under Rabbi Salomons Isaaki, commonly called Raschi (by some, Salomons Jareli). They were, of course, as could not be expected otherwise, written in a spirit of opposition to Christianity; but it was from the last-named Jewish commentator that a Jewish convert to Christianity learned to go to the study of the Scriptures in a way entirely differing from that then generally in practice, and to write a commentary on the Word of God, entirely opposed to the scholastic system, then all-powerful. This was *Nicholas de Lyra*, Professor of Theology at Paris. His commentary on the Old Testament, *Postilla perpetue in Biblia*,\* was largely and gratefully made use of, subsequently, by *Luther*, when translating the Bible into his native tongue.

The critical study of the Word of God, thus commenced, was further promoted by the providential circumstance that, in 1453, the treasures of the literary world of ancient Greece and Rome came to seek shelter in the countries of the west, the east having become subject to the sway of the followers of the false prophet. The knowledge of these two tongues, especially of the Greek, further accelerated, and acted as an inducement to the study of the Scriptures, whilst the Hebrew language, as we have seen, had been brought into notice already. All this did not fail to act favourably on behalf of the truth; and men soon arose, who, at the peril, and even at the sacrifice of their lives, raised a protest against the assumption of Rome, in placing the church above the Word of God. The struggle was immense, and, humanly speaking, a hopeless one,—being a few weak individuals against so many, and against so well-organised an enemy. And this struggle had less chance of success, when we learn that, with the study of the writings of Greece and Rome—which had been a benefit on the one hand to the truth—a most mischievous abuse had crept into the church. The study of the accomplished and

polished writers of heathenism was so pleasing to the human heart, in its natural, unconverted state, that it soon and entirely engrossed the minds of the learned, even of men in high places in the church. The Scriptures were neglected—because in them the haughtiness of the heart is brought low—and those studies resorted to, which are just made to elate the spirit, and flatter the vanities of the heart. It is a well-known fact, that among the highest dignitaries of the church of Rome (then universal), there were men who were fully aware of the inconsistencies of the idolatrous practices which were daily enacted before their eyes, and who despised them heartily, and were, in fact, open unbelievers, though outwardly they adhered to the communion of Rome. Unprincipled as they were, it was not to be expected that they would sacrifice their lives and their places and honours to their conviction; and this fully accounts for their remaining outwardly connected with what, in their heart, they despised.\*

These things, though apparently irrelevant to the subject before us, will yet be found, on afterthought, to be most closely connected with it. For what else were the labours, and the wrestlings, and the sufferings of the witnesses which God had already raised to warn the church from her fatal torpor? What else did men like Wickliffe and Huss, and the Waldenses, and Erasmus and others, contend for, than the carrying into effect measures for the healing of the ills they saw the Christian world suffer under? Was it not that they saw the people deprived of the Word of God, its comforts, and enjoyments—the church given up to the service of the world, and its members wallowing in ignorance and sin? And what else did they desire than that the church be roused to a sense of her duty, with reference to the children of her own bosom? It was even the work of the Home Mission they wanted to see effected on the souls of those who inhabited the civilised world. And when, at last, the instrument was found, whom the Lord had chosen to give the death-blow to the fabric raised by unholy hands to the detriment of His truth, and to lay open the bright gem of the Gospel to the gaze of the astonished world—when *Luther* at last appeared, and, in the strength of the Lord Most High, threw down the idol raised in His temple, and restored the worship of God in spirit and in truth—what

else was it than a Home Missionary work he then commenced, and had carried on by such means as we now-a-days apply?

This latter subject has been very beautifully described by our beloved brother, Dr. Wichern, in his address to the *Evangelischen Kirchentag*, lately assembled at Elberfeld. He showed that the whole work of the *Reformation* was carried on by an agency like that now employed in the present Inner Missionary operations. That the *family life* was sanctified again, by restoring the female to the honourable position due to her according to the spirit of the Gospel, and by aiding the consecration of the house to the service of the living God, by the composition of Luther's unequalled "*Hauspostilla*," and the "*Shorter Catechism*," in the vulgar tongue; thus insisting on individual piety and religion, that the house and the family might be well rooted and grounded in the faith of Christ. That again the *dissemination of the Holy Scriptures and tracts* was then zealously carried on, though not by Bible Societies, yet by means of colporteurs—being, for the most part, priests, who had been converted to the pure faith, and, feeling themselves unequal to fulfil spiritual functions, gladly gave themselves to the work of colportage, scattering the good seed far and wide, and enabling the people to judge for themselves, as to the end and aim of the mighty things which had lately agitated the world. *Travelling preachers*, too, were then sent forth, like *Buggenhagen*, Luther's friend, and others, who carried the word of truth to the north and the south; and were not the *lectors* installed by them everywhere (in the absence of befitting *preachers* of the Gospel), beginnings of what we now call *prayer meetings*? (*Bibelstunden*.) The care of the sick, the infirm, and the poor, too, were peculiarly attended to by the Reformers, and they strove to reconstruct it on the apostolic model, looking on the poor as the peculiar people of the household of God.

From this tendency of Luther and his work, we may be sure that it was his end and aim to make *every* living soul, within reach, a partaker of these labours and the blessings that may result from them. We may be sure, that he desired the knowledge of the Gospel to extend not only to the Gentiles, *e.g.*, living in Germany, but also to those who had never seen and heard the truth, though living almost within its sound. We may be sure, that with

\* Cardinal Bembus, for instance, always wrote:—"Aura Zephyri celestis," for *Spiritus Sanctus*; and instead of *peccata remittere*, "*Deos superos manesque placare*." Pope Leo X. (John of Medicis, 1513—1521), glorified his predecessor, Julius II., by speaking of him as "*Jovem Opt. Max.*, qui dextra omnipotente tenens ac vibrans trisulcum et inevitabile fulmen solo natu faceret quicquid vellet." Besides which, that same man's praises resounded in honour of heathen heroes, such as—*Dedus*, *Iphigenia*, *Socrates*, *Epaminondas*, &c., instead of Christ. With the study of the Greek writers, the philosophy of *Plato* became a favourite system; but so corrupt were the minds of men already, that this same system, which, in its original design, promises fair (humanly speaking) to lead to the worship and the acknowledgment of the one living God, made, in their hands, a *retrograde* movement, who, by endeavouring to unite their neoplatonic system with that of Aristotle, were fast lapsing into *heathenism*. Hence it was that, under Pope Paul II. (1464—1471), several members of the "*Holy College*," who were at the same time members of the *Academia Platonica*, were prosecuted on the charge of *heathenism*. These facts are here referred to purposely, because occasion will present itself, ere long, to refer to a similar state of things, brought about under somewhat the same circumstances, and because I think them not unprofitable to be known in Great Britain at the present juncture.

his ardent affection for the salvation of the sinner, and his zeal for the glory of God, he would have urged the including of the *Jews* living within the city, and the country of his birth, in the list of his objects for missionary exertions. Indeed, he takes, in one place, occasion to speak of them, and to urge their having the word of life preached to them. He says, "I trust that, if the *Jews* were kindly treated, and duly instructed in the Word of God, many of them would, no doubt, become serious Christians, and return again to the faith of their fathers, the prophets, and patriarchs; from the reception of which they are scared away when they are set at nought altogether, and harshly and despitefully treated. If the apostles, who also were *Jews*, had been so minded towards the Gentiles, as we Gentiles are towards the *Jews*, never would there have risen a Christian from among the Gentiles. However much we boast ourselves, we still are Gentiles, and the *Jews* of the blood of Christ. Hence, if there be anything to boast in flesh and blood, then the *Jews* stand even nearer to Christ than we do; for we are adoptives and strangers, they are our Lord's relatives, kinsmen, and brothers." Luther's expressing himself thus, permits, I think, the presumption, that the question of preaching to the *Jews* had been broached among his other schemes of, what now we call, "Home Missionary operations."

Having thus essayed to delineate the sphere of the Home Missionary operations, at the time when the life and energies of the church were in a high state of activity, when her heart's pulse was quick, and her love warm, and affectionate sympathies flowed richly from the fountain-head of life, we must proceed to notice the further progress of this most useful work, and inquire, whether the church thus renovated has retained possession of the sphere of labour thus pointed out for her by one of the most gifted, and, at the same time, most devoted of her teachers?

Immediately after the work of the Reformation had been carried through, the churches betook themselves to the ordering of their home concerns, and thus relapsed in part again into the mistake which has been noticed at the outset of this paper. Soon, all their activity centred within their own limits, in the strengthening of their own position,—to which was added the great disadvantage that now there were two parishes, one within the other, a Protestant and a Romish community, where formerly there was but one; and that thus those individuals, who belonged to neither of the two, had less chance than ever to be looked to by either of them. At first, the controversy between the two parties consumed all their energies, and required all their attention; and hence little time was left to care for those without, though they came in almost daily contact with them. And thus it would appear that the *Jews* were in the same position, after the Reformation, as they were in previous to that great event.

And yet a change was creeping over them already. The acquisition of knowledge, now made easy (comparatively speaking) to the whole human race, begun to tell even on the

most despised amongst them—the *Jews*. In the beginning, scarcely perceptible to the *Jews* themselves, they were gradually drawn within the circle of intellectual motion and progress, till at length they were found imbued deeply with the spirit of the age. In the outset, silent spectators of what was going on around them, and of the war that was going on within the camp of their oppressors, they gradually rose to be partakers—and not the least gifted—in the arena of intellectual and Christian warfare; and in the latter, not on the Lord's side.

This being their position, will prove to the reader that Luther's Home Mission work had not been carried on, after his death, in the way he contemplated. How all this has come to pass, may not be uninteresting to many, and I will therefore endeavour to give as succinct an account as possible of this state of things; the more so, as without such an explanation it is almost impossible for the British reader to understand the state of things in Germany, both among *Jews* and Gentiles.

In doing so, I must remind the reader, that not long after the death of the Reformers, the contest between the Romish and Protestant churches was transferred from the arena of the Spirit to that of the world; it was henceforth waged with carnal weapons in Germany for thirty years, with no other results than might have been expected, *i.e.*, the devastation of the land, and the identifying of the church more and more with the world. At the end of the contest, both parties ascribed to themselves the victory; they were both recognised as the legal church organisations in the country, and both endowed and protected by the Governments. In fact, odd as it may appear, there were two kinds of "Established" churches in the land; thus admitting, either that both were right, or that truth is manifold, whilst Christian truth can be but one. In doing so, the political powers created a sort of indifference as to the real import of evangelical truth, which, in its fatal bearing, makes itself felt in Germany to this very day.

But we have at this present moment to do with an earlier period. For more than a century, the influence of that heavenly spirit which had fanned the flame of the Reformation to such an extent that it appeared likely to enlighten the whole earth, made itself felt, in spite of many disadvantages which the world knew how to throw in the way, throughout the land. Many witnesses rose for the truth. Earnest, self-denying, hard-working men, endowed with the Spirit of God, were striving to keep the Word of Truth alive in the hearts of men, and anxious to carry forward the work of home evangelisation; and we find, also, that the *Jews*, at that time, were not forgotten, and some of them were even active in the same work of evangelisation, after they had themselves found the Lord Jesus.

Meanwhile, a new *infidel* system of philosophy had originated on the Continent, with René des Cartes (Renatus Cartesius), a system which was further developed by a learned Jew, Baruch von Spinoza. Their

system was based on the philosophically doubting of all existing or accepted truths; the exalting the powers of reason, and its rights and dictates, over even revelation; in short, making *man* and his intellectual faculties of principal importance in the world of existence (*cogito, ergo sum*); [the system represented in Britain by Hume and others.] But there yet was enough of spiritual and Gospel knowledge, amongst the clergy especially, to retard the progress of that system, though it could not entirely put an end to its existence. The reason for its spread may be sought in the circumstance, that henceforth the Protestant churches were deprived more of their *practical* character, and were steeped more and more in *theoretical* disquisitions.

The work of the Reformation itself was one of a practical tendency, and could not be otherwise; but, in the measure that peace had been secured to the churches, in the same measure they relapsed from active life. The questions and controversies contested within the Protestant churches were of the most extraordinary kind; subtle, far-fetched, and, above all things, to no purpose for the building up of spiritual life. To the people they were of no use whatsoever; they merely excited the learned and the theologians to participate in the contest. A new sort of scholasticism was thus called into existence, but of a more hurtful kind, because it had more advantages. These advantages consisted in the improved mode of general, especially classical, instruction; indeed, analogous to a period previous to the Reformation, the study of the writers of Rome and Greece was again resorted to, to an unwarranted extent. They were placed in the first line of the studies to be pursued; to excel in them, was made the highest aim of ambition; and, if they were gained, then, and then only, the study of the Word of God was taken in hand. I would not be understood to find fault with the study of heathen writers; on the contrary, they are indispensable to a proper understanding of the Word of God; but what is to be found fault with and deplored, because pernicious in its effects, is the imbuing, *first*, the student's mind with unhallowed notions, and heathen learning and ideas, and then sending him, with corrupt mind and unholy hands, to touch and handle holy things!

To the spread of the above-mentioned philosophical system, this mode of training was exceedingly favourable; and thus we find it, not a hundred years later, overspreading almost the whole Continent, and exerting its influences almost in every sphere of life—even within the spirit-bound Romish church, by the springing up of the Society of the Illuminati; more openly, however, in the Protestant church, through *Von Wolf* and his school, who publicly and unreservedly preached and taught that human reason (*ratio*) was the most exalted of all intellectual powers, raising it to the throne on high (*rationalismus*). But it was a system of rationalism which commended itself through an outward show of polish and of a high tone of morality, an earnest seeking after truth, and an anxious desire to systematise the whole

range of our knowledge into a well-organised, and, in every part, a well-fitting fabric; besides which, its representatives were men highly distinguished by depth of thought, and a brilliant and dazzling imagination. The *Christian* reader, however, will at once see, that such a system, built as it was on the shallow and fleeting sands of human reason, and not on the only rock of safety, Christ, the fountain-spring of wisdom, could not remain long what it was; and so it proved: for not long after we meet with this same system so far developed, as to be nothing short of a downright negation of all positive truths, even of the existence of a God, scorning the *very* show of decency and morality, which distinguished their fathers a century before, and glorying in their shame, wallowing openly in the mire of ungodliness (*rationalismus vulgaris*), the system of rationalism now flourishing on the Continent.

But to return to *Wolf* and his time. It was at this juncture that the field of literature gained a new accession by the appearing in it of an element which had hitherto exerted no influence therein. It was a *Jew* that made his appearance in the circle of the savans of the time, and who, by the power of his genius, forced its most honoured masters to bow to the philosopher, whom, in his religion, they thought nothing of. Hitherto, Gentile science and studies had been entirely shunned and prohibited amongst the Jews; and it has been shown that, on the part of the Christian churches, nothing was done to extend the work of evangelisation to them. Least of all would that be done at the time we are at present considering. For why should it be attempted? The spirit of the times saw little or no difference between their creed and that of the Gentiles. The Rev. Mr. Feller, at Berlin, declared, in a little pamphlet he then published, his willingness to recognise the Jewish community as Christians, because they were deists; and it was the expressed intention of the leading men of these days to annul, if possible, every Christian notion from the minds of the human race, because they found it at variance with reason, the great idol they had set up for themselves.

It is evident that this was the most unpropitious time for the Jews to step out from their isolation, and take a share in the discussions of the intellectual world. But so it was; and the consequences of this unhappy combination of circumstances we have to deplore to this very day. Had the church been filled with spiritual life, such a coming forth of a nation, within reach, in search after light, would have been to her an inducement to offer them the hand of welcome, and lead them into the right "good old paths." But the church was herself faithless, and had fallen away from the "Word of Life;" and hence the strangers, who saw themselves suddenly dazzled by a blaze of light, and had to choose their way, naturally preferred the broad and inviting way of the world. For the Gospel has no charms, save for those who earnestly long and seek after it; it is a precious treasure, which must be sought, that it may be discovered. In entering on the

paths of Christian literature, the Jews were made familiar at once with what never had been suffered among them before. They learned to *doubt*, to *scrutinise*, and to *reason against* truths established firmly among them for centuries; along with which must be taken in account, that they now also betook themselves to the study of ancient writers of Greece and Rome, without having anything to restrain and to mould their opinions in.

Such was the fact with their great master, Moses Mendelssohn, the Jewish philosopher mentioned above; in his views he was a perfect rationalist, admitting of revelation just as much as fitted into his system. At the same time, he clung with great tenacity to the outward observance of the ceremonies imposed by the rabbinical system on the Jews. He would not for the world have given up his name as a Jew, and yet, in very truth, he had little more of it. There was another fact which induced him and others, probably, to join those, who certainly were not on the side of the God of Israel, and that is, that thereby they had an easy way of getting rid of such passages of the Word of God (then still held sacred amongst them) as referred to the coming of the Messiah, and which were not at all troublesome to be got rid of otherwise, by joining those who made light in explaining away every thing which they did not choose to admit as truth. From that time forward, down to the present day, that same spirit has exerted its sway over the minds of the Jews on the Continent; and with them it has been a downward course, which induced them to join the ultra-rationalistic section amongst their Gentile neighbours.

Meanwhile, the church of Christ, after having been led by its pastors to the very brink of destruction, had been once more rescued by her long-suffering Master from that awful fate, and had again commenced to be the salt of the earth; first (such is the beginning of all godly life) in a few solitary instances, then in larger numbers, struggling hard with surrounding darkness and enmity; the first love calling forth a warm zeal for the glory of God. Under the chastisements of the early part of the present century—which so fully and effectually set at nought all notion of *human* greatness—the Christian world again began to look up to Him from whom alone cometh help and comfort, and God in his mercy granted his Spirit for a revival of his truth; and the knowledge of the Gospel grew again in the hearts of men. And when, not many years ago, the thunder of the Lord's anger went forth to shake the pillars of the existing state of things to their very foundations, a host of witnesses arose,—certainly to the surprise of the world,—north and south, and east and west, that even astonished those who believed in God all-powerful and gracious-working, and who expected a revival. And, with this new life, the love for the brethren was awakened afresh (Luke vii. 47); and hence we see the work, not only of foreign, but also of home evangelisation, taken again in hand in all corners of the land. *What disposition do these efforts,*

then, find the Jewish people in, who, as we have seen formerly, ought to be taken into account? I have now to say a few words on that subject.

We have seen a representative of theirs entering the arena of theological and philosophical literature. Ever since then, the Jews have manifested a great desire for study and improvement; and for the last twenty-five years they have excelled almost in every one of those branches of the practical sciences to which they have been allowed access. Those they have access to are few only, the rest they are excluded from on account of their faith. But there was one branch they could not be excluded from, because entirely within the region of the intellect, and this is, the exercise of their pen. In this respect they have gained, and still are exercising, a great influence over the intellectual world, and thus have proved themselves objects worthy to be considered in the work of the Home or Inner Mission, the end and aim of which is the consecrating of all the gifts and talents in existence to the service of the Lord.

In looking more closely to the state of things, this assertion will be found to be true. Thus it is an established fact, that most of the leading newspapers of the land are in the hands of *Jewish* editors; and that by means of these they have it in their power to exert a large amount of influence over Christian readers. Complaints are now often heard, that they exercise this influence to the detriment of the Christian religion. But how can it be otherwise? Can an extinguished flame be expected to give forth light? Is unbelief to recommend faith? and is the rationalistic Jew to be the promoter of the—to him, above all things, despicable—heathenish practices of the Romish church? And are they to forward a cause which shows no friendly disposition towards them? Connected with this subject, the reproach is often cast at them, that they are not friendly towards the powers that be, and that they invariably side with the ultra-radical side. But is it any wonder that the unregenerated heart is in no friendly mood towards those who deny to a people, who equally bear the burdens with the rest of the inhabitants, the exercise of the same rights and privileges, and who think best to promote the interests of Christianity by clinging to an old prejudice, and by perpetuating an unjust act? Is it any wonder that they sympathised with the revolution, by which they hoped to obtain the liberties they had long been seeking for—since they have been left ignorant of that liberty wherewith the Lord Christ has made us free? Another fact in connexion with this is very remarkable, and one which has also given rise to much complaint. And it is this,—that the influence of the Jewish writers in the literature of fiction, poetry, history and philosophy, is everywhere felt. Thus it is, for instance, in German dramatic literature, in which many Jews excel at present. Wehl, Feldmann, Laube, Wallheim, Mosenthal, are names of high-standing men in that particular branch of literature, and all of them Jews. Is it then



a wonder that they bring on the stage subjects like Uriel da Casta, and other fictitious performances, the professed object of which is to set at nought the Christian doctrines, ridicule its ministers and professors, and to proclaim the religion of humanity (or irreligion); but the rather, is it not the more astonishing, and evidence of the temper of the day, that Christian audiences can go and listen to these performances, and applaud them? But why blame the Jew, who has no light, for doing this, when, a hundred years ago, already a Christian poet and philosopher has proclaimed the same idea, or a similar view, also in the form of a drama? This was Lessing, the Christian philosopher, who, in his drama of "Nathan the Wise," put into the mouth of the hero of the piece (Nathan), words expressive of a comparative view of the three monotheistic systems prevailing in the world; adding, that all three of them have their origin in human frailty, winding up with the assertion that all of them (the Jew, Christian, and Mahomedan) were deceived deceivers! And again, Jewish writers equally excel in the production of novels, historical and otherwise, but almost all of them at enmity with Christ. Names like Auerbach, Heine, Boerne, and others, testify for what has been said here. But here, also, it must be confessed, that "Christian authors" have been the first to introduce this kind of writing, and that they have been the first to show the world that talents given by God may be thus abused, to the hurt of many souls.

All this may look as if it was intended here to write a kind of apology on behalf of the Jews. But, in fact, it is only giving truth its meed. The attentive reader will, it is trusted, soon find that the circumstances of the Jews could be none other than they are, in consideration of the established rules of cause and effect. Let us for a moment try to realise these circumstances, by a reference to the more serious branches of science, which are, after all, the ground-work to the lighter kind of literature. Looking at the primary causes, it may safely be said that the results would be none other in the unconverted Gentile. The Jew addresses himself, for instance, to the study of history, but he cannot apprehend its full bearing, and must needs mistake the end of God's moral government, because he is ignorant of Him, who is the centre as well as the end of all that comes to pass, and of which history is the faithful record,—even of the Lord Jesus Christ. Or he turns his thoughts to the science of physical geography, and its concomitant sciences, but he soon learns from Christian writers to put

doubts upon the history of the world, as given in the inspired volume, and is soon bewildered in a maze of unheard-of speculations and theories.\* Or he betakes himself to the loftier regions of philosophy and theosophy,—but here, again, he must needs come to erroneous conclusions, because he lacks that fear of God which is the beginning of all wisdom, and that knowledge which is able to make him wise unto salvation. And if he turns to the opinions of his Gentile brethren, he meets only with kindred spirits, who themselves cultivate an ungodly philosophy, and so is none the wiser for his inquiry, but, on the contrary, strengthened and established in his views.

And thus it could happen, that when, not many years ago, the results of this antichristian philosophy manifested themselves openly in the face of the world, by the springing up of the sect called "The Friends of Light,"—whose end and aim was, the necessity and compulsory introduction of unbelief, and the downright denial of the truth of the facts recorded in Scripture, both of the Old and the New Testament, and bitter enmity against the Lord Jesus,—many among the Jews could sympathise with these men, lend them their synagogues to "worship" in, and even joined their societies; whilst many, who did not openly join them, showed, in every way, how deeply they sympathised with them. Many of the Rabbies, who are at present leading men amongst the Jews, made no secret of the fellow-feeling with these enemies of the word of God, and looked upon their work as a step towards the realisation of "the Wolf religion," the religion of the world, which is their favoured theme at the present day. Another feature, which can only be noticed here, is the prevailing desecration of the Sabbath, which the Jews have also learned from their Christian neighbours to commit, and in which both seem to run a race.

It is the end and aim of the Home or Inner Mission, as its name imports, to bring home those who live within the organised system of churches, and are yet strangers to Christ, and wanderers from his truth; and to assist in building up the faith within the inner man, to endeavour to remove the obstacles that lay in the way of the reception of the truth, and neutralise such influences as are at work to the disadvantage of the Gospel taking effect on the hearts of men. And, in looking around in search for such obstructions, the eye will meet with a body of people, living in the midst of the Christian people, and though not being part of them, yet exerting an unmistakeable influence over their minds; and this very existence, under

\* Already, in 1735, a "Christian" teacher published a new translation of the Bible, in order to adapt it to the enlightened mind of the age. The following was the rendering of Genesis i. 1 and 2—"All the worlds and our earth were, in the beginning, created by God. With regard to the earth, it was in the beginning quite a wilderness, enwrapped in a thick fog, and surrounded by waters, over which *high tempests* began to blow!" This will suffice to show what kind of *light* this was.

† One of the leading men of that class, Bruno Bauer, (a professor of theology,) called his dog by the name of Jesus, to show how utterly he despised Him. However much I shrink from even penning this fact, yet I thought it necessary to acquaint the English reader with it, as a proof how deeply men will sink, and how depraved their minds will become, as soon as they turn away from the Word of the living God!

these circumstances, seems to be a call to do everything to win them over to Christ, and thus to remove influences which must, at best, clog every endeavour to do good among Christians.

This is an assertion which, I believe, is fully borne out by what has been stated in this paper; and if so, I consider myself warranted in assuming what I am now about to state,—that, on the Continent at least, *the Jewish mission must henceforth be looked upon as part and parcel of the Home or Inner Mission*,—or, in other words, that the Home or Inner Mission does not fully occupy its sphere, unless the Jews also find a place in its schemes. This view is taken, first, on the ground of expediency; because it has been shown, that unless they be looked to, and their talents consecrated to the service of the Gospel, they must needs, from circumstances, prove a serious hindrance to the work of home evangelisation. They cannot ultimately hinder the progress of truth, but they can retard it, and mislead the unwary; which they can do the more as their intellectual powers are admitted on all sides to be large and attractive,—a distinction which I do not hesitate to look upon as a remnant of those blessings which the gracious Jehovah once poured out with a bountiful hand over His chosen people, and which, if sanctified by the Spirit of God—as it will surely be, one day—will redound once more to His glory. And if so, what a valuable auxiliary will this prove to the work of home evangelisation! Not only will an obstacle have been removed, but also new accessions gained, in the intellectual wrestling with the spirit of the world. It is admitted on all hands, that the new life, now everywhere springing up on the Continent, has been, in part (under God), kindled by Jews, who having enlisted under the banner of the cross, have fearlessly proclaimed the Gospel, when few had the courage to do so. At the present moment, names might be mentioned of believing Israelites, being foremost in leading on the people of God in their heavenward course, and in the contest against the world; and of professors at universities, who have raised a faithful testimony on behalf of the Lord Jesus, and have restored again, to the youths under their charge, the art and the knowledge of believing and scriptural interpretation, of which they had been deprived by hirelings and false teachers! And again, how often can the cavils of the sceptic and unbelieving Gentile be silenced, by pointing to the Jew, who, from a despiser of the Gospel, has been turned its most ardent advocate, and who, by his walk and conversation, shows forth to the eye of men what the power of God can work in man, and how wonderful is the power of his salvation? The labourer in the Lord's vineyard is called upon to look out for all legitimate means within reach;—would the Home Evangelisation willingly forego such auxiliaries?

And I have yet to urge a higher and nobler ground, why Jews, living in the midst of us, should be included in the Inner Mission work. But this paper has already grown to an un-

warranted length; I must, therefore, be short. Apart, then, from the Lord's plain command (which we should cherish deeply in our bosoms, it being His parting will), to go into all the world and preach the Gospel to every creature, including also the Jew—who also is a sinner, and stands in need of a Saviour—I should wish to refer the reader to the unerring word of prophecy, and to what is stated there, on behalf of Israel—giving us the assurance that Israel will one day be brought to the knowledge of the truth. The Word of God is replete with passages to this effect; but in this paper, which has for its object both Jews and Gentiles, I will only cite two or three, in confirmation of what has been urged all along; viz., that Israel ought to be cared for along with the Gentiles. "The remnant of Jacob shall be among the Gentiles as a dew from the Lord, as showers upon the grass."—Micah v. 7. "Many nations shall be joined to the Lord in that day, and shall be my people."—Zech. ii. 11. "And it shall come to pass, that as ye were a curse among the heathen, O house of Judah, and house of Israel; so will I save you, and ye shall be a blessing: fear not, but let your hands be strong."—Zech. viii. 13.

The members of the Evangelical Alliance, as well as the conductors of *Evangelical Christianity*, have, at all times, evinced a living and lasting interest in the work of the Home and Inner Mission, wherever it has been carried on; and very justly so, because, above all things, they are allied in the desire to see the Gospel victorious in the world, and every soul made subject to the Lord Jesus Christ. And accordingly they feel that this will not come to pass, unless not only the heathen world is gained, and pagan and Mahomedan nations are awakened, from the torpor of death, to all the enjoyments and activities of spiritual life, but also by thoroughly imbuing the mass at home, the inhabitants of the so-called Christian or civilised world, with the life that is in Christ Jesus. It is impossible to appreciate too highly that fervent hope, and most heartily do I unite with them in earnest prayer for its speedy realisation; and that meanwhile the Gospel may go on in its saving career, conquering and to conquer. At the same time, they must be reminded of one fact, that ere this, their most cherished wish, be realised, it must be preceded by an event, on which the minds of comparatively but few Christians seem to dwell,—and a fact which they will find pointed out to them in the word of God,—the conversion of his ancient people to the faith of Christ. "Whenever," to adopt the language of an eloquent advocate of Israel, "whenever the hand of prophecy rends the veil from future events, and displays to us the glories of the last day, it always points to the Jews as first in the procession of the worthies—as leading the march of universal victory—as resuming their lost precedence over an evangelised world. The ultimate triumphs of Christianity itself are represented as in a measure suspended on the conversion of the Jews. The world is to wait for them. The hand of eternal mercy is to be unchained by

their conversion. The earth is not to be watered by the richest dews of heaven, till the vine flourishes upon the holy hill."

Surely, then, I am justified in asking the Christian reader, when making the Home or Inner Mission the object of his intercessions before the throne of grace, to remember the Jews living in the civilised world as included in the sphere of its labours; and the missionaries labouring amongst them as doing, in one sense, Home Missionary work. And though there be particular Societies for carrying on the evangelisation of the Jews, because the work is of a peculiar kind—especially in semi-civilised countries like the Orient—and the agents require a particular training, yet it has been shown how closely this mission is related to others, especially the Home or Inner Mission. And, whilst rejoicing and blessing God for the measure of grace and success which He has bestowed on all these institutions, I think I may venture to say, that the *British Society for the Propagation of the Gospel amongst the Jews* deserves especially to be noticed in

*Evangelical Christendom*, because of its being an entirely unsectarian Society, receiving its support from all evangelical denominations, and having for its object merely the preaching of the Gospel, in its purity, to the nation of Israel—thus representing a sort of Evangelical Alliance in a small way. And the annual reports and *Monthly Herald*, containing reports of that Society's agents on the Continent, will, I think, go some way to evidence the views presented in this paper.

And it is my ardent desire, that it would please God so to open the eyes of the churches in Britain and on the Continent, that they may become aware of the true position the people of Israel is occupying in the world at present, and that which in future it is to occupy amongst the nations of the redeemed; and of the danger they incur, by neglecting that people, and of the blessings that are to flow to the world, from that people's being won for Christ the Lord; and thus, in very truth, occupy the whole legitimate sphere of the Home or Inner Mission.

### PROTESTANTS PERSECUTING PROTESTANTS.

HOLSTEIN—MECKLENBURG SCHWERIN—SCHAUBENBURG LIPPE—PRUSSIA—ZURICH.

It is our duty again to return to this distressing subject. (See pages 85 and 117.) Letters have been accumulating upon us since we last adverted to it, from which we give the following extracts:—

#### HOLSTEIN.

"I have been prohibited from continuing in my labours as a Bible colporteur by the authorities of Rendsburg, and am threatened [with severe imprisonment if I hold religious meetings. As this prohibition, however, has been issued by the *Amt* (district authority) of Rendsburg, I have the right of appeal to the department of Kiel; but I am informed by the *Amtmann* that such an appeal will be useless, as all his influence in that quarter shall be exerted against me. I have been advised to make a direct appeal to the King.

Your brother in Christ,

"A. BETTREUND."

#### MECKLENBURG SCHWERIN.

"In Mecklenburg the most stringent measures are enforced. The authorities have gone so far as to imprison a brother, near Eldena, for having read the Scriptures with a neighbour to whom he paid a visit.

"Another brother, with his bride (named Döeher and Diedrichsen), have been obliged to emigrate to the United States, as the authorities would not permit them to be married as Baptists and remain in the country. They were married here (Hamburg) by the American consul before their embarkation. If I go into Mecklenburg to visit the stations, it is at the risk of being arrested.

"Yours in the Lord,

"J. G. ONKEN."

#### SCHAUBENBURG LIPPE.

##### "Proclamation.

"We, by the grace of God, George William, reigning Prince of Schaumburg Lippe:

"We, having been made acquainted with the fact, by our Government and Consistory, that, for some time past, the sect of the so-called Baptists has been making inroads into our country, seeking by public speeches and the circulation of pamphlets to gain adherents; and that the emissaries of this sect have even ventured to dispense the holy sacraments; and as we cannot permit this sect, so opposed in its tendencies to civil and religious order, to pervert the minds of our subjects; herewith, in consideration that all remonstrances in this matter, have proved fruitless, we command, on the basis of the ecclesiastical law issued in 1614, as follows:—

"1. The local authorities of the country are prohibited from granting a permission of residence to any missionaries of the Baptists.

"2. Should, however, foreign Baptists, missionaries, secretly or without permission, remain in our country, they are to be arrested, and, in the first instance, to be punished with an imprisonment of four weeks, and in every succeeding instance, with imprisonment for three months.

"3. Conventicles or meetings held by Baptists who are natives of this country, are to be followed by an imprisonment of one to two months according to the degree of secrecy or publicity with which these have been held. Foreigners holding such meetings are liable to the punishment in clause 2.

"4. Whoever permits such meetings to be held at his dwelling, is liable to an imprisonment of fourteen days, provided he has not conducted such meetings himself."

"5. The gratuitous distribution or sale of Baptist writings is to be followed by an imprisonment of fourteen days, both in the case of inhabitants as well as foreigners; the latter incur the additional penalty stated in clause 2. All pamphlets of this kind are to be forwarded to our Government.

"6. All ecclesiastical acts, viz., performance of the sacraments, ordination, and marriage, are in every instance to be followed by imprisonment for six months. Foreigners incur the additional penalty specified under clause 2.

"Bükeburg, June 29th, 1852."

"In the name of His Grace, our most gracious Prince and Lord of Schauenburg Lippe, the Government President, and Councillors.

"Von Laver,

(Signed) "WERNER.

"Published, July 3rd, 1852."

"I shall this evening leave for Bükeburg, to aid and console our brethren there, as far as is in my power. I commend them and myself to your own intercession, and the prayers of the church. Do you not think that, under these circumstances, our brethren in England could do something for us?"

"Your brother in Christ,

"HEINRICH BOLZMANN."

PRUSSIA.

Before we give the extracts relating to Prussia, it is proper to state that memorials have been forwarded, through his Excellency Chevalier Bunsem, to the King, from several religious bodies in this country—that from the Evangelical Alliance will be found in a subsequent page—and we have the satisfaction of knowing that they have been received with marked and precious attention by his Majesty. There is, indeed, now lying before us, the copy of a letter written at his command, by his Cabinet Secretary, to the Rev. J. G. Oncken, of Hamburg, giving him permission to return to Berlin, and to exercise his ministry in that city, from which he had been peremptorily excluded by the police. We hope this may be regarded as an intimation of the will of the monarch that these persecutions, so discreditable to the Protestant people of that great kingdom, shall cease, and that, consequently, we shall never again have to record such statements as those which follow.

"Brother Fasching was recently expelled from Breslau; and, as he could not return to Austria without subjecting himself to a soldier's life for many years, he had no other choice but to emigrate to the United States.

"Brother Dorcken, at Tilsit, has had his armature distrained, for refusing to pay a fine or having administered the Lord's Supper. He has been regularly ordained as a minister of the Gospel.

"Brother Tobias Penner has been sentenced to pay a fine of forty-eight dollars, or, in default of payment, to be imprisoned for three months, for having circulated the Holy Scriptures without a licence. But licences the authorities will not give to our colporteurs.

"J. G. ONCKEN."

"I am very thankful to you for kindly transmitting to me *Evangelical Christendom*. I found in it an answer to my letter. I now write again to tell you how the court of Stargard condemned brother Wichler to pay a fine of five dollars for conducting public worship in the village of Friedrichsfelde. He announced the meeting to the mayor of the village, agreeably with the law, who himself invited the people to attend, but the court notwithstanding fined him.

"I am a prisoner for fourteen days in the *Baracken* (this is written from *Stettin*, see page 87), for baptising five persons in the river Pregel, respecting which I wrote you before. My fellow-prisoners are debtors, and my neighbour-prisoners are prostitutes. My room is dark; the two windows have iron bars, and, before the iron, wooden trellis. Bugs in masses are my companions by night, and bite my body. But I am very glad, and it is my honour to suffer for Christ's sake. Peter and John suffered more, and they departed from the council rejoicing that they were counted worthy to suffer shame for the Lord's name. My fellow-prisoners cursed their creditors, but a Christian thinks of the words of his Lord, 'Pray for them which despitefully use you and persecute you.' And, my dear brother, I beseech you, pray for our Government, and for our King, that the King above all kings, and the Lord above all lords, may look upon them mercifully, and open their eyes to see that the Baptists are not their enemies but their friends. Pray, also, for my dear wife, who suffers more than I do under these circumstances. I am assured of your sympathy, and close my letter.

"Your brother in Christ,

"J. A. GOLZAU."

ZURICH.

"Since the fundamental rights, which were acknowledged in 1848, have been overthrown, it cannot be a matter of surprise that in many German States persecution has broken out against the children of God; but it is almost incredible, that in Switzerland, in a country where religious liberty prevails, and where the adherents of the most varied sects are tolerated, the Baptists should be unmercifully attacked and transported; this is, however, the case.

"It was May 1st, 1852, when I had laboured with much success exactly one year in Zurich and the vicinity, that I received a summons to appear at the Town Hall. On my arrival, minutes were at once taken of all I said, and the governor of the district read several accusations made against me, which it was, however, in my power to refute in few words. I was then called upon freely to state on what points our opinions differ from the National church. This being done, the minutes were presented to the Government councillor for inspection, and I, in the meanwhile, conducted to prison. Shortly afterwards I was examined by the captain of the hussars, who asked the names of the members of the church, and the time at which our services commenced. I was then again deposited in a place of security. When two hours had elapsed, I was informed that it would be neces-

sary for me to arrange what was needful to my departure from the canton.

"May 3rd.—Painfully as I felt the severity of this sentence, there was no alternative but to comply, and to make arrangements for my departure. In the evening I was removed to another stronger prison, where I also

passed the Lord's day. On Monday, May 3rd, the sentence having been read to me, that I was banished from the canton for ever on account of my baptismal sentiments, I was conducted by gendarmes to the frontiers.

"FERDINAND BUEB."

## AUSTRIA.

### PROTESTANT SCHOOLS.

ERECTION OF ONE AT LAIBACH—NECESSITY FOR PROTESTANT SCHOOLS—ARTICLE FROM "THE PROTESTANT" ON THE SUBJECT—PASTOR DIBBERAUER'S MEMORIAL.

Our readers, and those among them especially who have sent us pecuniary contributions, will not have forgotten the accounts which, at different times, we have placed before them of the little Protestant community at Laibach, and of their efforts to erect a church. Those efforts, it will be remembered, have, through the Divine blessing, been crowned with success. The church has been consecrated, and the expected pastor ordained and inducted. The expenses of the erection have not, indeed, been fully met, but what remains to be raised will no doubt be realised, and, we hope, without much difficulty. But the work is still only partially accomplished. The chief promoters of it are anxious, and, as we think, most properly and wisely anxious, to provide for the education of the children of the congregation. In order to this end, it is necessary to erect a school, and this will require a considerable additional outlay. The help they have received, and the generous sympathy which has been felt in their welfare, encourage them still to look for assistance to their fellow-Protestants in Britain. We have had their letter lying by us for two or three months, waiting for a fitting opportunity to insert it. In connexion with it, we give also a communication which will, we think, powerfully serve to show of what vast moment it is that the Protestants of Austria should direct their best attention to this subject; and how much they are entitled to the countenance and support of their fellow-Protestants in other countries. The Roman Catholics build their hope of eventually winning back the continental Protestants to Popery chiefly on their influence with the young. Hence the pertinacity with which they insist that the children of mixed marriages shall be educated in the Romish faith, and the obstructions which, wherever they are able, they throw in the way of Protestant schools. We are glad that the Protestants at Laibach, with an enlightened zeal, regard a school as a necessary supplement to the church. Under the supervision of their pastor and of Madam Elze, who, as a countrywoman of our own, will understand the force of our words, we trust that the children will receive both a thoroughly Protestant and a sound religious education. The children themselves, and their parents also, are, as we have reason to believe, anxious to have such a privilege placed within their reach. We learn, for example, from a private letter, that a child is coming to Laibach, from the borders of Turkey, expressly to receive the lessons necessary to confirmation; and a Protestant pastor in Carinthia writes, that some of his pupils, for confirmation this last Easter, had waded a stream, over which there was no bridge, up to their waists in water—and not without danger, as well as inconvenience; for he adds, that on one occasion a girl fell, and was carried down the stream, but two boys bravely followed, and saved her. In an article of our last number, page 205, reference is made to the floods which had devastated this province of the Austrian empire, and the sufferings they had occasioned. They seem to have done immense mischief, and to have reduced the inhabitants to a condition of extreme distress. After the above-mentioned incident of the children, arising out of them, the letter before us proceeds:—"Would you see the wonders of nature, or, rather, the greatness of God in His anger, come and see our valley (Watschi, near Hermager), for only he who sees can believe—all description is weak. All around is desolate and sad. The streams and rivers without banks—the villages without protection—the people without money or aid—the magistracy without counsel—the river without a ferry or any practicable bridge—the valley without one safe road—all without courage, without hope, stupidly waiting what the future will bring. I and seven-eighths of my people would be thankful, if it were possible, that we could emigrate to the most desert steppes of Hungary." Should any of our readers feel disposed to aid the institution of a Protestant school at Laibach, we shall be happy to take charge of their contributions, which may be sent either to our publishers or to the REV. EDWARD STANE, D.D., *Camberwell, Surrey*.

## ERECTION OF A SCHOOL AT LAIBACH.

Rev. Sir,—You have, I hope, received a copy of sermons, preached on the consecration of our church, January 6th, 1852, and transmitted by way of Hamburg. Accept once more the thanks of this community for the assistance you rendered us, and convey them also to all those who readily and affectionately responded to the appeals made on our behalf in *Evangelical Christendom*.

We still require £200 to cover expenses incurred in building the church, amounting to £2,400.

Our great aim, at present, is the erection of a school-house. We cannot but regard it as essential to the prosperity of this infant church. Destitute of schools, we can never repel the incessant attacks of the enemy; and our children must also be withdrawn from the folly, and ridicule, and evil influence, to which they are daily exposed. An additional sum of £1,500 would furnish us with a school-house and parsonage. May I ask you cordially to advocate our cause? God himself will recompense you, and such brethren in the faith as unite in this labour of love. Poverty, and the peculiarity of our position here, oblige us to look abroad for the support of the pious; but we know that He who has brought us thus far, and so graciously, will not now forsake us; on the contrary, disposing the hearts of fellow-believers to favour us, He will add another encouragement to live to His glory through Christ.

To your kind consideration I commend the interests of Protestantism in Laibach, and, with much respect, remain sincerely yours,  
Laibach.

GUSTAVUS HEIMANN.

## NECESSITY FOR PROTESTANT SCHOOLS.

The sympathy and interest you have always manifested, as editor of *Evangelical Christendom*, in the general well-being of Protestants, but especially in their sufferings, induce me to send you two numbers of *The Protestant*, a religious journal published in Berlin, for they contain articles on Austria only too characteristic of the country to which they refer, and describing, at the same time, the state of our ecclesiastical affairs. The decision of the Ministry for Worship and Public Instruction, respecting the school at Gratz, has appeared since they were written; and, as might be anticipated, from the course invariably adopted by this Ministry and the Pope, sanctions coercive laws, affecting the children of German Catholics, of converts from that communion to Protestantism, and even of born Protestants, who, from local causes, have been unable to procure Protestant baptism for their children. It also confirms regulations imposed by the police authorities, for the purpose of throwing obstacles in the way of German Catholic seceders to the Protestant church. Thus confidence is shaken, which judicious enactments and sound upright laws, by promoting the true interests of Austria, might have secured.

But on what shall our confidence rest, when we find legislators dispensing with or repealing at pleasure the laws they have themselves

enacted? Must it not be a painful and a bitter thing for Protestant parents to see their children educated in a faith which their conscience and judgment disapprove? And what would Irish Catholics, for instance, say, who talk so much about persecution, if they, in like manner, were required to send their children to Protestant schools?

Our position contrasts strongly with that of Roman Catholics, or, to speak more correctly, of their leaders; for while they are constantly boasting of their exclusive salvation, and are perpetually intruding their conscientious convictions on others, they will never allow that we possess any conscience at all. Never, so long as she is in power, will the Romish church endeavour to benefit mankind; her aim is rather to render the depression of the masses subservient to the aggrandisement of the few, and she will, consequently, always have a determined antagonist to encounter in Protestantism.

It is, you may be sure, with reluctant hearts that we yield obedience to laws which invade our dearest interests—attacking the religious sentiments in which we believe our children's welfare to be involved. It is a fearful reflection that, arrived at the nineteenth century, we have not yet attained to the full exercise of liberty of conscience.

The Austrian people seem just now to be devoting all their energies to the acquirement of temporal wealth, as if material good could compensate for the void, and fill up the vacuum of an empty head and heart. But if we do heap up silver and gold, and count our possessions by thousands, will our happiness be lasting, while the understanding remains at the same time uncultivated? And how are we to look forward to the future with cheerfulness, if philosophy and history are to be shackled; if we are only to regard them through a *Roman Catholic medium*? Absurd as this observation may appear, it is not uncalled for. We shall, I suppose, next receive an injunction to pursue the study of physics and mathematics on Popish principles, as nothing but what is Roman Catholic can minister to man's temporal advantage.

A short time since, a party translating a treatise on the cultivation of the potato, for the use of the Slavonian schools, happened to observe that the potato, it should seem, was not known in England in the time of Shakespeare; at least, that that "celebrated poet" never refers to it in his numerous descriptions of feasts; when he was informed he must erase the word "celebrated," as Shakespeare, in a Romish point of view, is not celebrated, and such an erroneous impression must not be given to the pupils.

Such is our ecclesiastical position, that Romish associations are formed all around us, numbers of Romish periodicals issue from the press, while we are not suffered to organise a single Protestant society, or publish a single Protestant journal; and, indeed, a paper liable to suspension for the least freedom of speech, or the slightest reply to the too often scurrilous attacks of our enemies, would be perfectly

useless. For you are, no doubt, aware that obstacles, amounting to a prohibition, are hindering the circulation of the English Bible Society's publications; and Pastor Kossuth has been arrested in Prague, for giving away Protestant tracts.

#### FROM "THE PROTESTANT."

*Austria.*—If a good word were ever fitly spoken, it certainly was the case in the *Abwehr*, which appeared in your valuable journal, No. II., for January 10th, in the present year. It is emphatically a time for vigilant watchfulness, and Protestants of all countries and every shade of opinion will do well to lay it to heart, for the opponents of the Reformation and of progress are, with renewed zeal and fresh courage, proposing themselves as "deliverers" from the perplexities of the age, leaving it to be inferred that Protestants only are the promoters of revolutions.

The leaders of the Roman Catholic church are continually telling us of the sufferings of Papists in England, how unscrupulously proselytism is carried on in Ireland, and they complain of Protestant injustice in Germany; while, at the same time, they talk largely of the success which has attended Catholicism in England, of the many new churches which have been erected there, and the number of converts who, in Breslau and other cities in Germany, have joined the Romish communion—contradictory statements, in which it is easy to detect calumny and falsehood. Protestants, also, conduct themselves with so much intolerance towards their Romanist brethren, that they cannot build churches, organise societies, ordain clergy, and contract mixed marriages, without being reminded of the terms of the bond, to train the children in the Protestant faith—as if it were usual to lay any obstacle in the way of a Roman Catholic parent, to hinder his educating his child in his own peculiar views.

But how is it in Catholic countries? May Protestant churches be formed in Italy (with the exception of Tuscany and Sardinia), or in Spain? and where they already exist, do they enjoy the same privileges as Papists in Protestant States?

Let us take Austria as an example. The most reasonable and the brightest anticipations attended the announcement of the Constitution, restricted, it is true, of March 4th, 1849. But what have Protestants benefited by it? Have their hopes been in any way realised? The Ministry for Public Worship has, indeed, increased the prerogatives of Roman Catholic bishops, who have always had the advantage of other confessions, by the edict published April 11, 1849; the condition of Protestants, however, notwithstanding many fair speeches, remains just what it was. Our just expectations are disappointed by provisory laws, capable of a double interpretation—in consequence of which, parallel cases have been differently disposed of, according to the personal views of officials, and, latterly, they have been disputed altogether. A Romish president still takes the chair in the highest eccle-

siastical court, "the Protestant Consistory of the Augsburg-Helvetic Confession." Would Roman Catholics approve of a Protestant president to guide their deliberations in a Protestant land? The right of educating the children of mixed marriages is not secured to either party at present, and is a fruitful source of distress and conscientious uneasiness in the minds of parents, who are frequently required, against their will, to have their children taught in Catholic schools.

The law, indeed, no longer requires a bond on the part of the Protestant, engaging that the children shall be educated in the Romish religion; but, come over, ye Catholic complainers in Protestant States, and observe the means to which Popish ecclesiastics resort, in order to extort such a bond—the mental anguish the Roman Catholic bride often endures to obtain it—and the self-control, perseverance, and courage we need, to meet and overcome the machinations of our enemies.

We could write volumes on each of these points; but will content ourselves with declaring that—*We Austrian Protestants desire no greater privileges than those Roman Catholics possess in Protestant countries.*

Let them be granted faithfully and fully, and we are perfectly satisfied. Vienna, Lenz, Prague, Gratz, &c., have their Romish associations—but not a single Protestant one; and the newspapers are all Roman Catholic, including ecclesiastical journals. The Protestants of Austria have in vain sought permission to establish a Protestant religious journal, and for obvious reasons.

The superintendent of police at Gratz has issued an order, prohibiting the secession of "German Catholics" to the Protestant church, in the face of a ministerial edict of the eighteenth century, by which, *liberty* to join either of the acknowledged Christian communions is secured to every individual. This officer has, still further, forcibly removed the children of once German Catholic parents from the Protestant schools, with the view to their being trained in the Roman Catholic faith. Who will explain how it is that a subordinate ventures to use such violent measures?

*Austria.*—In my last communication, I mentioned the compulsory withdrawal of children from the Protestant schools, by the police authorities of Gratz. I can now furnish you with a copy of the memorial addressed to them by Mr. Biberauer, the pastor, in which you will find the whole affair very distinctly stated. Both the community and their pastor have borne themselves nobly. Far from violating the law, they have been able to make their strict observance of its requirements the ground of an appeal to the chief authorities at Vienna. It is, indeed, a very singular thing, that an inferior officer should presume to enforce laws of so coercive a character before the eyes of the Government.

We will hope, for the sake of humanity, justice, and order, that such conduct will be severely rebuked at headquarters, and the children suffered to return to the Protestant

schools. God grant that we may not prove mistaken, as we hear that several of the Polish clergy of Laibach have formed the design of educating the children springing from mixed marriages in the Roman Catholic religion; and, if such is to be the first indication of the improved state of affairs so ardently desired and toiled for, we can only leave our future prospects in the hands of the Lord.

A Roman Catholic religious periodical, in the Slavonian language, has appeared in Laibach. I have received, from a friend, a literal translation of an article on Protestantism, published in the last number. It is a series of declamations against the reformed faith, the impiety and irreligious education of Protestant Germans, and the system of proselytism pursued by Protestants in Holland. Its veracity may be exemplified by a statement, on good authority, that the Laibach Protestants received 1,600 fl. towards their church from America. They could only wish it were so, for they need much assistance from brethren to enable them to discharge a debt of from 2,500 to 3,000 fl., still resting on the church, and to authorise their commencing the erection of schools, so imperatively necessary to the community there. Another article, copied by our papers from the *Pölnische Blätter*, ascribes "indifferentism" and impiety of every kind to "Protestantism," as its "legitimate fruit."

Protestants of all denominations! Be united. Listen to the warning voice addressed to you by the times, that the common enemy may not, even for a little while, be victorious over you. Union is essential, if a power is to exist adequate to stem the rising torrent of superstition, or combat the forces of darkness. And what excuse will you urge before God for supineness and divisions, which have brought so much misery into the world? Before it be too late, let each stand to his post, prepared to exert himself to the utmost. We look not to weapons of carnal warfare for defence, but firm in "spirit and in truth," arm ourselves with fervent zeal and ardent mutual love, which, rightly directed, may make us conquerors at last.

Let us learn from our adversaries to act "in concert."

We are informed, by the latest intelligence, that there has been no cessation in the enforcement of the compulsory edict at Gratz, about sixty children having, on the contrary, been removed from Protestant schools.

#### PASTOR BIBERAUER'S MEMORIAL.

The memorial just alluded to as addressed by Pastor Biberauer, of Gratz, to the local authorities, on the subject of the prohibition to receive former German Catholics into the Protestant church, opens thus:—

"I was not a little astonished to be informed, during an interview with the *stadthauptmann* (mayor), on the 18th instant, that permission to enter the evangelical Protestant church, formerly enjoyed by persons once professing German Catholicism, is henceforth discontinued, even where it can be proved that in

accordance with an edict of the Ministry of the Interior, put in force January 30th, 1849, notice has been twice given of the intended secession to the proper parochial officer. When I was directed, by an order issued 18th of January, in the present year, by the Municipal Court, to send all former German Catholics about to join our communion to the police authorities, previously to admitting them into church-fellowship with us, I could only imagine it arose from a desire to know who they were; it never occurred to me that, on presenting themselves, these people would be forbidden to join the Protestant church, and we be commanded to refuse to receive them, as I unhappily learned on the 13th, when conversing with the *stadthauptmann*.

"The honourable Municipal Court, in the decree of the 18th of last month, tells me that, 'while every subject is free to connect himself with either of the religious societies recognised by the State, the case in hand is altogether peculiar; as the step taken by these persons is not the consequence of conviction, nor of conscientious scruple, but arises simply from a desire to pursue the same course under another name, forming themselves into independent communities, thus eluding the legal prohibition mentioned above.'

"All our fellow-subjects, then, with the exception of German Catholics, are permitted to join any of the recognised religious communions. But where are the excluded individuals to be found? Since the publication of the ministerial edict they no longer exist, for that enactment provides that parties illegally seceding from Roman Catholicism shall be regarded as Papists; but they come under the law of January 30, 1849, by which they are allowed to leave the Romanist for the Protestant church, after having, on two distinct occasions, informed the Catholic pastor of their design. Has the honourable Court, without my knowledge, received some later decree, reversing that of November 16th, 1851, and recognising German Catholics as such? When an express order shall have come down from the supreme authorities, prohibiting those originally designated as German Catholics entering the Protestant church, and requiring their return to the profession of Roman Catholicism, the honourable Court will be justified in forbidding me to admit them, but certainly not any sooner.

"Neither conviction nor conscientious scruple has occasioned this desire for change. How has the Municipal Court ascertained that they have not? On what grounds does so confident an assertion proceed? Is man able to search the heart of his fellow? But granting that with many, with the majority, conscientious convictions have had too little weight, are we therefore necessarily to conclude that this has been the case with them all? And, even if it were, are we not as Christians bound to hope the best? Does the honourable Court suppose,—the decree would almost lead one to think so,—that Protestantism, but especially this section of the Protestant church, with the pastor at its head, sanctions the errors of these individuals, and



encourages plotting and intrigue inimical to the well-being of the State and of society? Such a charge we altogether repudiate, and will never, as long as we call ourselves a *Protestant church*, suffer it to be alleged against us with truth. Were a church only to count those for her members who agreed with her in all doctrinal points and in every other respect, surely none would have more to dismiss than the *Roman Catholic church*.

"But, perhaps, the *stadthauptmann* looks upon the privilege of comprising none but faithful and worthy adherents as due exclusively to the Protestant church,—a higher compliment she could scarcely receive from the lips of a Papist. If the Municipal Court discover an *injunction to ensure thorough respect to the law, in the official communication* which has been received, I am perfectly satisfied. But when a prohibition like that affecting the admission of Roman Catholics—who at one time were free German Catholics—into the Protestant church, is added to or forced from the ministerial edict of November 16th, 1861, where no reference is made to the subject,

I must regard it as a violation of law, on the part of the Municipal Court to possess ministerial authority than the Ministry ship itself.

"I am further forbidden to receive persons of German Catholicism into our community because, as I am informed by the Municipal Court, *there are many circumstances rendering connexion with so-called religious proletarians extremely undesirable*. If proletarians have to become religious, the whole community will rejoice in the fact, and cease to dread them as formerly. Religious proletarians are more honourable than the ungodly rich men, and mightier and nobler of this world. Christ and his apostles, and the thousands of whom the first church was composed, were *religious proletarians*; but it is to them, not to Pilate, Herod, or Caiaphas, to contemptible lawyers, or to *officio* sanctified pharisees, that the blessings of Christianity are owing. Yet I am far from proposing myself as the vindicator of German Catholicism, while I do adopt as my motto, 'Amicus Plato, amicus Cicero, sed magis *veritas*!'"

### CARINTHIA.

BREATHFUL DEVASTATIONS BY THE FLOODS—ACKNOWLEDGMENT OF HELP SENT THROUGH OUR CORRESPONDENT, FROM PASTOR BAUER—DISTRIBUTION OF THE BOUNTY.

Banks of the Elbe, July, 1862.

The letter mentioned in my last (page 205) as having been received from the Carinthian pastor, in acknowledgment of R. R.'s bounty, is expressed as follows:—

"Treusdorf in Gailthal (Carinthia),  
June 4th, 1862.

"Highly honoured Friend,—Yesterday's post brought me, in accordance with your kind notification of the same, an instruction from the Hermager post-office that 6½ louis d'ors\* lay there at my disposal. In consequence of this good news, I betook myself this morning to the said post-office (a distance of four hours from hence,—twelve English miles, or thereabouts), and received the welcome remittance with no small joy, and thankfulness to the noble giver, and God, whose instrument he is.

"I feel it to be my first duty to communicate to you, as the medium, and through you to the generous unknown benefactor of many sufferers, the safe arrival of his liberal gift. My second, is the immediate exchange of this gold (in accordance with the suggestion approved by you in my first letter) for the paper money of this country, by which, owing to the low value of paper compared with metal currency here, a very considerable addition will be obtained to the disposable sum.

"My next care will be directed to the conscientious distribution of the amount, according to the will of the donor; for which purpose I shall immediately set out on a pilgrimage through those mountain-valleys most affected by the catastrophe, availing myself in all cases

of the local knowledge and pastoral aid of the respective pastors. After which, I shall send you, for the satisfaction of our noble-hearted British friend, a detailed account of the application of his bounty.

"Oh, rest assured, my esteemed correspondent, that you have been made the channel of relief to sufferings and privations of no common order, and that the expressions of Christian sympathy and brotherly love you have been privileged to convey, will, ON THAT GREAT DAY, when actions are weighed in the Divine balance, redound to their pitying brother's advantage, in accordance with our blessed Saviour's own declaration, 'Verily, I say unto you, inasmuch as you have done it unto the least of my brethren, you have done it unto me.'

"Fearful, indeed, were the days of trial sent us, from the first to the fifth of November, 1861.

"Low-hanging, black and threatening masses of cloud drew unceasingly over the tops of the mountains, and were there swept down by gusty gales into the depths of the valleys, there to burst in deluges of rain, which descended in one uninterrupted sheet of water, as if, indeed, the windows of heaven were once again opened; accompanied by loud claps of thunder, and an almost unbroken succession of vivid flashes of lightning.

"On the second day of the storm, the river Geil (in ordinary times, more a brook than a river) could no longer contain its increased mass of water within its usual banks, but spread out like a vast lake, and filled the by no means narrow valley of the same name, from one mountain base to the other.

\* "£50 sterling, the amount of the anonymous donation sent to me by the publishers of *Neapolitan Christendom*."

It was not, however, till the evening of this sad day that terror, confusion, and horror reigned in all their dread ascendancy over mountain and valley, forest and cultivated land, leaving no human habitation unscathed by their presence; for the hurricane continued to rage with ever-increasing violence, while on all sides, mountain streams, swollen to torrents, came rushing down from heights varying from two, three, aye, even five thousand feet in elevation, and, not unfrequently, occasioning earth-slips, spread devastation and dismay wherever the roaring waters forced their resistless way. Dwelling houses, cattle sheds, barns, &c., were in many places wholly carried away, while such as resisted the overwhelming flood were yet filled with water. Much cattle and no inconsiderable number of human lives were sacrificed to its fury, while the mud, rubble, and even rocks, which the raging element carried along with it, being deposited on grass and arable lands, has rendered them for years, if not for ever, useless for pasture or tillage.

"Long did the man oppose every barrier which ingenuity could devise, or courage and self-devotedness apply, to ward off or stem the ruin which threatened all they held dear, (nor did they desist until immediate death must have been the result of persisting in their hopeless labours,) while their wives and children awaited, in terrible and helpless agony, the termination of this night of horrors, whose pitchy darkness was only interrupted by the appalling illumination of the lurid lightning, whose momentary glare revealed ever-increasing devastation, and added ten-fold apprehension to the succeeding darkness.

"Meanwhile, a small congregation of trembling greybeards, aged matrons, and mothers, with their nurslings, were assembled with me in our chapel, to spend those hours of present danger and anticipated death in prayer and supplication to Him who 'rides on the whirlwind and directs the storm.'

"The chapel, built on a gentle slope, and hitherto considered secure against all dangers from the elements, was now assailed on all sides by the waters of more than one torrent, bringing with them trees, stones, and sludge of all descriptions, with which the howling storm 'beat against' our house of prayer, while from within arose alternately the agony of entreaty and the voice of instruction reading from the inspired record the 104th and other appropriate psalms.

"Day dawned at length, and disclosed a scene of unequalled desolation to all, and of utter ruin to many; but our house of prayer, though sorely rent, had not fallen, being founded on the 'rock of Divine protection.'

"The first and most pressing call of very many among us now is for daily bread, every source of supply being already exhausted. How much the church and school must 'suffer need' requires not my notice, when all the help which the comparatively rich can afford is absorbed by the pressing bodily wants of their brethren. Forbearing, therefore, to enlarge on this theme, lest I might seem ungratefully bold, I will only mention that the chapel

requires considerable repairs, and that the still-unfinished school-house presents melancholy evidence of the ravages of the late visitation. Yet we dare not even suggest a subscription towards these repairs, at a time when the first duty of every head of a family is to provide for the daily supply of daily wants; and his second, to apply whatever strength or means remain to the attempted restoration of his once fruitful, but now devastated fields. The hopelessness of this, in many cases, and time and pains required in all, might, perhaps, tempt some amongst us to emigrate, were it not that emigration, where nothing is left to turn into capital, is a desperate plunge; in addition to which, the Carinthian clings with a Swiss-like attachment to his native soil, and suffers equally from *home-sickness* in a foreign land.

"But I feel I ought no longer to trespass on your time with details which cannot possess the same interest for you as for me, and will therefore only repeat, in my own name and that of very many others, our warmest thanks for your own great kindness in conveying—still more to the noble giver of the bounty conveyed—and most of all to that gracious, heavenly Father, whose instruments you both are, and to whose providential guidance and constraining love we owe this and every expression of human sympathy.

"And yet—no, it is impossible for me to restrain my pen from one more confession, before I close, and it is this:—Often had I, in the wakeful stillness of anxious nights, during which I vainly looked around for a prospective aid to my poor neighbours—often had I thought of bringing their deep distress under the notice of Britannia's generous and ever-ready benevolence, feeling sure that there were many noble hearts within her bounds (though all unknown to me), who would respond to the appeal with Christian love. But my courage was wholly unequal to the task of making it! And yet the benefactor has been stirred up! The noble heart—the liberal hand has come to us, unsought, unhopèd-for, unknown, and unnamed! 'This is the Lord's doing, and it is wondrous in our eyes!' May he be rewarded *openly* in *that* day for that which he hath done secretly for the Lord's sake.

"I have the honour to remain, &c.,

"FREDERICK BAUER,  
"Senior in Carinthia."

When just on the point of sending the foregoing to the post-office, another letter from Senior Bauer was brought me, the contents of which wind up the Carinthian report in so highly satisfactory a manner, that I am happy to be able to append them. The letter was accompanied by no less than forty-three documents, in the form of receipts from the different pastors, elders of the churches, or school-masters, in whose districts, and by the aid of whose local knowledge, the distribution of the money had been made. In addition to which, Senior Bauer gives a statement of the amount bestowed on deserving and needy individuals, on his own responsibility, and for which,

of course, no receipt was asked. While the delicacy and Christian desire to avoid even the appearance of evil which dictated the sending these documents cannot but be admired, it is a matter of regret that their transmission must have cost the worthy Senior no inconsiderable postage, as the *heavy* letter reached my hands free of charge. The letter which accompanied them runs as follows:—

“Tressdorf, July 4th, 1852.

“I have now the honour and the pleasure to lay before you (and, through you, before our suffering brethren's unknown benefactor) a kind of general survey of what has been effected by means of the liberal sum committed to my distribution.

“The amount, sixty-one and a half louis d'ors, the regular exchange of which into Austrian specie would have given 439 florins, 12½ kreuzers, received an important addition by the suggested conversion into Austrian national bank notes; since, owing to the still-existing depreciation of this paper currency, I was able to obtain an *agio* of about 150 florins, thereby producing a round sum of 589 florins for the object we had in view. Its application, in many congregations inhabiting our mountain-valleys, may be summarily stated as follows:—

	Florins.
1. For the relief of suffering families, in accordance with the enclosed receipts.....	447

2. For the aid of individual sufferers, and in school-money for poor but diligent children, in sums varying from forty kreuzers to two dollars..	12
3. Remaining on hand for behoof of some possibly overlooked, or unknown sufferers .....	14

Total.. 569

“For this, as it seems to many among us, *miraculous* supply of most pressing necessities, I am instructed to offer, once again, the expression of deepest gratitude, and the prayerful wish (in which I cordially join) that, on the unknown giver of this bounty, and on yourself as the medium through which it has flowed to us, the God of all Grace may bestow a rich measure of heavenly blessings, in time and in eternity.

“Your devoted friend and servant,

“FREDERIC BAUER, Senior,

“Augsburg Confession, Carinthia.”

ERRATA in the July number:—Page 202, and throughout the article, for *Szessassy* read *Szepessy*; and at page 204, first column, fourth line from the bottom, for *unnamed* read *named*.

T. B. K.

## HISTORICAL ACCOUNT OF THE FORMATION OF THE CARINTHIAN PROTESTANT CHURCHES—THEIR LABOURS, AND PRESENT NUMERICAL STRENGTH.

The distinguishing tenets of the Protestant church, drawn from Holy Scripture, spread soon after the dawn of the Reformation, but especially on the presentation of the famous Confession, at the diet of Augsburg, 1530, throughout our native Carinthia, as well as Carniola and Styria; the greater part of the population declaring for the Gospel of Jesus Christ, under the Archduke Charles, youngest son of the Emperor Ferdinand I., who, from 1548 to 1590, conducted the administration of these three duchies in conjunction with that of the earldom of Görz. At his death, the government fell into the hands of his son Ferdinand (afterwards the Emperor Ferdinand II.), and he, influenced by the fanatical counsels of Jesuits, from whom he received his education, at Ingolstadt, in Bavaria, determined to extirpate Protestants, or, as they termed them, heretics, from his dominions. To accomplish this, a royal commission was instituted, styled the Anti-reformation Commission, which existed from 1599 to 1604, under the direction of a bishop and many hundred soldiers. Of the thousands required to abjure the Protestant faith or abandon the land of their birth, a large number, dwelling in the mountainous districts of Carinthia and Styria, yielded, against their convictions, a forced and reluctant compliance with the former of these requirements; but, while the suspicions of persecutors were lulled to rest,

cherished in secret a deep and ardent attachment to the truths of the Gospel, which, destitute of school or church, but aided by the Word of God in the vernacular tongue, and hymn and prayer books, with other religious works, they transmitted to their posterity. Yet the enjoyment of such means of instruction was of very uncertain duration, books being often unexpectedly torn from their hands and committed to the flames.

A hundred and eighty dreary years of religious coercion had passed over these suffering Christians, when the edict of toleration published by Joseph I., October 18th, 1761, announced liberty of conscience. Generation after generation had, during this long period of distress and terror, laid them down in the grave with their fathers, no minister of their own confession daring to cheer the death-bed by administering the holy communion. The detected possessor of a German Bible, or any evangelical work, was then loaded with chains and cast into prison; while many of those who refused to apostatise from the Protestant faith were exiled to Hungary and Transylvania, doomed to take a lasting farewell of country and home, family and friends. Within a few weeks of the proclamation of the eagerly anticipated edict of toleration, aged men were seen working in irons on the roads as convicts, reading Protestant books.

It was therefore a remarkable fact, that immediately the edict of toleration was passed, nearly 15,000 Christians announced themselves members of the Protestant church in Carinthia, the smallest of the three duchies, and were enrolled as such by the appointed politico-ecclesiastical commission. These people, between the years 1782 and 1784, formed themselves, wherever they mustered more than 100 families, or 500 souls, into fourteen Protestant parishes, the names of which are as follow:—

1. Trezsdorf, a parish of from 800 to 900 persons, bordering on Italy southward, and westward on the Tyrol, and taking the precedence of all the other Carinthian Protestant parishes. Here was erected, in 1851, the first tower with bells in connexion with an evangelical church in the country. The first pastor was the Rev. — Braune, of Wurtemberg; the present minister, the Rev. Fr. Bauer, sen., a Carinthian. This parish has no stations. It lies in the Gailthal.

2. Watschig, containing from 1,200 to 1,300 parishioners, has existed since 1783. Its first pastor was the Rev. — Renner, from Franconia; the present one, the Rev. J. Geyer, from Hungary. It is situated in the German Gailthal.

3. The parish of Weisbriach, consisting of from 1,100 to 1,200 souls, had for its first minister the Rev. — Gotthard, from Hungary; the Rev. Chr. Wieser, a Carinthian, now officiates there. Its only station, Weiszensee, is on the Weiszensee, but Weisbriach itself lies in the Gitschthal.

4. Bleiberg, with 1,000 to 1,100 parishioners, is situated a mile and a half from Villach, celebrated for its lead. It has one station, Agoritschach, in the Windisch Gailthal, near Arnoldstein. The Rev. — Steinhäuser, of Anspach, was the first pastor; and the Rev. Ed. Schmidag, from Hungary, is the present pastor.

5. Feffernitz, on the right bank of the Drave, near Paternion, between that place and Villach, numbers from 600 to 700 souls. It was first organised a parish in 1784, being previously a dependent on Zlau. It has for its minister the Rev. A. Wassertheuer, a Carinthian; its first pastor being the Rev. Gasp. Raus, of Cronstadt, in Transylvania.

6. Zlau contains from 1,500 to 1,600 persons, forms a mountain-town, overhanging Mauthbruchen in the valley of the Drave. Its first pastor was the Rev. H. Wallmuth, from Hungary; its present pastor is the Rev. — Schatzmayer, of Upper Austria. It has no stations.

7. Fresach, on the left bank of the Drave, also a mountain-town, with 1,400 to 1,500 inhabitants, has one station, Puch, on the Drave. The Rev. C. Kutz, of Wurtemberg, was its first pastor; its pastor at the present moment is the Rev. A. Bathelt, from Austrian Silesia.

8. Trebezing, a parish of 1,200 to 1,300 souls, in the Gmuendthal, has a station at Unterhaus or Treffling, near Millstatt. The pastor is the Rev. Christopher Raschke, from Austrian Silesia; their first minister was the Rev. — Drezler, from Hungary.

9. Dornbach, containing 600 persons, lies

in the Maltathal near Gmuend. It was the last to be formed a parish in 1791; from the Romish lord of the manor, Earl Lodron, it received an endowment, which was afterwards lost. The present minister is the Rev. C. Wack, from Bohemia; their first minister, the Rev. M. F. Knopf, of Nuremberg.

10. Eisentratten, with parishioners to the number of 1,000 to 1,100, in the immediate vicinity of Gmuend, in the valley of the same name, has no station. The pastor, the Rev. F. Hecker, of Vienna; the first minister was the Rev. C. Wack, of Nuremberg.

11. The parish of Feld, numbering from 1,700 to 1,800 persons, lies in what is called the Gegend, and has a station in Widweg, near Reichenau. It is occupied just now in erecting a tower with bells. The first pastor was the Rev. M. F. Knopf, of Nuremberg; the present pastor, the Rev. J. C. Ischurl, from Hungary.

12. Arriach, also in the Gegend, containing from 1,400 to 1,500 souls, has no station. The Rev. — Hagen, from Hungary, was the first minister; the present minister, the Rev. H. Medicus, of Trieste.

13. St. Ruprecht, a parish of 1,400 to 1,500 persons, is a league from Villach. St. Joseph and Einöde are its stations. The officiating minister is the Rev. J. W. Steinel, from Bohemia; their first pastor was the Rev. — Sachs, from Baireuth.

14. Gnesau, on the road to Richensau, numbers 1,000 to 1,100 souls. The stations of Sirnitz and Krengberg are connected with it. The Rev. — Sigmund, from the Pfalz, was the first pastor; the Rev. — Babirath, from Hungary, is the present minister.

15. Feldkirchen is a newly organised parish, of some 600 or 700 persons; its independence was recognised by the Supreme Romish Ecclesiastical Court, April 24th, 1851. A church, school-house, and parsonage are in course of erection, which, when completed, a schoolmaster and minister will be invited to take the oversight of them. Feldkirchen is in Lower Carinthia, three leagues from Klagenfurt.

Every one is aware that the edict of toleration, though insuring liberty of conscience to Protestant Christians, left many impediments, and much pecuniary loss, in the way of the free exercise of their religion. Thus Protestants, now increased to the number of 18,000, were required to build their churches and school-houses, and keep them in repair at their own expense, which, at a moderate estimate, would cost, on an average, for

1. Fourteen parish churches, and nine chapels of ease, built first of wood, afterwards of stone and brick, at 3,500fl. .... 80,500
2. Thirty school-houses, at 2,000fl. .... 60,000
3. Repairs, insurance, premiums, and taxes, on fifty-three buildings, at 20fl. each, annually 1,060fl., in sixty-seven years ..... 71,020
4. Twenty organs for the churches, at 600fl. .... 12,000

5. Twenty-three churchyards, with necessary repairs, at 1,000*fl.* ..... 23,000
6. Ministers' salaries, on an average, 600*fl.* per annum, for fourteen clergymen, 8,400*fl.*, in sixty-seven years..... 562,800
7. Payment of masters and organists, 120*fl.* a year, for thirty-three masters, 3,960*fl.*, in sixty-seven years 265,420

The sum of ..... 1,074,740

It is equally well known, that to the end of January, 1849, Protestants were obliged to pay the Roman Catholic priest, master, and clerk, the usual fees at their marriages and funerals, and, at first, also at christenings, besides the dues to the Roman ecclesiastic for the certificate of marriage, baptism, and burial, and were even required to pay for the publication of their banns in a Popish church. Calculating, then, the liabilities of every 1,000 individuals, at 250*fl.* per annum, the aggregate amount, in sixty-seven years, would be 301,500*fl.*; consequently, the Protestants of

Carinthia had, in 1849, expended 1,376,240*fl.*, on account of religion and schools. Our Protestant countrymen are certainly worthy of all honour in that, bearing with cheerfulness such a heavy rate of taxation, they have retained their loyalty to the imperial house of Austria unshaken; and, for the most part, they still willingly meet the expenses of school and church, though some of the smaller parishes were aided during the past year in building churches, school-houses, purchasing organs, &c., by the admirable Gustavus Adolphus and other German societies for rendering assistance to indigent churches.

The spirit and views entertained by these Protestant communions, their clergy and masters, is essentially and decidedly orthodox and evangelical, which might be gathered from their favourite books, which, after Luther's translation of the Holy Scriptures, are his Catechism, the old Hymn Book, commentaries and sermons by Luther, Müller, Möller, Spangenberg, Arndt, Brastberger, and Hofacker, the experimental and devotional works of Scriver, Schmolke, Stark, Habermann, Schimmer, and others.

### MISCELLANEOUS EUROPEAN INTELLIGENCE.

SUNDAY SCHOOLS IN SWEDEN—PROTESTANT FRATERNAL ASSOCIATION AT ELBERFELD—PROTESTANT CHURCH ASSOCIATION AT OFFENBURG—RELIGIOUS SOCIETIES OF GENEVA—SCENE IN AN ITALIAN VILLAGE.

#### COMMENCEMENT OF SUNDAY SCHOOLS IN SWEDEN.

During the course of last summer, three brothers, pious men, and schoolmasters, visited London, from Sweden. They were more interested in our Sunday schools than in anything else that came under their notice. On their return they were furnished with books to aid them in forming similar schools in their own country. We learn, with pleasure, that they brought the subject before the public, in a periodical, entitled, *The Evangelist*, and that the article in which this was done was also widely circulated in a separate form. The writer of it subsequently took steps, with a view to ascertain what encouragement he might expect, if he attempted to begin a Sunday school himself.

On Christmas eve, instead of inviting his relatives, as he was accustomed, he invited all the poor children of the neighbourhood to visit him. They came, to the number of twenty-six. "I treated them (he says) with coffee, and read with them the evangelist Luke's account of our Saviour's birth, explaining it to them in simple language. We then sang several Christmas hymns, accompanied on the piano. After a slight repeat and prayer, at eight, they departed, each receiving a little book as a Christmas present. When ready to go, I asked if they would like to come every Sabbath afternoon, to read in the Bible, and have it explained, and all responded with a hearty 'yes.' Next Sabbath twenty came, and from that day we have had a Sunday school in Sweden." Nor is this the only one. Another has been opened

by a clergyman, and a third by the brother of the writer. The Sunday School Union of London, we are happy to learn, has voted £3, to aid in forming other schools, and sent them its publications.

#### THE PROTESTANT FRATERNAL ASSOCIATION AT ELBERFELD.

In many of the large towns of Germany societies have been springing up within the last two years, some in connexion with the Inner Mission, and others acting independently of it, designed to meet the religious and social condition of the people, the manifold evils of which were so fearfully exhibited by the late revolution. That of which we are now writing is formed on a basis which admits to its councils and its efforts all persons holding evangelical principles; and its object is the diffusion of the Gospel with a view to the salvation of sinners. Its members hold prayer meetings, twice-a-week, in the Gymnasium at Elberfeld; the learned and pious director of which, Dr. Bouterwek, grants the use of it for this purpose, and takes an active part in these devotional meetings, and in all the proceedings of the association. We were ourselves present on one of these occasions, when the large hall was crowded by many hundreds of persons. The association publishes a weekly tract, entitled *Der Sämann* (The Sower), containing an exposition of some passages of Scripture, extracts from evangelical writers, and correspondence. The entire series for the last year and a half is now before us, and we can speak in the most favourable terms of the rich and varied scriptural truth they contain, and of the great

and practical application with which it is enforced. These tracts are circulated through the neighbourhood. Persons also are employed, who are qualified by their spiritual endowments for such a work, to go into the surrounding villages and hold meetings for prayer and the exposition of the Word of God. Others endeavour to raise the tone of piety among professing Christians, to promote the observance of family worship, and to introduce the practice of social religious meetings—a thing almost unknown among our Lutheran fellow-Christians. We are warranted in saying that these efforts have been attended with a manifest blessing from the Lord; and we cannot forbear expressing the hope that the formation of such institutions is one symptom, among many others, that the Christians of Germany are awaking from their long slumber to a sense of their dangers and their responsibilities.

**PROTESTANT CHURCH AT OFFENBURG, IN THE GRAND DUCHY OF BADEN.**

Offenburg is a town in the Grand Duchy of Baden, situate on the line of railway connecting Frankfort and Mannheim with Basle. Its population now amounts to about 4,000, the majority of whom are Roman Catholics. Previous to the year 1847, no Protestant worship was publicly celebrated there; but since that period a Protestant community, in connexion with the Reformed church, has been gradually forming, who now number upwards of 400 souls; and from their Christian walk and conversation the liveliest hopes are entertained that God's blessing does and will continue to rest on them.

Hitherto, Divine service, and the other ordinances of religion connected with the Protestant church, have had to be performed in a Roman Catholic chapel (kindly lent by the authorities), during the short intervals of the regular services held there. Such an arrangement, however, is attended with many and serious inconveniences; and the wish which is now uppermost with this new community is, that they may succeed in building a chapel, a parsonage, and a school-house, of their own. But to do this from their own resources they are not able; and they therefore appeal to their Christian brethren in other parts, and more especially in England, for pecuniary assistance towards the accomplishment of the above object, which they have determined on commencing with the limited means at present at their disposal, in the full assurance that He, whose is the silver and the gold, will incline the hearts of some of those whom He has blessed with this world's goods to minister to them of their abundance.

The above appeal is strongly recommended by the Rev. Dr. Steinkopf, Savoy-street, Strand, by whom contributions will be thankfully received; also, by the members of the committee of the church, namely, the Rev. F. Müller, the pastor, and Messrs. F. Braun, F. de Böcklin, G. Pfähler, and G. de Bussierre, in Offenburg; and by Mr. Henry Knolleke, Bible Society House, 10, Earl-street, Blackfriars, London. Contributions may also be sent

to our publishers, or to the REV. EDWARD STEANE, D.D., Camberwell.

**RELIGIOUS SOCIETIES OF GENEVA.**

The annual meetings of these Societies have recently been held. Churches or Societies in Holland, Belgium, Paris, Lyons, with many other places in France, the valleys of Piedmont, Berne, Lausanne, and other towns in the Canton de Vaud, were represented at them. This concourse of Christians from different countries afforded an interesting manifestation of that union of the people of God, of which the Evangelical Alliance is at once an evidence and a symbol, which daily makes itself to be more generally felt, and which forms so remarkable a sign of the times in which we live. The *Missionary Society* opened the series of meetings on Tuesday, the 29th June, at 5 P.M., and reported a considerable increase in its receipts. The same evening, at 8 o'clock, the *Evangelical Alliance* assembled; but the members found the time too short to give utterance to all the sentiments and emotions which filled their hearts. The meeting, however, was characterised by great freedom of discussion. Wednesday, at 1 P.M., the *Bible Society* met. Great satisfaction was felt at the labours of the colporteurs in France. Although the circumstances of the country have, more or less, thrown obstacles in their way, 2,800 Bibles have been distributed. At four o'clock, the same day, the *Evangelical Society* (*Société Évangélique*) held its meeting, which was continued the next morning. The various operations carried on by it, all wore an encouraging aspect. Its resources, however, are too narrow; and although many contributions flowed in towards the close of the meeting, there remained a deficit of sixteen thousand francs. Some changes are contemplated in the system of *colportage*, and also with a view to detach small churches from the Society, casting them on their own resources, that new works of evangelisation may be undertaken. The *Theological School* is in a prosperous condition, and characterised by harmony, with real piety and a spirit of devotion and zeal. There are, at present, thirty students; and those who have gone forth from its walls are in full activity, and already form a little army. In the evening, the friends assembled to the number of several hundreds, at the invitation of the president of the Society, in his hospitable mansion. There, intercourse of a more familiar kind terminated, in the most delightful manner, these happy meetings. An aged Huguenot, from Dauphiné, amongst others, deeply interested the party by relating, in his own picturesque and artless language, how a Bible which he had given to an acquaintance, in return for some act of kindness, had led to meetings for edification, which had become both numerous and greatly blessed in the village where his friend resided. In conclusion, by an excellent innovation taken from the example of the religious meetings of Paris, the brethren met the next morning, and spent the last hour together in holy and happy fellowship at the table of the Lord.

## SCENE IN AN ITALIAN VILLAGE.

Having entered a village, I began to distribute some very simple tracts, and I soon had a host of applicants. Only having a few with me, I promised to return next day with a fresh supply. On our doing so, we found the village in commotion, and a tall, gaunt Meg Merrilies rose up to curse us, which she did most heartily. She was presently joined by another fury, who, with a box of lucifer matches, began to burn all the tracts. She at last made an attempt to set fire to my coat, which was of inflammable stuff. On attempting to reason with these dames, and on showing them that what they had burned was the epistle of Paul the Apostle to the Colossians, translated from the original by a monk at Florence, and regularly passed by the Censor, they at first seemed to hesitate; but the burning lady in a moment broke forth, and said before the whole crowd, then very numerous, "If the Apostle himself were here, and if my priest told me not to listen to him, I would not; for the voice of my priest is, to me, the voice of God himself!" Upon this arrived the priest himself, much agitated. He began by expressing his surprise that a man of my age had not yet possessed himself of so much good sense as should prevent such doings; and then, turning to my Tuscan friend, he said, "but that a son of Italy should desert his church, and try to pervert others, that is indeed lamentable." We replied, that we believed he would find nothing to object to in the books which we had distributed, and that most of them had actually been approved of by the Censor. He said that he had read, the evening before, *Il Serpente di Bronzo*, and that he had burned all we had given away, because it did not recommend confession; and as confession was a sacrament in the Roman Catholic church, the omission of it was a great crime. We re-

plied, that auricular confession, as practised in his church, was not in the Scripture, and whatever was not clearly in the Scripture ought not to be imposed on any. He then took the New Testament, and taking for his text, John xx. 23, he challenged us to a discussion of the doctrine of confession, saying, it is plainly an impossibility to remit sins, or to retain them, unless they are confessed. We still denied his conclusions, and he got very angry, and what he wanted in logic he made up in abuse. He called me a buffoon, and swore that I was paid, as a minister of the Anglican church, to go about and spread schism. To this he swore more than once, and was quite surprised when I told him that I was not a minister, but a sailor; and that as our Master had chosen his first disciples from among fishermen, so still he was pleased to make use even of sailors to teach the truth among their fellows. By this time the crowd had become very great, and was increasing, when the captain of the national guard arrived, and, speaking English to us, he advised us to withdraw, because, he said, the population were very much under the influence of the priest, and that he (the priest) was very much incensed against us for distributing tracts. We accordingly withdrew, under the shouts of the mob, with some few stones, none of which did us any harm, and, as far as we could see, the priest did not in any way try to pacify the people. We were followed about a mile by the idle crowd, and we then supposed that the priest was satisfied, as certainly he, not we, had been the cause of all the turmoil. Not so, however. He went before the commissioner of police, made out his own story, and, as it now appears, instituted a process against us; and our passport is now detained, until the Government are applied to for this truly trumpety business.

## Home and Miscellaneous Intelligence.

### EVANGELICAL ALLIANCE—BRITISH ORGANISATION.

ARRANGEMENTS FOR THE SIXTH ANNUAL CONFERENCE—MEMORIAL TO THE KING OF PRUSSIA.

#### ARRANGEMENTS FOR THE SIXTH ANNUAL CONFERENCE.

##### ARRANGEMENTS FOR THE CONFERENCE.—

The Conference is appointed to be held in Dublin, and will commence its sittings (D.V.) on Wednesday, the 25th of August, and continue them till Tuesday or Wednesday in the following week.

Wednesday Morning, August 25.—The Rev. Dr. Blackwood, of Ventnor, to preside and deliver the "Annual Address;" the Rev. C. M. Birrell, of Liverpool, to read and enforce the "Practical Resolutions" adopted by the London Conference in 1846; the Annual Report of the British Organisation to be read, and general business arising therefrom to be transacted.

Wednesday Evening.—A GENERAL CONVER-

SAZIONE. The Honourable Mr. Justice Cramp-ton to preside.

Thursday Morning, the 26th.—After devotional exercises, the Rev. R. Redpath, of London, to read a paper on—*The means desirable to be adopted for increasing the efficiency of the Alliance*; to be followed by discussion and the transaction of general business.

Thursday Evening.—After devotional exercises, general Conference business to be resumed, including the consideration of a proposed *Conference on Christian Missions*, to be held in the course of the ensuing year, and a *Scheme for operating unitedly in aid of Continental Protestantism and Evangelisation*.

Friday Noon, the 27th.—A PUBLIC MEETING.

**Friday Evening.**—After devotional exercises, general Conference business.

**Saturday Morning, the 28th.**—After devotional exercises, the Rev. C. F. McCarthy, of Dublin, to read a paper on—*The present Popery and Protestantism of Ireland*; to be followed by discussion and the adoption of suitable resolutions.

**Monday Morning, the 30th.**—After devotional exercises, the Rev. Dr. Edgar, of Belfast, to read a paper on—*Ireland as a field for united Missionary enterprise*; to be followed by discussion and the adoption of suitable resolutions.

**Monday Evening.**—A SECOND PUBLIC MEETING.

**Tuesday Morning, the 31st.**—After devotional exercises, general Conference business remaining over from previous sittings, and concluding resolutions.

MEMORIAL OF THE COUNCIL OF THE BRITISH ORGANISATION OF THE EVANGELICAL ALLIANCE, TO HIS MAJESTY THE KING OF PRUSSIA.

May it please your Majesty—

The Council of the Evangelical Alliance, who have the honour humbly to lay this memorial before your Majesty, represent an Institution formed for the purpose of uniting Evangelical Protestants, upon a basis of common Christian truth, and in the bond of fraternal Christian love, and of extending sympathy and help, in such ways as Divine Providence may enable them, to any of their fellow-Christians who suffer persecution for righteousness' sake.

Their efforts were signally prospered, as your Majesty may be presumed to have heard, when, through the medium of the French Government, they were directed against the Inquisition at Rome. They have also appealed—and not without some happy effect—to his Majesty the King of Sweden, against the laws of intolerance which obtain in that kingdom.

Your Majesty will allow them to express the great concern with which they have heard, that in the Prussian dominions and throughout Germany, great practical wrongs are endured by many Christian flocks with their pastors, because they observe Divine ordinances, and worship God apart from the Established churches.

In particular, the Council refer to the congregations of Baptists, whose religious assemblies have, in some instances, been dispersed by the military and the police, and in others are altogether prohibited; while their pastors and many of the private members have been condemned in heavy fines, and imprisoned in the common gaols, as though they were malefactors.

If the Council did not believe, upon satisfactory testimony, that these oppressed people are peaceable and loyal subjects, and persons leading a blameless life, they would not have undertaken to bespeak your Majesty's favourable notice of them. But their religious principles are well understood in this country, where the Baptists are a large denomination,

and deservedly respected by every other branch of the church of Christ.

The Council are the more encouraged to address your Majesty in their behalf, because they bear in grateful remembrance the inestimable service rendered, under God, to the cause of Protestant truth and Christian liberty, at the time of the Reformation, by your Majesty's illustrious house, and the high position your Majesty at present occupies, as the first Protestant Sovereign on the Continent of Europe.

They persuade themselves that they shall not appeal in vain to your Majesty to set an example to the other Princes of Germany, of that noble and kingly virtue which vindicates the oppressed, and is never more to be commended than when it protects the rights of conscience, and allows a wise and just liberty in the profession and propagation of religious convictions.

They venture most humbly to represent to your Majesty, that it must, by a righteous necessity, contribute to the stability of your Majesty's Government, and augment the lustre of your Majesty's crown, that good men, your Majesty's dutiful subjects, should be protected from suffering damage in their property or their persons, for acting conscientiously in matters pertaining to the higher duty they owe to their Creator; while your Majesty's gracious acquiescence in rendering the justice which the Council solicit at your hands, will tend to bind their hearts in grateful affection to your Majesty's person, and to elicit their fervent and constant prayers for every blessing to prosper your Majesty's reign.

Nor may it be deemed improper if, in concluding their memorial, the Council assure your Majesty of the deep and growing interest which they feel in whatever relates to the Protestantism of Germany, and of the desire they fervently cherish to multiply the bonds which unite the evangelical Christians of that country with those of their own. They venture to think, that your Majesty is not altogether unaware of the friendly intercourse which has already taken place, and is still maintained, between some of the most eminent clergymen of Germany and the Council, and of the true sympathy which is felt by your memorialists in the reviving piety and godliness which promises, with the blessing of the Almighty, to accomplish so much good among the people of Germany; and the Council trust that your Majesty is not only apprised of these things, but that they are regarded by your Majesty with gracious approbation.

The Council humbly apologise for having so long trespassed on your Majesty's attention, and will only add their earnest prayer, that it may please Him, who is "the Prince of the kings of the earth," long to preserve your Majesty's life, and render your Majesty's reign increasingly a source of safety, peace, and gladness to all your subjects.

Signed on behalf of the Council,

CULLING E. EARDLEY, Chairman.

JOSEPH P. DOBSON, Official Sec.

London, 7th May, 1852.



## Brief Notices of Books.

*Far Off; or, Asia and Australia Described. With Anecdotes and numerous Illustrations.* By the AUTHOR OF THE "PEEP OF DAY." Third Thousand. London: Hatchard. 12mo. Pp. 316.

The writer of this little book possesses an admirable talent for engaging the young, and, having engaged them, for imparting valuable information, and inculcating principles of truth and piety. "Near Home," the antecedent and corresponding volume, was not sent to us; we wish it had been; and hope those which are designed to follow will be; for we shall have a sincere pleasure in commending them, as we do that now before us. Parents and teachers will find it a most useful auxiliary in the work of education. Its tendency is to engage the youthful affections on the side of benevolence, humanity, and Christian missions. Nothing can be more attractive and lively, than the manner in which facts are related, stories are told, and reflections interspersed among them.

*The New Jerusalem. A Hymn of the Olden Time.* Edinburgh: Johnstone and Hunter. Small 4to. Pp. 115.

Thanks, many and sincere thanks to the anonymous author of this, to us, most pleasant and gratifying work. We have read with great interest his investigations into the authorship of one of the most exquisite of Zion's songs—so great a favourite that it has a place, under various versions, in almost all collections. But we doubt if the germ of it at least may not be found in a monkish Latin canticle, which we cannot now quote at length, but which begins with the following lines:—

Urbs celestis! Urbs beata!  
Super Petram collocata;  
Urbs in portu satis tuto,  
De longinquo te saluto:  
Te saluto, te suspiro,  
Te affecto, te requiro, &c., &c.

*Christophany. The Doctrine of the Manifestations of the Son of God under the Economy of the Old Testament.* By the late Rev. GEORGE BALDERSTON KIDD, of Scarborough. Edited by ORLANDO T. DOBBIN, LL.D., M.R.I.A. London: Ward and Co. 8vo. Pp. 838.

The subject of which this work treats is one which has always appeared to us to possess singular attractions to men of devout minds, and of biblical research; and we have wondered that it has not been more largely and adequately discussed. The author of this volume was engaged upon it nearly thirty years, and he has left, as the result of his studies, a work which, we think, must be deemed a valuable acquisition by theologians, and all students of the Word of God. That other intelligent minds conversant with the subject should agree with him in all his views and reasonings, is scarcely, perhaps, to be expected; but none will deny him the credit of having thoroughly investigated his theme, and in the illustration of it exhibited much learning, patient inquiry, a profound acquaintance with the Scriptures, great candour, and an earnest thirsting after the union of the church of Christ. He just lived to finish his work, and then entered into that blessed world of light and purity and joy, where he beholds Him whom he loved and delighted to honour.

*Contributions towards the Exposition of the Book of Genesis.* By ROBERT CASALINE, D.D. Vol. I. Fourth Edition. Edinburgh: Johnstone and Hunter. Post 8vo. Pp. 481.

The public, in the instance of this volume, have superseded the work of the critic. They have stamped their *imprimatur* upon it. We can only say, with all humility, that they have shown their judgment in doing so. It is characterised by sound theology and nervous eloquence, and abounds with rich thoughts, just sentiments, lively descriptions, and solid wisdom.

*The Christian's Fireside Library.* Edinburgh: Johnstone and Hunter.

To mention the titles of these volumes is to recommend the scheme by which they are brought together into a series and published in a popular form. Most of them have already had an extensive sale, and have gone through many editions. But it will be long yet before they lose their value, or cease to be appreciated correspondently with it. The last, by Dr. Begg, we have recently commended in a separate notice. They are as follows:—*The Provincial Letters of Blaise Pascal; Memoir of Dr. Payson; the Evidences of Christianity, by Bishop Melvaine; a Hand-Book of Popery, by Dr. Begg; Letters to a Romanist.* Nos. 1—7. By A QUAKER.

LOOKER-ON. Scarborough.

These letters are in all respects so admirable, written with so much temper, skill, point, and judgment, and embody the result of such extensive reading with so many pertinent quotations, that we earnestly wish for them a wide and general circulation. And we say this the rather, because, being published in a provincial town, with no London bookseller's name, we fear they are little likely to be known beyond the immediate locality which gives them birth. The topics on which they are written are the following:—*The Doctrines of Popery, as taught by the Church of Rome—the Supremacy of the Pope—Auricular Confession—the Worship of the Virgin Mary—the Worship of Saints, Images, and Relics—the Doctrines of Purgatory and Prayers for the Dead—the Doctrines of Transubstantiation and the Mass.*

*Historical Sketches: illustrating some important Events and Epochs from A.D. 1400 to A.D. 1648.* By JOHN HAMPDEN GURNEY, M.A., Rector of St. Mary's, Marylebone. London: Longman. 12mo. Pp. 525.

We have, in this volume, in bold type, and in *italic* and many phrases, biographical memorials of some of the chief eras of the world. History written on Christian principles, and in such wise as to excite the attention of intelligent young persons, is an invaluable boon. We have abundance of exciting fictions founded upon disarranged historical fragments, and we are not without well-written narratives devoid of the illumination of Christian principle; but a work, such as this, neither resorting to the glare of fancy on the one hand, nor avoiding the lessons of inspiration on the other, is still too rare. We cordially recommend the volume as an admirable sea-side or winter-evening companion to every family group, convinced as we are that whether they call for the tale of *Caxton*, of *Columbus*, or of *Luther*, they will not only be enthralled by the situations of the hero's life, but impressed by the grandeur of the Supreme Ruler of all.

# Original Papers.

SOME OF THE OBSTACLES WHICH TEND TO IMPEDE THE PROGRESS OF THOSE WHO "SEEK A BETTER COUNTRY, THAT IS, AN HEAVENLY."

BY J. LUMSDAINE, ESQ., M.D., PERTH.

"Ambigua,.....miserum inter amorem  
Præsentis terræ, fatisque vocantia regna."

Such of our readers as are a little familiar with the best known of Latin poets, or on whose memories the studies of their youth have left an impression of a little more than the average permanency, may, probably, be able to recall the circumstances which furnished material for the lines we have placed at the head of our paper.

The Dardan hero, with his little band, snatched from the burning wreck of unhappy Troy, had now, in the course of their long and weary search after the land of their promised rest, reached, a second time, the shores of fertile Sicily. Here, kindly welcomed by the hospitable Acestes, they had recruited their exhausted strength; and, their shattered barks repaired and re-equipped, were ready once more to recommence their wanderings. Their leader, with the male portion of the little company, is engaged paying the last honours at the tomb of his lately deceased parent. The sorrowful matrons are grouped together on the deserted shore. With lowering eyes they survey the wide waste of waters spread out before them. "*Heu! tot vada fessis,*" they cry, "*et tantum superasse maris.*" They sicken at the thought. Already have they, for seven long years, been tossed about on unknown seas, the sport of winds and waves and adverse deities, while they pursue a land which seems ever to recede as they approach. And must they begin their wanderings afresh! Their eyes turn towards the ships which float peacefully on the unruffled bosom of the deep, silent and deserted now, like the surrounding shore. These hated ships—were they but taken out of the way, all would be well. Here, in this pleasant spot, might they rear the walls of their little Troy, nor longer chase this flying Italy, which, they fear, has existed but in the mad Cassandra's brain. Why not seize the opportunity, and, casting among them a flaming brand from that altar by their side, consume these breakers—up of their peace, and secure the wished-

for end of all their toils? The boldness of the suggestion startles them. They stand gazing on the ships—you can see the struggle within their heaving breasts—sick at heart of their long and weary pilgrimage, they long for rest; but can they find it here? They know they cannot. They know that across and beyond those gloomy waters lies the fated land, and cross them they must. Still they stand doubtful—

"Ambigua, spectare rates, miserum inter amorem  
Præsentis terræ, fatisque vocantia regna."

We never read these lines of the Mantuan bard, without having the impression painfully forced upon us, that there is something sadly akin, in the state of feeling they portray, to that sometimes experienced by, we fear, too large a portion of the Zionward wayfarers. They, too, are pilgrims—They, too, have fled from a city of sure, though not yet consummated, destruction, and are journeying towards a land of promised, destined rest, *regna vocantia fatis*, nor these the empty fates of a mad Cassandra, or a lying sybil, or a poet's fancy, but the sure word and promise of Him who cannot lie, a kingdom prepared for them from the foundation of the world. They, too, in the course of their long and toilsome pilgrimage, sometimes light upon a pleasant spot; and then, as they look upon the smiling fields around them, and across the dark waters extended before them, over which lies their destined way, are they sometimes ready to cry, *heu! tot vada fessis*, must we begin our toils anew? May we not here set up our tabernacle, and enjoy a so much needed repose? No, pilgrims, it may not be. This is not your rest. These are not the *fatalia arva*. Far, far fairer than this is the land of your destined rest; but as it is a *destined* rest, so is the way to it a destined way, and every foot of that way must be trod. Rough and long it may now seem; but, well you know, just the sweeter will the rest be when it is attained; and attained it *must*

be, for it is a destined rest. You *shall* enter in, if you faint not.

In considering some of the obstacles which tend to impede the onward progress of the Zionward pilgrim, we shall divide them into two great classes; one, that of the *obstantia*, or obstacles, properly so called, which may be said to meet him more directly in the face; the other, bearing more the general character of *mora*, or hindrances, and which we shall call by the name of the *illicebra*, may be said rather to pull him back from behind, or fetter and entangle him in his way.

It constitutes, doubtless, one of the main distinctions between the condition of the church of the present, and that of primitive times, the very different amount of relative prominence these two great classes of obstacles assume in the two periods. To a certain extent, indeed, both belong to all periods; still it remains true, that at different periods they assume very different degrees of relative prominence, nor can they both attain their full development together, the first having a direct tendency to weaken and counteract the influence of the second.

To the former of these classes belong those trials of cruel mockings and scourgings, those bonds and imprisonments, those stonings and sawings asunder and slayings with the sword, those wanderings about in sheep-skins and goat-skins, in deserts and mountains and dens and caves of the earth, which fell to the lot of the primitive church. These are the *obstantia*, in their fullest development and most concentrated form. Of their power as such, God, in his infinite mercy, has given us no opportunity of forming a true estimate, which personal experience alone can enable any to do. While, however, of this class of obstacles, in their fullest development, we, in these smooth times, and in this favoured land, are happily inexperienced: in their embryo form they do still, and, so long as the natural heart of man continues to be what it is, enmity against God and whatever is born of God, will ever continue to exist. Be it but the contemptuous look, the scornful smile, or the bitter word, they are the tender blade springing from the very same root of bitterness, which in another soil, and under influences more favourable to its growth, shot up into the fell luxuriance of martyr days. Nor is the power of these things small. There have been men who have felt them more terrible than the gaping cannon's mouth. But if their power be not small, in any circumstances, how terribly is it increased when

the cruel shaft issues not from the bow of an enemy, but when the hand that directs it is that of a brother, a familiar friend. "Think not that I am come to send peace on earth; I came not to send peace, but a sword," was the frank avowal, the solemn warning, of the great Master of the pilgrim race, ere he sent forth those first twelve, as sheep in the midst of wolves; "for I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law, and a man's foes shall be they of his own household;" and until that old earth and old heaven shall have passed away, and there is no more sea, so long will it continue to be an arena of conflict—so long will the enmity of the carnal heart be roused by every manifestation of the new creature, and, whenever the hostile elements come into contact with each other, will there be war. On the one side there will be aggression; on the other, stout resistance. The tendency of the new man is ever to advance, and every such advance is resented as an act of aggression on the domain of the old, whose attitude is ever that of determined resistance. He knows it is a death-struggle, that his entire subjugation, his destruction, is aimed at; but if he must give way, he will dispute every inch of his retreating ground. We speak not here of the conflict ever waging in the hidden arena of the believer's own heart. In our present considerations we leave this branch of the subject out of view. We speak of the resistance he experiences to the outgoing of the renewed tendencies of his heart from the opposition of a carnal, God-deny-ing world. Be it in the familiar intercourse of the domestic hearth, or of the social circle; be it the wider arena of public life—the mart of commerce—the hall of political or literary debate—the crowded platform—wherever, in short, the opposing principles come into contact with each other, there must be conflict. "Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed *can* be." The sharpness of the conflict will just be in proportion to the respective strength of the parties. If the new man be but feeble—still in the greenness of early youth, unskilled in arms, and unaware of his own strength, while the old man has also, on his side, lost somewhat of his pristine vigour, and begins to feel his inherent weakness—the collision will be proportionably feeble—when the opposing elements are in

their force—the new man attained to full age, practised in his weapons, and conscious of his power; the old still retaining all the rancorous virulence of his inborn hatred of God, and whatever is born of God—then will there be war in earnest. Simple confession on the one side, if it be but faithful and uncompromising, will be left to be aggression by the other, and, as such, will be resisted and repelled.

But the bitter or scornful word is not the furthest development of the class of obstacles now under consideration, even among ourselves, and in these days, when the Zionward way has become so comparatively smooth and easy. There may be the cruel act, though it be not in the form of burning quick, stripes, or wounds. The law of our statute book, as well as that of public opinion, can repress such manifestations as these; but it cannot extirpate the root of enmity from which they spring, and which will find vent for itself in other forms. There may be the vile insinuation, the foul calumny, the wicked slander, by which the attempt will be made to ruin the interests (and, as regards his temporal interests, too often with success), embitter the peace, and destroy the comfort of the pilgrim in his way. Does he occupy a dependant situation, and is he beholden to the good-will of others for the means of procuring his daily bread, then may he be placed in circumstances peculiarly trying and painful; then may the unjust alternative be forced upon him of a surrender of sacred principle on the one hand, or of cruel privation, it may be beggary, for himself, and those he loves better than himself, on the other. But let us admire the infinite wisdom which knows how to make those things whose natural tendency is to obstruct and retard, prove even promotive of the onward progress of the Zionward traveller. Blessed be God, there are still, as of old, men who can say, "Nay, in all these things we are more than conquerors through Him that loved us;" and, more than this, who can add, "For we glory in tribulation also, knowing that tribulation worketh patience, and patience experience, and experience hope, and hope maketh not ashamed, because the love of God has been shed abroad in our hearts by the Holy Ghost given unto us."

We have already said, that it is that second class of hindrances, to which we have given the name of the *illicebra*, which is at bulk by much the largest in our present considerations. These, we have said, bear more the general character of

*mora*, hindrances, than of *obstantia*, obstacles, properly so called; and while the one, like the highwayman, boldly confronts the traveller and commands him to stop, the other, like the petty thief, accomplishes his object more effectually, himself unperceived.

The class of obstacles we are now to consider, is, indeed, a large and comprehensive one, for its limits are no other than those which separate the things that are seen from those that are unseen, the things that are temporal from those that are eternal. It is defined in that solemn exhortation of the beloved apostle, when, addressing those whom he had begotten in the Gospel, and, to give more solemn emphasis to his words, addressing them severally as fathers, young men, and children, and each class two several times, he adjures them that they "love not the world, neither the things that are in the world; for all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world." The lust of the flesh, the lust of the eye, and the pride of life,—the things which are seen and heard, and felt and tasted,—the objects of sense, things which, admitted by their appropriate avenues, and exerting their appropriate influences, stimulate to unheathly action the appetites and desires of man's corrupt heart, are considered here as making up the world and all that is in the world, as distinguished from the flesh and lusts of the flesh properly so called, and referring to that corrupt heart and those sinful appetites and desires themselves: in the one case, the words having an objective, in the other a subjective meaning; in the one indicating the things,—the objects of sense, operating: in the other, the thing,—the subjective corrupt mind, operated on, with the effect produced. Nor is it things essentially and in themselves sinful to which the solemn caution of the apostle refers. He is not addressing a world lying in the wicked one, or *professed* followers though *real* enemies of the cross of Christ, whose end is destruction, whose God is their belly, whose glory is their shame, and who mind earthly things. He is addressing his own beloved children, and he is cautioning them against things good and lawful it may be in themselves, but which, operating on hearts intrinsically corrupt—undergoing, indeed, a process of renewal, but the process yet incomplete—become, in such circumstances, objects of suspicion and sources of danger to be vigilantly watched and guarded against.

- Alas, the havoc that sin hath wrought in this fair creation! That a world so fair and good as it came from the hand of its Maker (and, but for sin, how good and fair still), every object in which was meant to be as a stepping-stone by whose aid the heart of him, for whom, in a subordinate sense, all in it was made, might rise to nearer communion with their common Maker and God—that this same world and all in it should have become as it were a veil, serving but to shut out that God more completely from his view! O sin, what hast thou done! True, indeed, and most blessed truth, this ruin and havoc has been repaired. A new and better way of access has been opened. No longer can man, fallen, ruined man, hope to rise up from the dust among which he grovels, and enjoy communion with his God by planting his foot on any object in a world which has shared his fall—fools and blind that think so, and blind leaders of the blind that teach men so: for such there are. Go, vain man, pile Ossa on Pelion, and highest Himalay on both. You stand aghast. As easily may you do it, as, scorning other aid, you will “rise through nature” up to yours and nature’s God. Alas, knowest thou not, that whole creation, smiling and peaceful as it seems—that blue expanse over thine head, these birds that warble so sweetly under its wide-stretched canopy, these flocks that graze so peacefully around thee in these verdant fields, these flowers that scent thy path—all, all do groan and travail in pain together, because of *thy* sin? Canst thou not anticipate the throes of their fast-coming dissolution, these elements melting away in fervent heat, that fair and smiling scene wrapped in one wide sheet of all-devouring flame, and thinkest thou by the help of these to mount up to thy God? Will they be so ready to aid their enslaver, him who has brought them under this so heavy curse and bondage of corruption? Will they not rather cry aloud for vengeance on thy guilty head? But wouldst thou indeed ascend? Wouldst thou indeed know how—fallen, ruined though thou be—thou mayest find access to thy God? Seest thou that cross? Seest thou that mangled, bleeding victim, hanging between earth and heaven? It is thy God, thy God become incarnate for this very end, thy God himself come down to lift thee up. Plant here thy foot. Foolishness and a stumbling-block it has been to many. To thee it may be, if thou wilt deign to enter by it, the very gate of Heaven.

The world, then, and all that is therein,—the sensible objects of every kind by which

the Zionward wayfarer is surrounded,—operating on a heart intrinsically corrupt and still but renewed in part: nothing less than all this is comprehended under the class of obstacles we are now considering and to which we have given the name of the *illecebæ*, entanglements or snares. Sad, indeed, it is that it should be so, but no less true, that, in his present fallen state, there cannot be an object presented to the senses, and admitted thereby into the heart of man, which is not capable of proving an occasion of sin. “Thou shalt love the Lord with all thy heart, and all thy soul, and all thy mind,” is the great commandment, the sum and substance of all the commandments. The state of the natural, carnal mind being one of *hostility* enmity against God, it follows that the entire life of the man whose heart is in such a condition, must be one uninterrupted act of sin. It is otherwise with the man, within whose heart the heaven-derived and heavenward seed has been implanted. Here the enmity has been destroyed. The seed of the woman has bruised in that heart the seed of the serpent, but still it holds true if doth bruise, and, till every fibre of the corrupt texture is unwoven, will continue to bruise, his heel. There will be in that heart, as it were, the company of two armies, the flesh lusting against the spirit and the spirit against the flesh. The stronger than he, hath taken the stronger man armed in his own palace, and spoiled him of his goods, but he has not cast him out. Still is he there, ever striving to regain his lost supremacy, and his want the greater because he knoweth that he hath but a little time. Never can he win back what he has lost. The captive he burst his bonds. He has turned his back for ever on the place of his slavery and degradation, quitted the city of destruction, and is fairly on his way to the heavenly country. But if his arch enemy cannot arrest, he will at least try to hinder his flight, to impede and entangle him in his way. How will he do this? Will he succeed with him as easily as with his own deluded ones, whom he leads captive at his will? He knows that the coarse baits which succeed with the one—so coarse and slight that the barbed iron beneath is visible to all who are not blind as themselves—would be spurned at by the other. If the materials to be used in the construction of his snare—the world and the things that are therein—and the *matériel* on which it is to be brought to operate—the inbred corruption of the human heart—be in either case the same,

here is yet a mighty, an essential difference between them, rendering necessary a corresponding difference in the plan of operation. While in the one case the crafty assailant has at his disposal, as it were, an inexhaustible mine, in highest working order, with none to let or hinder, and feels like a strong man armed in his own palace and his goods at peace; in the other the *matériel* is both less in amount and less easily come at; for here the stronger than the strong man has gotten the mastery, and any advantage the deposed usurper can hope to gain, must be by the putting forth of all his skill, and can be but temporary when gained. How, then, can he turn to the best advantage the large materials at his disposal, so as to bring them to bear with most effect on the position he desires to assail, guarded so vigilantly as he knows it to be, and, if he cannot stop the flight or arrest the onward progress of his former captive, succeed at least in impeding him as far as possible in his way?

Already has he well observed the point at which his attack can be made with most prospect of success. Well is he aware of the fact (and well were it for the pilgrim did he know and remember it equally well), that in each human heart there exists a predominating bias towards some particular point, of the corrupt tendencies that are within. This point well ascertained and marked, and the materials of which his engine of assault is to be constructed having been selected with special reference to it, all his skill must now be put forth in the disposal and arrangement of these materials, so as most effectually to disguise and conceal the nefarious purpose they are designed to serve.

Is the predominating tendency of this heart, viewed as—what it is—an intrinsically corrupt heart, throughout whose mass the little leaven may have but imperfectly permeated—is the predominating tendency of this heart, towards sensuality and sloth? Now, in such a case, will the subtle enemy conduct his assault? Will he spread out before this man a table covered with dainties, groaning under flagons of wine, and resounding with the mad roar of drunken revelry, and try to persuade him that the god most deserving his worship is his belly,—that there is nothing better for a man than to eat, drink, and be merry: or will he set her who is foolish and clamorous to watch for him at the door of her house, and try to lure him with the syren song that has such power with the simple ones,—“Stolen waters, are sweet, and

bread eaten in secret is pleasant?” The bait were too coarse, the artifice too shallow. The vomit and filthiness are too apparent, amid all the delicacies of that table. To enter within that door, to sit within that house, were to enter with eyes open the chambers of death, to be a willing guest in the depths of hell. The Zionward traveller spurns at the one, and with stopped ears flees past the other. To be successful, the assault must be conducted in a far other way. Nor is the wily enemy unprepared. The table is spread as before, heaped, it may be, with as many dainties, groaning under as many flagons of wine; but all else is changed. No sound of drunken revelry is heard here. Those who sit around that table are not gluttonous persons, or such as tarry long at the wine, who have the tabret and the pipe in their feast, but regard not the works of the Lord, neither consider the operation of his hands. Here are rulers in Israel, doctors skilled in the law of the sanctuary, elders of the church, grave deacons who have purchased to themselves a good degree. Here, too, the Zionward pilgrim can recognise some whom he has long known as companions of the way; and though the circumstances in which they are at present met may seem somewhat out of keeping with the girded loins and traveller's staff, he loves to cherish the fond belief that if the distinguishing badge be for a time laid aside, still the pilgrim spirit continues to animate each breast. The materials being thus arranged, the assault begins:—Seest thou, O man, this well-furnished table? Knowest thou the bounteous hand that spread it for thee? For *thee*, ungrateful, has all this liberal store been provided; and wilt thou turn away with proud indifference from it, or impose on thyself restrictions the giver hath not imposed? Thinkest thou to gain his favour by thine uncommanded abstinence? Hear, O man, the liberal grant, “Every creature of God is good, and nothing to be refused, if it be received with thankfulness.” Is not this sufficient warrant? Dismiss thy weak scruples, alike unworthy thy God and thee. What dost thou fear? There is a sting, sayest thou, attached to these things? Be it so; it exists not for *thee*. On thee they have no power for ill. If “touch not, taste not, handle not,” be written on them for any, thou knowest it is not for thee. *Thou* hast learned how to extract the honey and leave behind the sting, how to use and not abuse; stretch forth thy hand!—In such circumstances, need we

wonder if such arguments prove but too often sufficient—if the unwary guest is thrown off his guard—and if, when that hand is once stretched forth, it is not soon withdrawn.

But surely, at least, he is in no danger from the "deep ditch and narrow pit," into which he that is abhorred of the Lord shall fall. Had we never read that sermon preached from that mountain in Galilee, in which that strange new commentary was given on that old text, "the thought of foolishness is sin:" and had we never read the history of some of those ancient pilgrims, fathers of the race, there were some ground, it may be, for the idea. But, apart from this, the subtle adversary has many ways of accomplishing his end. That end is to arrest, by any means, or, if he cannot do this, at least entangle and impede the pilgrim in his onward way; and his skill is herein pre-eminently manifested, that he knows so well how to make that which was intended to be a furtherance as well as sweetest solace by the way, prove his mightiest hindrance and most perilous snare. But we here tread on too delicate and dangerous ground.

Along with the tendency we are now considering there will be often combined a disposition towards sloth, idleness, inaction, or strong indisposition to exertion, whether of body or of mind; and if at the same time Providence has placed the individual in a position which affords ample means of indulging such tendencies, double power for evil will be communicated to all the sources of danger we have indicated. It is related of Dr. Samuel Johnson, that, visiting on a certain occasion some noble or wealthy friend, and conducted by his host through his beautiful and extensive grounds,—having traversed the whole varied scene, having examined and admired the splendid mansion, with its costly decorations, and all the other conveniences and appliances of every kind that enter into the details of a magnificent establishment,—“These, Sir,” said the moralist, with that emphatic earnestness that characterised every utterance of the man, “these, Sir, are the things that make death terrible.” Sure we are they are, at least, the things that make the pilgrim’s way perilous. Sure we are, a larger than ordinary share of the much-coveted *commoda vite* will be experienced by him to involve a corresponding increase of the *impedimenta vite*.

Is the predominating tendency of this other heart in another direction? Is the ruling desire that of power, pre-eminence, distinction, of whatever kind? How will

the subtle enemy succeed in making this tendency, which, if sanctified and directed to its proper end, might and would prove a most efficacious assistance and furtherance to the traveller in his Zionward way, prove, on the contrary, a hindrance and a stumbling-block? Will he hold out before him the glittering prizes in the world’s lottery so much coveted, place, titles, riches, or—baits suited for more delicate palates—scientific or literary renown, and try to persuade him that any or all of these are the chief good, the objects most worthy his loftiest aims? Such a mode of attack could have little success with the Zionward pilgrim. He has already determined, ere setting out on his arduous journey, what is *the* chief good, *the* object alone worthy of all his most strenuous aims; and whoever would openly and undisguisedly attempt to argue him out of this, his settled conclusion, would at once arouse his suspicion, if not excite his pity and contempt. To be successful, the attack must be made in a very different way. There will be no attempt to argue him out of his fixed belief. He will be allowed to hold his opinion as to what is the *chief* good, the object *most* worthy his pursuit. But are there not other things good also, in their own place, and worthy to be sought after? Granting, argues the tempter, there is one, and but one object *supremely* worthy your pursuit, may not lesser and subordinate objects be lawfully if subordinately pursued? The things I hold out to you, you allow are not in themselves evil. On the contrary, they are good in themselves, as conferring the means of influence and power on their possessor, and only become unlawful when they are sought after as the chief good, or as the means of influence and power to be wielded for evil ends. You are in no danger from either of these sources. You have made up your mind as to what is *the* chief good, the object alone worthy of engaging the full energies of your soul; and the influence and power you will acquire by the means I propose to you, you will wield for the best and highest purposes. Why, then, do you shrink back? Are you not rather called upon to come forward and place yourself in the foremost ranks of competition, to put forth every *disposable*—(mark the word)—every disposable energy of your soul in the endeavour to wrest out of the hands of those who would but abuse it, a prize you know how to estimate at its real value, and how to turn to its true account? Ah, pilgrim, be on your guard. Know whom you have to deal with. Think you,

is it out of good-will to you, or from a desire to promote your true interests, your subtle adversary is so anxious to engage you in this race? We deny it not; there is force in his argument. He knows how to make a truth serve his turn as well as a lie. The prize he holds out to you is not without its value; its pursuit is legitimate. If won, we question not the sincerity of your purpose to turn it to its true account. We do not forbid you to enter on this race, but we do say, beware *how* you run. If you will run, know at least it is a hazardous race. We dare not say, the race cannot be run and the prize attained without wholly turning aside out of the Zionward way, and surrendering your hope of ever reaching the haven of your desired rest; but we do say, it cannot be run without grievous risk of so sad an issue. Surely, it is well you should know the nature of the ground on which you tread,—

"Incedis per ignes,  
Suppositos cineri doloso."

Let these words of warning be ever present to your mind, and, better than these, and words more familiar to the pilgrim's ear, "for they that will be rich"—and be

sure also, they that will be honoured, learned, wise, in the honour, learning, wisdom of this world—"fall into temptation and a snare, and into many foolish and hurtful lusts, that drown men in destruction and perdition."

But our space forbids us to enter further into this large and extensive subject. Our aim has been to impress on the heart of the Zionward pilgrim a lesson of caution and of warning, by setting before him a few of the very many causes of hindrance, with some of which he must, with others of which he may, have to contend in the prosecution of his onward way. His own experience and observation will suggest to him many more, to which our space has not even permitted us to allude. The lesson taught by the whole subject is very plain, and easy to be read—so plain, that he that runneth may read, and so necessary, that he that readeth it not may not run. Assuredly, at least, he will not run long, and it will be with many a grievous fall. *Watch and pray.* Pilgrim, let this lesson be deeply graven on your heart of hearts. It is your safety—it is your life.

## Poetry.

### MORNING HYMN OF ZUINGLIUS, IN THE VALE OF TOCKENBURG.

"In regard to music, he was a true child of the Tockenburgh; superior to all. He set some of his Christian poems to music. Was often seen suddenly to seize the lute, or the harp, or the violin, and extract joyous sounds from these instruments, as in the prairies of Lisighaus, accompanying them with his voice."—*D'Aubigne's History of the Reformation*, vol. ii.

Morn hath come! the purple morn,  
Beaming from her snow-veiled throne:  
Hark! the joyous mountain-horn  
Fills the valley with its tone.  
Kindled are the mountains round,  
Like altars in the blaze;  
As if a thousand monarchs crowned,  
Stood nigh to offer praise!

Morn hath come! but not alone,  
On the crimson heights of snow;  
Mercy's fairer dawn hath shone  
O'er the night of human woe.  
Rising from the deathful sleep,  
With joy the Switzers turn;  
And hail, through clouds, where captives weep,  
The Gospel dawn return!

Harp of God! begin the song  
On the Apocalyptic sea;  
Cherub-voices! ocean-strong!  
Pour the mighty melody.

Now is come salvation down,  
The day of grace begun;  
O'er Error's kingly pomp and crown  
We shout the victory won.

Angel!† speed thine embassy;  
Spread thy wings through height of heaven;  
Bear the everlasting Page  
Freely to the nations given!  
Priestal Rome! thy warning peak,  
Thine overthrow is nigh;  
The Lord of Hosts, with burning wheels,  
Goes past to victory.

Sorceries vile! with eye of glory  
Peering to creation's wall,  
Stoop and hearken to the story  
Of thy crimes and of thy fall.  
Thou hast bartered souls for gain,  
And shed the righteous blood;  
And, seated high in solemn fane,  
Hast shown thyself as God.‡



Long within the night of years,  
With God's martyrs hast thou striven;  
By their woes and blood and tears  
Mocked the malison of heaven!  
Bitter is thy cup and full,  
And wet thy skirts with blood;  
And plagues, like billows terrible,  
Await thee from thy God!

Blackpool.

Lo! the shrouded heavens grow dark;  
Bow the pillars of thy throne:  
O'er thee about the angels,—Hark!  
"Fallen" is proud Babylon!"  
Kings after take up the strain,  
Who lent thee high renown;—  
The Queen of pomp and sin and gain  
Hath with a wall gone down!

J. T. McOWAN.

## European Intelligence.

### FRANCE.

CONTINUANCE OF THE INTERSTINE QUARRELS IN THE SACERDOTAL CORPS IN FRANCE—LE PÈRE LACORDAIRE AND THE ALBIGENSES—ERECTION OF A CHAPEL ON THE MONTAGNE DE LA SALETTE—BOOK OF A BISHOP IN DEFENCE OF ECCLESIASTICAL CELIBACY—ACT OF INTOLERANCE TOWARDS THE WESLEYANS—ODIOUS PROSELYTISM IN THE CASE OF ONE CONDEMNED TO DEATH—OBSTACLES TO THE BURIAL OF PROTESTANTS—M. HENRI D'OUNOUS.

—, France, August, 1852.

I pointed out, in my former letter, the existence of

#### TWO VERY HOSTILE PARTIES AMONG THE ROMANIST CLERGY IN FRANCE.

Far from being appeased, their quarrels continue with increasing bitterness. Many bishops feel that even their authority is implicated in this debate; for it is the avowed aim of the Jesuit party to annul the episcopal power by invoking the absolute supremacy of the chair of Rome, and they do not cease to preach that *all*, great and small, must blindly submit to the pleasure of the sovereign pontiff. In reality, the Jesuits plead *pro domo sua*, for their own preponderance. They know perfectly well that the Pope cannot be everywhere,—that he cannot see every thing, much less govern every thing,—so that if they succeed in crippling the authority of the bishops, the disciples of Ignatius would reign, under the name and in the place of the Papacy. Their plan is to become masters and directors in every diocese of the Gallican church. The prelates have discovered the depth of this intrigue; they resist by maintaining their traditional rights, and it is this which gives the present contest such grave importance. The struggle may be summed up in these words—Shall the Jesuits from this time have the Roman Catholics of our country under their complete control? or shall the regularly appointed bishops retain the power entrusted to them by the canon law? It is with the French episcopate, to be or not to be: that is the question.

The priests of inferior rank are divided on this dispute, as well as their ecclesiastical heads. The village curés in general, who have most experience, fear the encroachments of the Jesuits; they would not have other superiors than their bishops, because they hope to find in them more moderation and wisdom. But the *young* among these subaltern

priests—those who have recently left the seminaries, where they have been educated under ultramontane influence—are disposed to support the usurpations of the Company of Ignatius. Men as ignorant as impetuous, influenced by the most foolish superstitions, and intoxicated by their passing success, they imagine that the French people may easily be replunged into the darkness of the thirteenth century.

Let them pursue their schemes! Let them overthrow the power of the episcopate and boldly proclaim the sovereignty of the Society of Loyola! The further they advance in this way, the more they will draw on their heads the antipathies of the nation. The Papacy only needs to be known in its extreme tendencies, in order to become the object of universal hatred.

#### LE PÈRE LACORDAIRE AND THE ALBIGENSES.

The most celebrated of the Romanist preachers of France, the Dominican monk *Lacordaire*, is now traversing our southern provinces. He has visited *Toulouse, Alby, Muret, Béziers, Carcassonne, &c.*, the theatre of the horrible massacres committed, by the orders of Innocent III., on the unfortunate Albigenses. It would be expected that a feeling of justice, or at least of modesty and shame, would lead *le Père Lacordaire* to cover with a thick veil these abominable cruelties of his church and his patron St. Dominic. But not at all. Before a numerous assembly he has exalted and praised the extermination of the Albigenses, daring even to say that the un pitying Simon de Montfort and his companions had fought for true liberty and Christianity!

What liberty! and what Christianity! More than a million of men, women, children, and old men, slain with the sword, led to the scaffold, thrown on the funeral pile; cities and villages devoured by flames; fields laid waste, trees rooted up; all the monuments of civilisation destroyed; such great desolation, such execrable crimes as Europe had never

since the invasion of the barbarians, seen the like; and this is what the monk Lacordaire does not fear to represent as the cause of Christianity and true liberty! This is what he applauds in France, in the nineteenth century! But if historical proofs were wanting, the stones even would raise their voice to proclaim the horrors of this fatal period; for, during six centuries, our provinces in the south have not recovered from this dreadful butchery. The wound then given by the Papacy and its ferocious satellites was so great and so deep, that it still bleeds; the south of France will carry, perhaps to the end of time, the mark of the foot of Simon de Montfort; and M. Lacordaire maintains that men of good blood, and with a good sword, responded to the appeal of Innocent III.; he says, that God answered the prayers of St. Dominic and the faithful in the ruin of the Albigenses.

Such blasphemies do not admit discussion. It is only useful to notice them, in order to show what the Dominicans, the Jesuits, and the fervent agents of Rome, would do, if they should recover their ancient empire. The word *liberty*, in their mouth and from their pen, is precisely the opposite of true liberty. They consider themselves free when they can crush, torture, and exterminate their enemies. True liberty, according to Père Lacordaire, is the omnipotence of the pontifical chair, and Christianity is persecution raised to its highest power! Doubtless, and we bless God for it, there are priests, and even monks, who detest, from the bottom of their heart, the slaughter of the Albigenses and of St. Bartholomew; but when we hear a man like Lacordaire make a public apology for these atrocities, it throws an inauspicious light on the spirit and intentions which animate the heads of the Papal church.

I have more than once had occasion to refer to the *soi-disant* miracle on

#### LA MONTAGNE DE LA SALETTE,

near to Grenoble. Two children, a boy of twelve years, and a girl of ten, stated that the Virgin Mary had appeared to them, in the form of a beautiful woman, with a floating scarf and blue robe, and that she had spoken to them, in the patois of their country. It was an extravagant tale. The little liars ought to have been whipped for having invented such nonsense. But the members of the Popish clergy judged otherwise. The apparition of the Virgin to the young shepherds of la Salette was published in the clerical journals, and declared indisputable. This was almost a point of faith, and the more as the miracle became a source of large revenue to the sacerdotal body. The water of a fountain which flows on the summit of la Salette was sold in bottles, well sealed, and circulated from one end of Europe to the other, as an article of commerce. Pilgrims to the blessed mountain abounded; they came to behold on a rock the impression which Mary had left after her appearance. Some *ex voto*, rich offerings and donations of all kinds, were brought by these honest devotees, and the

purse of the priests gained considerably. It has been calculated that this prodigy has yielded 150,000 francs. This is a magnificent speculation.

It is true, that some ecclesiastics have cast doubt on the veracity of the little shepherds, especially since the new place of pilgrimage injured some old ones. The affair was even carried to Rome, as I think I wrote you, and the two young impostors had the opportunity of addressing letters to Pope Pius IX. It seems that the Holy Father decided, in virtue of his infallible wisdom, that the apparition of the Virgin on la Salette is an authentic fact, although the two children had themselves contradicted their statement, in a confidential interview with a vicair of the neighbourhood.

Conformably with this decision, a magnificent *fête* has lately taken place on the consecrated mountain. The bishop of Grenoble, accompanied by numerous clergy, formally repaired to the place indicated, and there laid the first stone of the chapel which is to be erected in honour of *Notre Dame de la Salette*. Thousands of pilgrims were gathered together, from Dauphiny and all the surrounding provinces, to be present at the ceremony. Henceforth, mass will be said daily on the summit of the mountain; and this mass will be well paid, like all the rest. Bottles of miraculous water will find more purchasers than before; chaplets and medals will be sold at a higher price, and the pockets of the priests will amass more silver. What do you think of these stupid mummeries? If the Roman church desired to bring itself into complete discredit with enlightened men, could it act in a different manner? In the middle ages, these pious frauds would succeed, and last a long time; now, is it not a gross anachronism? And will not such extravagant inventions turn against those who dare to make of them an object of traffic?

The bishop of Algiers, M. Pavi, has published, in favour of

#### ECCLÉSIASTICAL CELIBACY,

a book, which is cited with pompous praises by the clerical press. The subject is not new; but the arguments of the prelate are curious. He attempts first to show, that if the chair of Rome reckons a long list of excellent Popes, it is because these pontiffs were not married. If they had had wives and children, they would have tried to render the *Papacy hereditary*, and then the whole edifice of the church would have been ruined. This is very well. It would be necessary only to prove—1st, that the Popes have been *excellent* in all ages; that which is by no means in accordance with history: 2ndly, that it had been a misfortune for humanity if there had not been Popes at all; that which is far from being generally admitted.

The reverend prelate then attacks, with little enough charity, the bishops and pastors of the Anglican church. He accuses them of working for their families more than for their dioceses or parishes, and of sacrificing the interests of religion to the desire of leaving

their children an opulent heritage. I much doubt whether these reproaches would be acknowledged by the ecclesiastics of the Anglican establishment. M. Pavi would have done well to recollect, that the cupidity of the Popish priests has become proverbial in Italy, Spain, France, and in all places where the Roman church prevails. It is not necessary to have a wife and children, in order to give oneself up to avarice; and married pastors have never trafficked in sacred things with so much impudence as the celibate priests. The brave prelate discovers the mote in his brother's eye, and sees not the beam in his own; a mode of procedure not very legitimate, although very common.

M. Pavi asks, why Christianity has triumphed over paganism, abolished barbarous customs, moralised and civilised the world?—why the spirit of proselytism, unknown to ancient religions, has led numerous missionaries into the most distant lands?—why the most salutary changes in the laws have resulted from the Christian faith?—and so forth. To these questions common sense will answer, that Christianity, being a revelation from God, was eminently adapted to transform the human race. The bishop of Algiers has found a less common and very original answer. He attributes all these benefits of the Christian religion to the celibacy of the priests. It is an admirable celibacy which has given birth to the courage of the martyrs, the zeal of the apostles, the devotedness of the missionaries, the greatest acts of faith, the most noble examples of charity, and the most fruitful reforms of modern society. If the ecclesiastics had been married, the Gospel would have been sterile and powerless; the cross would have been erected in vain on Calvary; the Bible would only be a dead book; and the whole edifice of revelation would have long ago fallen! Celibacy—the celibacy of the clergy—is the corner-stone of Christianity, the foundation of piety, the source of spiritual life, and the principal regenerator of everything.

I quote these strange reasonings, and do not refute them. What would be the good? M. Pavi, the bishop of Algiers, is like a charlatan who emphatically announces that his ointment is a *universal panacea*. My only object in citing the book of the prelate is to show your readers what is the mode of argumentation adopted by the modern defenders of the Papacy. They contradict, with the greatest *sans froid* in the world, good sense, reason, history, experience, and the Gospel, and fancy that they have proved something, when they have strung together innumerable absurdities. Bossuet was a more moderate and powerful adversary.

A measure, as arbitrary as unexpected, has

#### FALLEN ON THE WESLEYANS,

who discharge in France the functions of pastors and evangelists. After more than thirty years of free exercise, they have received orders to discontinue their preaching, and to abstain from every kind of public worship. The authority has invoked, in order to justify

this strange interference, the *first article* of the law of the 18th Germinal, an. X., in which it is said, "No one shall be able to exercise the functions of worship who is not a Frenchman." We have more than one reflection to make on this act of intolerance.

First, how does it happen that the Wesleyans, after having performed their work of evangelism during so many years, should be unexpectedly visited with a sentence of interdiction? They have, perhaps, excited political passions, and inspired the Government with some legitimate fear? In no way. I have not learned that a single word of politics has been spoken by the Wesleyan preachers. They proclaim Jesus Christ, and Jesus Christ crucified; nothing less, and nothing more. The most probable explanation of the fact is, that they have been denounced by the priests. Their real crime must be sought in the zeal they display and the success they have obtained. The Papist clergy are afraid of their faithful ministry; and not being able to crush them by good arguments, they have thought fit to close their mouths by compulsion. Rome has always loved the assistance of the temporal power.

Further, is the article of the law urged against the Wesleyans really applicable? I think not. The prescriptions of the 18th Germinal relate to the priests or pastors who receive a *salary from the public treasury*: these must be French. Be it so. But are the preachers, to whom the treasury of the State does not give a centime, subject to the same rule? This would not be very logical. The Court of Cassation, the supreme tribunal of the country, in the similar case of M. Lenoir, determined that it was not necessary that the independent pastors should be Frenchmen.

Finally, if this law is applicable to the Wesleyans, it ought to be so to *all* foreign preachers; this is quite evident. Well! there are *many foreigners* among those who occupy Papist pulpits. The celebrated Père Ventura, for instance, who has preached at Montpellier and Paris, was born in the pontifical States; consequently, he is no more French than the Wesleyans. Many Jesuits, who go preaching from diocese to diocese, are equally foreigners by birth. By what right does the Government apply to Protestants a law which does not touch Roman Catholics? Does it not blush at having two weights and two measures?

The religious journals announce that the Wesleyan preachers have determined to continue their work, and to expose themselves to the chances of a trial before the tribunals. This is a good and honourable resolution. French Protestantism will only be able to maintain its ground by showing manly courage; if it has the weakness to bend its head before the attacks of the Popish clergy and temporal power, its adversaries will soon put no bounds to their insolent pretensions.

#### ODIOUS PROSELYTISM IN THE CASE OF ONE CONDEMNED TO DEATH.

An article inserted in the political papers contains the following:—"This morning, June

29th, took place, at *Belley*, the execution of *Charlet*, one of the assassins of the custom-house officer, *Guichard*. *Charlet*, who up to last evening was ignorant of the hour of the execution of the sentence, was previously visited by *l'Abbé Marchal*, belonging to the establishment of *Maristes*, (a kind of monks.) This young priest, after passing the whole night in the dungeon of *Charlet*, who had declared himself a Protestant, succeeded in making him receive the services of the Catholic religion."

Some explanation is here necessary. *Charlet* was French by origin, but Swiss by birth. He was born at *Coppel*, in the Canton de Vaud. After the *coup d'état* of December 2nd, he united with some republicans at Geneva, and tried to enter France, to re-establish the democratic constitution. A struggle took place on the frontier, and the custom-house officer, *Guichard*, was killed. Such is the crime of *Charlet*. I shall not enter into the political considerations, which should have no place in our correspondence. The important thing for us is, that *Charlet*, after declaring himself a Protestant, has been beset by a Papist monk, and compelled to spend the whole night with him, when he only had a few hours to live. Is not this an odious moral violence? Is it not an act of proselytism, unique and revolting? Why should the *Abbé Marchal* be permitted to persecute and torture to the end the conscience of the unhappy *Charlet*?

This abbé announces that the condemned accepted the offices of the (Roman) Catholic religion. This assertion is vague and indeterminate. What offices did he accept? Did he abjure Protestantism? Did he confess to the monk? Did he receive the communion from his hands? This is not likely. I have before me a letter, addressed by *Charlet* to one of his friends, and published in a foreign paper. Here is an extract:—"My dear friend, —These lines are written by a brave man, who would be compromised if I mentioned his name. The fatal hour will arrive to-morrow, or the day after. Embrace all our brethren in democracy; tell them that I shall have power to resist the tortures of the priest, notwithstanding the drams put into my food. . . . Adieu to my mother, &c." How can it be believed, after such a declaration, that *Charlet* yielded to the suggestions of the *Abbé Marchal*? There is only in this affair one point well confirmed, viz., that Divine and human laws have been trampled under foot by the forced introduction of a priest to a Protestant, who repelled his ministry. Such ignoble acts merit the reprobation of all honest people, to whatever communion they belong.

#### OBSTACLES TO THE BURIAL OF PROTESTANTS.

I must mention here some other acts, not less reprehensible. You saw, in my former letter, that the exercise of public worship had been forbidden at *Estissac*, on the pretext that the new converts are demagogues, or Socialists. Since then, a Protestant of this commune has died, who recommended his family to invite the pastor *Bacordon* to inter him. The latter

consented, having obtained the consent of the prefect. But the mayor of *Estissac* formally opposed the performance of the funeral service by the pastor, and himself conducted the dead to his last abode, in opposition to the prayers and tears of the poor widow, who was frantic at not being able to comply with the last wishes of her husband. All reflection would be useless—all commentary superfluous. What a spectacle is that of a civil officer hindering a pastor in the exercise of his functions, aggravating the grief of a family deprived of its head, and troubling, by a sacrilegious act, the ashes of the dead!

I will give another fact, which presents some features yet more revolting. *M. Pequín*, a Protestant by birth, had established a manufactory at *Hucheloup*, near to *Cugand*, in the department of *la Vendée*. He was a man of integrity, and generally esteemed. He made the most honourable use of his fortune. He had even contributed large sums towards the expenses of Roman Catholic worship, and—mark this!—the establishment of the communal cemetery. His contributions to these objects amounted to more than 6,000 francs. *M. Pequín* dying, a pastor of the National Protestant church was sent for, and the remains of this honourable citizen were interred in the cemetery of the commune, by the authority of the mayor and prefect. The funeral ceremony was conducted with the greatest reverence; seven or eight thousand persons, nearly all Romanists, followed the funeral.

But the Papist curé was displeased. He wrote to the bishop of *Luçon*, who pronounced an interdict against the profaned cemetery, and decreed that the ordinary mass should be simply said, and not chanted, until the scandal was repaired! It was the best means of inflaming an ignorant and bigoted population. The matter was carried afresh before the prefect of the department, who persisted in his wise decision, which was, moreover, in accordance with law. The bishop, on his part, wrote to Paris, demanding that the body of the heretic should be exhumed, and thrown ignominiously into the corner reserved for those who have been executed, or have committed suicide. The commotion became very great at *Cugand*. The judge of instruction and the procureur of the republic repaired to the village, accompanied by gendarmes and a company of infantry. At length, the body of *M. Pequín* has been removed to another part of the cemetery, and his grave has been surrounded by high walls. Shame, shame on the priests, who willingly receive the money of Protestants, but do not permit them to sleep by the side of Papists in the same burying ground!

Our churches have experienced a great loss in the person of *M. Henri d'Ounous*. He belonged to a noble family in the department of *l'Arriège*. He was for more than twenty years a member of the Chamber of Deputies, and used his influence with King Charles X. for the defence of the rights and liberty of his co-religionists. *M. Henri d'Ounous* was also a member of the General Consistory of *l'Arriège*, and president of the committee of the House

of Orphans at Saverdun. He was one of the first founders of the Bible Society in France. He was a man of worth, in all the force of the word, consecrating a part of his large fortune to works of charity, and walking faithfully before God. His death was that of a faithful Christian; he had, at the moment of his

departure, as during his whole life, his eyes fixed on Him who was the source of his joy and peace. M. Henri d'Ounous was a worthy descendant of those ancient Huguenots who gave themselves, without reserve, to the service of their God and Saviour.

X. X. X.

### CHALONS-SUR-MARNE.

A YOUNG LADY, MISS —, EMBRACES THE PROTESTANT FAITH—CONSTERNATION AND ANGER OF HER FATHER—VISITED BY PRIESTS—INTERFERENCE OF M. BOST—CONDUCT OF A YOUNG JESUIT—INTERVIEW WITH THE CARDINAL ARCHBISHOP—LETTER OF THE JESUIT—THE PREFECT INTERFERES—A RHEIMS JOURNAL TAKES UP THE SUBJECT—ANOTHER DOES IT JUSTICE, BUT IS SILENCED—DETERMINATION TO CARRY ON THE WORK AT CHALONS—MISS — HAS TAKEN REFUGE IN ENGLAND.

Rheims, July 8th, 1852.

Mr. Editor, and much-honoured Brother,—After my former sketches, I proceed to give you one picture more, composed of a single incident, which will serve, in the place of other details, to show you how many difficulties mingle themselves with our slightest movements, and what an entangled thread runs through the smallest episodes of our history. From many examples, I shall select only one, which occurred at Chalons, and which will explain to you some of the reasons which have prompted me to aim at the erection of a place of public worship in this town.

As I have before informed you (page 169), I go to Chalons once or twice a month, and am accustomed to hold meetings there, both on week-days and on the Sabbath, in the house of Madame J., for the members of our communion, both civil and military, and also for such other persons, not of the Reformed church, as desire to be present. I had sometimes observed a young lady, a stranger to our communion, who appeared to listen to the word of God and to the preaching with much attention; with whom, however, I had not had any communication. She was at the head of the largest boarding-school for young ladies in Chalons, and the daughter of the director of the college. Among her pupils was a Protestant young lady, a stranger to the town, whose parents had required that she should be regularly conducted to our worship. It was the duty of the governess to accompany her young charge; but I had only very rarely seen either the one or the other, and I have never to this day set foot within that pious school which the presence of a Protestant pastor has never defiled. Last Christmas, this young lady, Miss —, informed me that she purposed to come to Rheims, to see me during the carnival holiday, (a religious festival of the modern Romans, in imitation of the Saturnalia of the ancient Romans). This promised visit, announced so long beforehand, was somewhat peculiar; and I supposed that a conversation upon religion would be the natural consequence. I was not surprised to see Miss — at the appointed time, but I was astonished when her first words informed me of her strong and deliberate intention, long entertained, of

entering the Reformed church. She then related her history:—her former fanaticism, which was developed during a visit of six months in England; her efforts, on her return, to convert M. M. T. to Popery; her surprise at hearing the Gospels and the Epistles quoted; her still greater astonishment, when, having procured a Bible, she found in it no warrant for the Papacy, nothing by which she could defend it, or argue in its favour; her distressing interviews with her confessor, who, to all her doubts, replied only by paters, aves, medals, chaplets, &c., &c. Besides this, she told me that her doubts concerning her state having acquired an absolute power over her, she refrained suddenly and almost entirely from intercourse with Protestants, thinking thus to escape the pursuit of truth. But the Divine seed had been cast into good ground, and nothing could prevent its springing up. "It is God who gives the increase." Her isolation prevented neither thought nor feeling: neither her heart nor her intellect could slumber. The priests, who had ceased from visiting her, had given her neither illumination nor religious life. At the end of six months, being already firm and decided, she again attended our meetings, but without speaking, at present, of her state to her nearest friends, Roman Catholic or Protestant. During nearly a year she maintained silence, and only decided at length to speak upon the matter to me, because her conviction was formed and her decision matured. Her public connexion with a Protestant church would be sure to prove prejudicial to her future temporal welfare; her school would fail from the moment it was known that its directress had become a Protestant. Self-interest and family ties, father, mother, brothers, sisters, houses, lands, must all be renounced in following the Saviour. It was, indeed, a grave step; a day, a word, would compromise all the future. I hesitated long, and he, who after having said *Christianus sum*, can also say *homo sum*, will understand my hesitation. The contemplated act would affect her whole career, would agitate and afflict an entire family, and, without doubt, irritate a part of the population. We can determine what to do when only ourselves are concerned, because we know our own strength; but we are unable to advise others, because we

cannot read their hearts. I saw the difficulties of Miss —, but I did not see her strength. During many days, I endeavoured to make her feel the gravity of her situation; I painted the severe struggles which awaited her, the uncertainty of life, her position in the loss of all things, the feebleness of our little flock. She understood my objections, but was astonished at my opposition, and concluded by saying, with as much sweetness as decision, "It is not you who gave me faith, neither is it you who can take it away." From that time my scruples ceased, for I saw and acknowledged that faith is stronger than nature. I entirely yielded; but before I would receive her into the church, I required that she should communicate the step she was about to take, first to her family, and then to her associate in the boarding-school; resign, immediately, all connexion with it, and all profit from it; so that, in blaming her, the public might not be able to accuse her of injuring others, or of compromising the interests of the establishment at the same time with her own. While, on the one hand, I wished to avoid the parade of too much publicity, on the other I did not wish to give the reception of Miss — the appearance of a clandestine act. I wished that those who might think themselves interested in this step, should be previously made acquainted with it; and, since it would give at the same time a decisive proof of the faith of our sister, I considered that it should precede her admission into the church.

Then commenced those scenes, which, had they not been witnessed, would be incredible. After many days of prayer and consultation, our sister visited her father, and having sought a private interview, communicated, in a few words, her state of mind to him. She then put into his hand a New Testament, and a letter which she had prepared for him to read, and meditate upon, at his leisure. His consternation knew no bounds. Filled with dismay, he could make no answer; he saw his daughter the next day at the school, without making any reference to the interview; but, on the third day, he sent a note, concerning the subject-matter and style of which I prefer to be silent. He began with these remarkable words—remarkable even in the mouth of a philosophical Roman Catholic—"I have read that book (the New Testament), and I have found in it some good things, mixed with many extravagances and ———." He concluded by telling her, that in six months she would die of hunger, shame, and misery, in a foreign land. Not one word of reason, nor of affection; not one serious appeal to the conscience; nothing for the intellect, nothing for the heart. In an interview with his daughter, this irritated, furious father threatened to kill her, and then himself. All these violent measures were employed, and all failed. He learned that rigorous measures against the conscience generally fail, and he bethought himself of means of persuasion. But what could a man say who lacked religion, faith, and personal convictions, and who was ignorant of the first principles of the religion

in which he was born, and which his position obliged him to profess with zeal?

Not being able even to argue with his child, he sent some priests to her. One of these, after a discussion of two hours, in which he betrayed his weakness, concluded by a proof of his strength. He altered his mode of argument, and seizing the arms of the young lady, shook her with violence, and threw her to the ground, in a corner of the room, telling the obstinate heretic that she was lost for ever, without remedy. Another priest was more skilful; he endeavoured to flatter her into submission, and said, very naïvely, that she who was considered the most sensible person in Châlons, ought not to entertain so extraordinary a project. The reply might naturally have been made, that it was because of her superior intelligence that she had renounced a religion of absurdities; but she did not so answer. More serious thoughts pre-occupied her mind. She felt that it was her conscience, rather than her intellect, that was concerned.

Other means were employed, but in vain; and, not to weary you, after I had learned some of the preceding details, I thought it my duty to write to her father, telling him that if my new parishioner continued to be persecuted, I should be compelled to interpose in her favour, by the use of the most energetic means; and, especially, that I should make public all I knew. As he feared nothing so much as a public exposure, which would lead to the withdrawal of the boarders before the necessary information had been sent to their relatives, he became milder, and informed me, after a little private consultation held among themselves, that he and his friends had decided to leave her perfectly free for the future, on the single condition, that before Easter she should leave the town, the department, and France. This ironical liberty, this demonstration of the sensitive Frenchman in the cause of religion, we did not think it right to accept; although, from personal motives, and in order to give to her father every possible satisfaction, Miss — thought it her duty to submit to the sentence. She set out, therefore, but decided to see us in passing through Rheims, and then we had an opportunity of admiring one of the most remarkable of the phenomena connected with the marvellous activity of the Jesuits.

A young man, calling himself a member of the Society of St. Vincent de Paule, but in reality a Jesuit, followed Miss — to Rheims, and though a stranger to her, entered the house where she was staying, and two or three times was shown the door for his indiscreet importunity. He commenced religious discussions from house to house; and on the eve, and during the days of Easter, he besieged me for five hours, without my being able to rid myself of him. He strongly pressed for a private conference with the Cardinal here, in the presence of Miss —. I naturally accepted the conference, but wished it to be public. "So you refuse a conference," he said, again and again, that he might boast

of my refusal before Miss ———. "Not at all," said I; "on the contrary, I accept it, and wish witnesses to be present." "Well, then, give me a refusal in writing." "But I do not refuse it." "But you refuse a private conference?" "I accept the conference, but I wish for some guarantee that you may not be able to misrepresent, before your people, the conversation which may take place between us." "Then you refuse," &c. Such, on two occasions, for five hours, was my conversation with the Jesuit. Not being able to overcome me on this point, he betought himself of another stratagem. Clear in reading character, yet indiscreet in other respects, to the last degree, he went into a house which had been closed against him, and so besieged Madame J., telling her of my refusal, and boasting of my fear of the Cardinal, that she said, "Well, then, I'll go with you myself." They were setting out, when, providentially, one of our friends, M. T. W., joined them, who, when he learned the purport of their errand, strongly opposed their going to the archbishop without me. I was, therefore, though unwilling, involved in the matter, and we soon found ourselves a party of six persons, viz., M. W., Madame J., Miss ———, the Cardinal, the Jesuit, and myself. The conference having been private, I do not think it right to send the details, though I should like to publish, *ubi et ubi*, all the really remarkable things which we heard from the mouth of his eminence the Cardinal. We saw Roman Catholicism that day under an entirely new form; nor were any of us able to recognise it, familiar as we were with its numerous metamorphoses; and if we had not seen in the parlour the portrait of R. P. Liguori, if we had not known the Cardinal Gousset as one of the most distinguished writers upon casuistry among the French clergy, we should have had much difficulty to account for this strange interview of two hours. One fact may, without impropriety, be made public. The young Jesuit having given to this conversation some publicity, jesuitically coloured, Madame J. made known some facts, as we had heard them; and she received from the young man, at the end of some days, a letter, which I preserve with much care, and in which is the following explanation:—" . . . . Thus, Madam, among other things, if you maintain that the archbishop said that there is no salvation out of the Catholic church, except for *true faith*, you ought also to say what he meant by *true faith*, and what we as well as he desire, viz., a complete rectitude of heart, sincere desire for instruction, the employment of the most efficacious means to arrive at the truth, fervency in prayer, and, in short, the profound conviction that one is in the truth. He equally recommends the close and honest examination of the Roman Catholic and Protestant constitutions."

It appears, therefore, that when a man is prayerful and upright, he may be saved in any religion.

I feel it a duty and a pleasure to add, that we were received with the greatest urbanity, and

that this interview has filled us all with mutual respect and esteem, and even sympathy, for the prelate, who was considered by us a man of simple heart and manners, lofty intellect, and a very rare judgment. His works on "Dogmatics" and "Morals," have obtained a great reputation; but many things are to be said on that subject. When he speaks of Protestants, he does so, generally, without bitterness, and he reasons without passion.

Attacks of different kinds did not fail to follow the abjuration of Miss ———, which was preceded and accompanied by the adhesion of many other persons, to whom, however, I have not made reference, because, for the most part, they did not fill so important and public a station as Miss ———. The first attack came by authority. The prefect prohibited the celebration of worship at Chalons. This was too violent, however, to be serious. I went to see him, and immediately he admitted that the Protestants had the right to assemble together; he modified his first prohibition, by saying that we might continue to celebrate our worship, but it must be in private, among ourselves, without admitting Roman Catholics. This decision, indefensible in theory, was as impracticable as it was ridiculous. It would be necessary for Roman Catholic husbands to wait at the door, without being allowed to enter, when their Protestant wives attended Divine service, and to forbid Roman Catholic wives following their Protestant husbands. We have had the case of a Roman Catholic mother in the habit of accompanying her Protestant daughters; and, a few days after, we have had a Roman Catholic godfather for a Protestant baptism. The prefect quite understood that it would not be prudent, either completely to violate the liberty of worship, or fully to recognise it; so, wishing to do neither the one nor the other, terminated the conversation with these words:—"Be prudent; I no more wish for a spiritual *emeute*, than I wish for one in the street."

The other attacks came from a Rheims journal, which is favoured by Government. These were so coarse, that one would rather not refer to them in detail. Within the compass of ten lines, the wretched man who conducts this journal, and who passes for a creature of the bishop of Chalons, has been able to print twenty-three lies, direct or indirect, and to provoke to the persecution of Protestants, as the *chief promoters of the revolutionary spirit*. We have not been able to obtain any kind of satisfaction; the editor has refused to retract, and the sub-prefect has declared that he has neither the right nor the power to compel him. This shameful attack, followed by many others, was happily taken up by another journal of Rheims, which has rendered the justice which we demanded; but, two days after, it ceased to appear.

Behold our position! What shall we do? We will continue to work with courage. The prefect says to us, "If you have a public place of worship at Chalons, I shall not be able to

forbid it, but a private place I have power to close." Consequently, we have decided to erect a temple; \* and, in the meantime, we have addressed an invitation to a young minister, who has just come to live at Chalons. Assist us in this work. M. N. Roussel, who has had the goodness to pass some time at Chalons, wrote to me, on leaving—"It is

requisite that your assistant fix himself here—*here will be the life of your work.*"

Your very devoted and affectionate

J. AUG. BOST, Pastor.

P.S.—Miss ——— is in England—the land of exiles. If any one know of a suitable situation for her, I shall feel obliged by being informed of it.

## HOLLAND.

### BRIEF NOTICES OF ITS RELIGIOUS CONDITION.—PART II.

BY THE REV. A. S. THELWALL, M.A.

REMARKABLE CIRCUMSTANCES UNDER WHICH THE WRITER'S TRACT WAS PUBLISHED—TERRIBLE STORM AND INUNDATION OF 1825—SUBJECT AND SCOPE OF THE TRACT—ITS EFFECTS UPON THE ENEMIES AND UPON THE FRIENDS OF THE GOSPEL—REFLECTIONS.

(To the Rev. Dr. Steane.)

Dear Brother in Christ,—The little tract to which I referred in the conclusion of my last letter, was published under such remarkable circumstances, and was followed with such unexpected results, that it will be necessary, in endeavouring to give a clear view of the progress of events, and of the religious condition of the Netherlands, to give some account of those circumstances, and of the tract itself, and the effects which, under the blessing of God, it produced.

When the storm and tempest of reproach and persecution, which arose immediately on the publication of da Costa's "*Bezwaren tegen den Geest der Eeuw*," had fully opened my eyes to the real state of religion in the Netherlands, and enlisted all my Christian sympathies and affections on the side of the young and zealous writer, it soon became with me a question of deep and earnest and reiterated consideration and inquiry, what could I do to promote the cause of truth in that country? The opportunities of observation which had been vouchsafed me; the extent of information which I had obtained; the clear views of the extent of the evil which prevailed, which circumstances had forced upon my mind;—all united with the deep feelings of Christian friendship and spiritual brotherhood, which bound me to my dear brethren, da Costa and Capadose, with bonds that were becoming stronger every day,—to make me earnestly desirous to add my testimony to theirs. I felt, and inwardly acknowledged, a call of duty, to take the first suitable occasion of writing something that might promote the cause of the Gospel in Holland; a sense of solemn responsibility to make use of the talent which the Lord had committed to me, rested on my soul. Two or three times I took up the pen, and began to write; and my desire and purpose was, to write in the kindest and gentlest and most affectionate terms, that faithfulness to the truth of God, and to the

souls of men, would allow me to use. But the time was not yet come; nor was I yet prepared to speak out as the case demanded. Every attempt that I made was cut short by circumstances which were evidently providential. I had scarcely taken up the pen, and written a page or two, when I was disabled by ill health, which made it impossible to proceed. Therefore, for month after month, I could only wait upon the Lord—pour out my soul before Him, again and again—and entreat Him to show me what, and when, He would have me to do; and, when his time was come to make the best use of the information He had given me, then to vouchsafe me strength and wisdom to do, for his glory, whatsoever He would have me to do.

While I was thus waiting upon the Lord for his guidance, help and blessing, and was more and more instructed to renounce my own will and my own wisdom in the matter,—days, weeks, and months rolled on, till we were brought to the beginning of February, 1825. Then it pleased God himself to speak, by a most tremendous national visitation. There had been unusual storms, and more than ordinary disasters connected with them, for some months preceding; but, on the 3d, 4th, and 5th of that month, a tremendous north-west storm set in with the spring tide, and forced the waters of the North Sea into the Zuyder Zee with such violence, that the dykes gave way in every direction, and the waters of the ocean came pouring in upon vast tracts of country, of which the level was five, ten, fifteen, and even twenty feet below high-water mark. If the dyke at a particular point had also given way, it was calculated that the water, in some parts of Amsterdam itself, would have been seventeen feet deep. In those three awful nights, thirteen or fourteen hundred human lives were lost, and forty thousand head of cattle (the chief riches of the country) were drowned; not to mention

\* We have received several contributions in aid of M. Bost's labours at Chalons, since we inserted his account of them in our June number. The above interesting narrative will, we have no doubt, quicken the Christian benevolence of many who read it. We shall gladly undertake to convey the gifts of their faith and love. They may be sent to our publishers, or to the REV. EDWARD STRANGE, D.D., CAMBRIDGE.—EDS.



sheep, pigs, poultry, horses—houses, farming-stock, and instruments of husbandry—all swept away and destroyed; to which must be added, the long-enduring effects of such an inundation upon a country, the greater part of which is lower than the level of the sea—the desolation, which it would require the labour of many years to repair.

The whole nation seemed to be stunned by this terrible calamity. No one appeared to know what to do or to say. No attempt was made by any one to take advantage of such appalling and afflicting circumstances, in order to direct attention to the hand of God, and to the lessons of His Word, or the consolations of His Gospel—till (as if by the Inspiration of His Spirit) it was put into the heart of the humble and feeble individual who had so long been waiting upon Him for direction, to write a little tract, under the title of "*Keert U tot Hem die slaat,*" (*Turn to Him that smiteth.*)

The first thought on this subject was suggested to my mind on the Sunday evening after the inundation, while I was preaching on the fourth commandment. I was led to make a single remark, connecting the fearful visitation which had just taken place with the national profanation of the Sabbath day, which was wide-spread and glaring, and had often struck me as awful. The subject opened more and more upon my mind next day; and, on the Tuesday morning, I wrote the first rough draft of the tract, which was afterwards published, and went and showed it to my friend da Costa. He told me that I might depend upon it that the Spirit of God was in it. So I set to work at once; wrote out a fair copy of the tract; da Costa went out with me to make arrangements with a printer and publisher; and then we set to work together to translate it into Dutch, and sent off sheet after sheet to the printer, as they were written out. I had been in such feeble health that I could not do one good day's work for months before. But now strength was given me, and for five days I worked hard and without intermission. I wrote out the tract three times with my own hand, and corrected the proof three times, besides attending to all needful arrangements. The whole was finished on Saturday night, ready for publication on the Monday morning; and I never for one moment felt the worse for my exertions.

When God had spoken with a voice so loud and terrible, I felt that it was no time to mince matters, or to speak smooth things. All my former plans, and notions of prudence and caution and gentleness of style, vanished under the fearful impression of the judgments which were abroad in the earth. It was, indeed, my purpose and endeavour to set forth the Gospel; but my only concern now was, to do so with an energy and power that bore some sort of proportion to the nature and extent of the calamity which had fallen upon the country. The tract directed immediate attention to the hand of God in this tremendous visitation. It then proceeded to point out those national and widely-prevailing sins and iniquities against both tables of the law, and that neglect or

contempt of God and his Gospel, which might most justly be considered as having deserved or provoked such terrible judgments. It then addressed especially the ministers and teachers of the Word; warned them particularly of the solemn responsibility of their office, from Ezek. xxxiii. 7, 8; and pointed out their unfaithfulness, both as to preaching the Gospel and reproving sin, as what might well be considered as the guilty cause of much of the iniquity which prevailed, and of the judgments which that iniquity provoked. It called special attention to the true scriptural doctrine of regeneration; and inquired, who there were who preached regeneration, faith, and holiness, as if they really believed that, without these, there could be no salvation for the children of fallen Adam? And it particularly exposed the notion, wherewith many were apt to excuse their silence and connivance, that earnest opposition to heresy would disturb the peace of the church.

But, while pointing out, plainly and forcibly, that, when such was the state of the church and of the nation, it was no matter of surprise that the Lord should visit them with terrible judgments, it also called attention to the fact, that, even in those terrible judgments, the voice of mercy might be heard. That God showed by them the perishing nothingness of earthly things, in order to induce men to seek those things which are eternal. When He speaks most awfully, in His word or in His providence, this also proceeds from the same unbounded mercy which sent the only-begotten Son into the world, to endure the agony and the curse for our salvation from eternal death. Despise not, then, the hastening of the Lord, but turn to Him that smiteth. And, following out that idea, the final endeavour was to set forth the glorious freeness and fulness of the Gospel, with an earnest prayer to God that, while His judgments were abroad in the earth, the inhabitants of the world might learn righteousness.

"A word spoken in due season, how good is it!" (Prov. xv. 23.) So it seemed to be with this tract, which consisted only of a single sheet octavo. It was the first attempt to make any religious improvement of the terrible visitation which had just taken place. Many, doubtless, had felt that it was highly important that some one should speak, and call attention to God's own Word and Gospel; but no one had yet done it; so that this little tract was the first voice that broke the silence. This, no doubt, was one reason why it awakened so much attention, and was so generally listened to. Moreover, the circumstance of its being written by a foreigner, who happened to be sojourning in the country, gave an additional impulse to public curiosity. In short, the combination of circumstances was all in its favour; and several of those circumstances were evidently such as could only be accounted for by reference to that never-failing Providence, which ordereth all things in heaven and in earth. The result was, that the extent to which it was circulated, and the impression which it made, were far beyond any expecta-

tion that could have been formed before-hand.

I do not remember that I myself had formed any notion at all of what might be expected. I had long-felt that a solemn responsibility lay upon me to do what I could. When the opportunity came, I was only anxious to discharge my conscience, by doing my duty as a Christian minister; and I left the event unreservedly in the hands of Him to whom events belong; and He so ordered it, that the event was such, that not only I, but thousands more, have found occasion, from that time to this, to bless God for it.

The tract, as soon as it was published, ran through the whole country; and it was read by persons of every rank and condition. It was published for the benefit of the sufferers by the inundation, and sold at the price of three stivers (about three-pence of our money). And when the proceeds, after paying all expenses, were handed over to the committee (which had been formed for the distribution of such funds as were collected from every quarter, and in various ways), they amounted to more than £25 sterling; the receipt of which was acknowledged, in a very handsome manner, in a letter signed by General Jansens, the president of the committee.

The enemies of the Gospel were furious. They assailed me with abuse from the press and from the pulpit. I had reason to know that there were some who could not even mention my name without curses. Yet these were the very men who had such words as "liberality" and "toleration" continually in their mouths! One of these, on the mention of my name by a good old man whom I knew and highly respected, broke out into a rage, and said that I ought to be hanged, roasted, cut to pieces, and the bits sent back to England! It was said, in one of the so-called *religious* periodicals, that Capadose, da Costa, and myself ought to be sown in one sack, and thrown into the sea together. And such dreadful things were said, that some of my friends called upon me, and earnestly entreated that I would never venture out alone after dark. However, I never made the slightest difference in that respect. I knew whose I was, and whom I served; and that I was never alone, but always in His hand; and no one ever offered to lay a finger upon me.

All this rage I expected, and was prepared for. And when our enemies railed and reviled, my friend da Costa said, "You have done your part in publishing that tract, and now the enemies must do theirs; and *their* business is to advertise it and make it known." And, sure enough, the more *they* abused it, the more widely it circulated. And their curses and revilings only made us feel more deeply, and more sweetly, the strength of those Christian ties by which we were bound together, and the blessedness of Christian communion; so that I can truly say, if ever I had on earth a foretaste of heaven, it was when reading God's Word, and singing psalms, and enjoying Christian and brotherly converse with those dear brethren in Christ, while the storm

of reproach and persecution was howling round us.

But there were other results, and those of far higher importance, for which I was not at all prepared. The publications of da Costa, and of Capadose, and the reception they met with, had so opened my eyes to the nature and extent of the evils which prevailed, and to the fury and bitterness of the enemies of God and His truth in that part of the world, that nothing of the nature of reproach and enmity which I could experience surprised me at all. It was only just what I looked for. But the blessing of God on my little publication was especially evident in this, that it served to reveal and bring to light what was good in the country; and to show what a wide field there was for Christian exertion; and how much ground there was which (to say the least) was prepared to receive the Gospel. The seven thousand in Israel (as in the days of Elijah) were mostly living in obscurity—serving God in secret, and sighing and crying in retirement over the iniquities and abominations which prevailed; but there were such in the land. These hailed my little tract as they would have done light from heaven; and the expressions of Christian esteem and love which I received from them were, beyond expression, cheering and delightful. I had letters, calls, and kind messages from all parts of the country, and from persons of all ranks. The details would fill a volume. Suffice it to say, by way of example, that, one day, two Christian men called upon me, who assured me that they came to thank me for that tract, not in the name of hundreds, but in the name of thousands.

Then another result was, that the conflict between light and darkness immediately assumed a new aspect. The writings of da Costa and Capadose had awakened attention; many individuals were glad; and testified, in *private*, much affection and gratitude; but their publications seemed to stand alone. With the exception of their old friend and tutor, Bilderdijk, no one ventured to *publish* a word in their defence. But when my tract was published, and rudely and fiercely assailed, and its author loaded with reproach and contumely, it seemed as if all the good feeling in the land was roused at once into activity—the good people could not bear that a clergyman from a foreign country—an Englishman—should be insulted, reviled, and persecuted for doing that, which they deeply felt was what their own clergy ought to have done. Tract after tract, and pamphlet after pamphlet appeared, in a little space of time, to the number of eight or ten, if not more, to defend me, refute and rebuke my assailants, and maintain the same truth which I had asserted. The consequence of all this was, that presently the tone of preaching was raised throughout the whole country. It might be—I had reason to think it was—in different cases, and with different persons, from widely different motives; some excellent ministers were encouraged to speak out more boldly and fully than before; others might have motives which would not bear investigation. But so it was in Paul's time;

as we see from what he himself says, Phil. i. 12-17; and I could only come to the same conclusion to which he came, and which he expresses in verse 18:—"What then? notwithstanding, every way, whether in pretence, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice."

These facts could not be recorded without more mention of myself than I could have wished; but my own concern in them will lead all your readers to understand, more readily and fully than they otherwise could do, the depth of that interest which I feel in the progress of the Gospel in Holland, and the affection with which I regard the Christians in that country. No one could know them, as I was led to know them by the circumstances I have just related, without earnestly desiring that his Christian fellow-countrymen should know and love them too. The fervent love, the Christian affection and gratitude, which very many of them testified towards me at the period above referred to, is still fresh in my remembrance; it cannot be forgotten; and I have, within these last few years, received many plain and touching proofs and assurances, that the lapse of five-and-twenty years has not by any means obliterated the feelings of evangelical thankfulness and kind regard which the Christians in that country still cherish towards me.

But the facts I have stated are, I think, well worthy of attention in a yet higher and more important point of view. They illustrate the wonderful ways of God in overruling all things for good; in making the dispensations of His providence subservient to the purposes of His grace; in preparing instruments beforehand for the particular work in which He is pleased to use them; in laying restraints upon His servants, till the time is come in which their efforts (however feeble and unworthy in themselves) may be so apt and seasonable as to produce the greatest and most blessed results; and in *then* enabling them to speak or

write in a strength and wisdom not their own, according to that which is written—"My strength is made perfect in weakness;" and again, "I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay or resist." (2 Cor. xii. 9, and Luke xxi. 15.)

There is also, to my mind, something very encouraging and cheering in the review of the circumstances I have narrated. Those who are truly desirous to labour for the Lord, are sometimes apt to faint and give way to despondency, when they consider their own weakness—when they are, perhaps, laid aside for a season, and tried with long continuance of feeble health—and when they see the greatness of the difficulties, and the multitude of the adversaries that are arrayed against them. But the Lord does all things well; and, when His time is come (and it is to no purpose that they should work before His time is come), *then* out of weakness shall they be made strong; and such a trifling production as the tract above referred to—a few pages, written in the Lord's time, and under His guidance and blessing—shall be more effectual for great and permanent good, than profound and laboured volumes might have proved, or the mightiest efforts of learning and genius could have been. Truly, "God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are; that no flesh should glory in His presence." (1 Cor. i. 27-29.) And is there any Christian who will not hereupon cry out, in the words of His blessed Saviour, "Even so, Father; for so it seemed good in thy sight!" (Matt. xi. 26.) To Him alone be all the praise and glory! Amen.

Yours, faithfully in the Lord,

Aug. 13, 1852.

A. S. T.

## GERMANY.

### OBSERVATIONS ON ITS RELIGIOUS CONDITION.

BY THE REV. DR. STEINKOPFF.

ANIMADVERSION ON SOME REMARKS IN OUR JUNE NUMBER—BIBLE MEETING AT STUTTGARD—MISSIONARY MEETING—VERSIONS OF THE SCRIPTURES PRESENTED TO PUBLIC LIBRARIES—HOTEL AT OFFENBURG—BASLE BIBLE SOCIETY—BENEVOLENT INSTITUTION AT HEGGEN—YOUNG CLERGYMAN AT ULM—MORAVIAN SETTLEMENT AT ZEIST—GENERAL IMPRESSIONS: PREVALENCE OF INFIDELITY—PROFANATION OF THE SABBATH—DISSENSIONS AMONG PROTESTANTS—POPISH PROSELYTISING—RONGE AND HIS FOLLOWERS—STEADFASTNESS OF THE FAITHFUL—RECOVERY OF SOME NEOLOGIANS—UNIVERSITIES AND SCHOOLS—RELIGIOUS BOOKS FOR THE YOUNG—INNER MISSION—CIRCULATION OF THE BIBLE—PHILANTHROPIC AND RELIGIOUS SOCIETIES—CONCLUSION.

*To the Editor of Evangelical Christendom.*

Dear Sir,—Having read your periodical publication from its very commencement, I do cheerfully bear my testimony to its value and usefulness.

The communications of your able and most intelligent correspondents are, generally speak-

ing, distinguished by their diversified and correct information as to the state and prospects of Christianity in various parts of the Continent.

But permit me as candidly to state, that I was rather startled, and much grieved, by some statements contained in an article which

appeared in your June number, under the head, "The Religious Condition of Italy compared with Germany and France," from which I only select the following passage:—

"There is, according to my apprehension, less religion in Germany than in France; for the body of genuine believers are less numerous, and public opinion, the national mind, is as void of Christianity. I mixed a good deal in German society, more than in either Italian or French. In Italy, I met two or three, who, I felt, with all their errors, had the souls of Christians in them; so in France; *not one in Germany.*"

You will, I am confident, allow that expressions like these are calculated to convey to your readers an impression as if genuine Christianity had almost entirely vanished from Germany. Though residing in England for upwards of fifty years, I have maintained a close connexion with my dear native land; visited it at ten different times, travelled over the various States of which it is composed, and personally had intercourse with families and individuals in every rank and condition of society. I have also kept up a constant correspondence with numbers of its clergy and laity, and read many of the works which have issued from the press. I may truly add, that few can have been more grieved by tracing the progress of infidelity, as well as its awful effects, in a land to which I am attached by so many sacred and endearing ties of relationship and Christian friendship; but it affords me real consolation, that from a long and patient observation, I am enabled to state it as the honest conviction of my mind, that in the various parts of Germany, and especially in those in which the Protestant faith is professed, not only thousands, but tens of thousands are left, who, so far from bowing down before the Baal of infidelity or superstition, have taken their firm stand upon a truly scriptural foundation, even that of the apostles and prophets, Jesus Christ himself being the chief corner-stone; and who, under the animating influence of the constraining love of Christ, no longer live unto themselves, but unto Him who died for them, earnestly desiring to adorn the doctrine of God their Saviour in all things, and bearing the fruit of the Spirit, which is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.

Having, in September last, returned from my tenth continental journey, during which I chiefly visited Germany and Switzerland, I communicated to the Committee of the British and Foreign Bible Society some facts and observations in connexion with the subject in question. These you will find inserted in the Appendix to its last Report, a copy of which I beg to enclose for your perusal; and, if you think proper, for insertion in one of the next numbers of your interesting publication.

I am, my dear Sir,

Yours very faithfully,

CH. F. A. STEINKOPFF.

Italy, France, and Germany, are just; but I should still boldly assert, that, in reference to all these three countries, he has taken but a partial view of their religious state and condition.

To give a comprehensive, fair, and impartial representation of the real state of religion and morals in any country, more especially in one of large extent and population, requires a degree of enlarged and yet minute knowledge, to which not even the most intelligent traveller can attain, if passing through such a country in a mere transitory manner.

*Letter from the Rev. Dr. Steinkopff to the Committee of the British and Foreign Bible Society.*

Savoy, Nov. 29, 1851.

In prosecuting my last journey to the Continent, which I undertook for the benefit of my health, and for paying a visit to my family, I yet felt desirous to embrace any opportunity which might present itself to render it, in however feeble a degree, subservient to the benevolent purposes of the British and Foreign Bible Society; and I now beg leave to state a few facts, and to submit some observations in connexion with this object, to the candid consideration of the Committee.

When I arrived at Stuttgart, on the 28rd of August, I heard, to my pleasing surprise, that the anniversary meetings of the Würtemberg Biblical Institution, and of the Missionary Society, were to be held on Monday, the 25th; in the Cathedral of that capital. At ten o'clock in the morning, I found every part of that vast and magnificent building crowded. The President of the Society, his Excellency the Privy Counsellor Pistorius, with many dignitaries of the Lutheran church, and some city and country clergymen and gentlemen, occupied seats round the communion-table. The hymns sung on the occasion, partly by a choir, and partly by the whole congregation, were most appropriate. A sermon was preached; Bibles and Testaments distributed to a number of young people and adults who had subscribed for them; and the Report, ably drawn up, containing many interesting and cheering facts, was distinctly read by one of the city clergy; after which I was requested to ascend the pulpit and deliver a short address, in which I related some facts connected with the most recent operations of the British and Foreign Bible Society.

In the afternoon of the same day, the anniversary meeting of the Würtemberg Missionary Society was held, at which one of the prelates of our church, the Rev. Dr. Kapf, delivered a most powerful address to an audience of at least 3,000 persons, of both sexes, and all conditions of people, who had assembled not only from the capital, but from various parts of the country. Many of the peasants contribute not only money, but also send large portions of dried fruit to the different missionary stations, and evince in a variety of ways their cordial interest in the concerns of both Societies. An excellent example is set to them by his Majesty the King, (who has con-

P.S.—I do not deny that many of the observations of your able correspondent on

tributed for a number of years the annual sum of 500 florins to the Bible Society,) by the Queen, and by the illustrious mother of her Majesty, who has long taken a most lively and active part in the cause of humanity and Christianity. A branch Bible Association was formed in her Palace many years ago, and when Bible or missionary friends are deputed to attend the anniversary meetings, she entertains them in the most condescending and hospitable manner. I had the pleasure to wait upon her, and to meet, not only herself—still fully alive to all that can contribute to the relief of both temporal and spiritual necessities, living in a plain, simple manner, to enable her to do more good—but I also met there the Archduchess Palatine of Hungary, whose late husband was, previous to the troubles that broke out, the representative of the Austrian Imperial family in that country. Though himself a Roman Catholic, he allowed her not only the full and free exercise of the Protestant faith for herself, but likewise permitted her to be the steady supporter of the Protestant cause in Hungary.

At Stuttgart, I was also enabled, by the kindness of the Committee of the Parent Society, to present both the private and public library of his Majesty with six copies of the Scriptures, in the following languages:—the whole Bible, in the *Karotonga*; the New Testament, in the *Samoan* and *Hungarian-Wendish*; the first seven books of the Old Testament, in *New Zealandish*; the four Gospels, in *Judeo-Persian*, for the use of the Jews in Persia; and the Gospels of Matthew and John, the Acts of the Apostles, and the Epistle to the Hebrews, in *Judeo-Arabic*. They were received with peculiar pleasure by the King, and graciously acknowledged in a letter from his secretary. A similar present to the royal public library you will also find acknowledged. For the copies presented to the University of Tübingen, I expect the official acknowledgment will arrive in London in a short time. In a country parish, near Stuttgart, resides Dr. Wagner, an excellent clergyman, who spent several years in England, and now labours with indefatigable zeal amongst his numerous parishioners. He is establishing there a reading-room for poor mechanics, and is also desirous to supply some of the most destitute members of his church, who have suffered, partly from inundation and partly from the almost entire failure of this year's vintage, with a number of German Bibles and Testaments; for which purpose I furnished him, from Dr. Pinkerton's depôt in Stuttgart, with ten Bibles and twenty-five New Testaments. Of the more recent operations of the Württemberg Biblical Institution, you will find a pleasing account contained in a letter from its worthy secretary, Mr. Grundert.

In proceeding from Stuttgart to Bâle, I found in the hotel of Offenburg, a town in the Grand Duchy of Baden, every room furnished with a neat copy of the German Bible. The proprietor of the hotel is a highly respectable man, who speaks the English language fluently, and is much esteemed by the many

British families who visit that town in the summer season. As he expressed a wish to have a small store of English Bibles, I requested Mr. Tiddy to furnish him with the requisite number.

The other Bible Society, and one of the very first on the Continent in connexion with the British and Foreign Bible Society, is that of the city of Bâle, in Switzerland. I attended a very interesting committee meeting of the same, at which very gratifying letters were read from various parts of Switzerland, as well as from Alsace and Bavaria, proving that the Bibles and Testaments which were sent out by the Bâle Society, in different directions, were gratefully received and carefully read, in some instances even by Roman Catholic soldiers. In addition to upwards of 100,000 Bibles and Testaments, printed and distributed by the Bâle Society, in the German, French, Italian and Romanese languages, Mr. Spittler, who for fifty years has proved one of the most active and successful promoters of the cause of God, has brought into circulation thousands, and even tens of thousands of Testaments, both of the Protestant and Roman Catholic versions, chiefly among the many mechanics who, during their wandering tours, have visited Bâle. One of these mechanics, who at the time of receiving a copy of the New Testament was in a state of entire religious indifference, and inattentive to the concerns of his soul, was brought by the perusal of that New Testament to true repentance towards God, and faith in Jesus, devoted himself to the missionary work, was received into the seminary, and became one of its most energetic and successful missionaries.

Having communicated to the Bâle committee some of the most recent transactions of the Parent Society, I was requested to present, on my return to London, its committee with respectful and cordial salutations, from the earliest of its Swiss Associations, combined with the assurance that they will continue zealously to carry on the work committed to their charge.

From Bâle I paid a friendly visit to a benevolent institution, established upwards of thirty years ago, for the reception of poor and forsaken children, at Beugen, a place situated about nine miles from that city, in the Grand Duchy of Baden, where, ever since, many hundreds of these children have been freely maintained, clothed, instructed, and afterwards taken care of, as far as its means permit: whilst at the same time a number of young men are trained for the important office of schoolmasters, not a few of whom are now usefully employed in different parts of Europe, Asia, and America. As their venerable tutor, the Rev. Mr. Zeller, furnishes those who leave that institution with copies of the Holy Scriptures, and also enjoys opportunities for circulating Testaments amongst the Roman Catholic population, I requested Dr. Pinkerton to transmit to him twenty-five German Bibles, and fifty Testaments of Luther's version, with as many of that of Leander van Eem and Gosner. The Societies established at Bâle

and Schaffhausen still continue to prosecute their labours, though on a smaller scale.

On my return to Stuttgart, I passed Ulm, where at present one of the strongest fortresses of Germany is constructing, and a large military force assembling; I met an active young clergyman, performing the duties of assistant chaplain to the Württemberg military, who felt anxious to see poor and sick soldiers, as well as their wives and children, supplied with copies of the New Testament; to this end Dr. Pinkerton sent him, at my request, fifty Testaments of Luther's version, with as many of that of Leander van Ess and Gosner.

On my way back to England, I visited the Moravian settlement of Zeist, where many friends are actively engaged in disseminating the Scriptures, both in Holland and in the Dutch colonies. One of their members, a venerable old man, who, although in a humble station, (being the watchman of the settlement,) takes a peculiar pleasure in aiding this great and good cause. He came to me at the hotel, and brought me four five-franc pieces, with the request that I would present them as a mite to the funds of the Bible Society.

If I should now be asked, what were the general impressions made upon my mind by the present state of those parts of the Continent which I had occasion to visit, I should reply:—The impressions were of the most opposite description. On the one hand, I felt deeply grieved at seeing so many traces of the awful prevalence of infidelity, and its deplorable effects on the morals of the people, their domestic comfort and peace, and the general order and well-being of society. There are those who, in their folly and absurdity, go so far as openly to deny the very being and existence of a God, and some profane songs are widely circulating among the humbler classes of society, of the most blasphemous and disgusting nature; others lose themselves in the mazes of pantheism; numbers still profess some attachment to natural religion, whilst they utterly discard the very idea of Divine Revelation; some pay apparent respect to certain portions of the Scriptures, yet still refuse to acknowledge their Divine inspiration, receiving only what in their narrow conceptions is consistent with their own pre-conceived opinions, submitting the oracles of God to the criterion of the limited powers of their reason. There are those, likewise, who pride themselves on their orthodoxy; but whilst they strictly, yea, slavishly, adhere to the letter of Scripture, they have only a form of godliness, denying the power thereof. Too many indulge in mere sentimental Christianity, or in abstruse mystical notions; separating Christian theory, experience, and practice; and entirely forget that sound doctrine, matured experience, and constant practice must be inseparably connected together.

One prominent evil in most parts of the Continent is the profanation of the Christian Sabbath. Attempts have, it is true, been made of late, on the part of Governments, Christian societies, or pious individuals, to promote a better observance of that sacred day, but they

have either proved entirely abortive, or only partially succeeded. Too many in the superior ranks of society are prone enough to prescribe strict regulations to their inferiors, from the observance of which they consider themselves entirely dispensed. One grievous instance of the desecration of the Sabbath I witnessed during my late residence at Stuttgart. One Sunday afternoon I had to visit a sick relative in the upper part of the city. Whilst in the lower part, I observed an almost entire silence in the streets,—the shops closed, and scarcely a person to be seen,—so that I began fondly to hope that a considerable improvement had taken place. How great was my disappointment and grief, when on my arrival in the upper part, crowds upon crowds met me, of every age and condition in life, all in dense masses, returning from the sight of a balloon ascent!

I regret also to state, that the dissensions which soon after the rise of the Reformation unhappily began to divide so many able and zealous ministers and members of the Lutheran and Reformed churches, have of late years been revived, partly by the very endeavours to unite them more closely together. It cannot but occasion sincere grief to every friend of pure vital Christianity, that Christians who maintain and profess the same attachment to the great and fundamental truths of our most holy faith, should suffer themselves to be alienated from each other by too scrupulous an adherence to points of minor and less essential importance. There is a body of men standing forward in the Lutheran church, many of whom are most conscientiously desirous firmly to maintain the great principles of Scripture so admirably set forth in the works of Luther, but who, in their anxious solicitude to exalt that great champion of the Reformation, proceed to such lengths in their admiration as almost to claim infallibility for him—a claim which no man would more completely have repudiated than that eminently humble servant of God himself. There are also not unfrequently party prejudices and animosities stirring up between Christians of various religious bodies, still attached to or separated from the national establishments, which may remind one of the state of the Corinthian church, when thus addressed by the great apostle of the Gentiles—"I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. Is Christ divided? was Paul crucified for you?"

The Roman Catholics are not remiss in making the most of these lamentable divisions, boasting of the vast superiority of their church, composed, as it is, of one compact body, directed by one visible and infallible head; being entirely unmindful of that most important point, that there may be an outward uniformity, yet entirely void of that unity of the Spirit in the bond of peace, which the apostle so admirably points out in Eph. iv. 1-6.

The Roman Catholic clergy, and especially the Jesuits and Redemptorists, are zealously engaged in the work of proselytism. They have established a number of missions in

various parts of Germany, visiting some central cities, which contain a mixed population of Roman Catholics and Protestants, spending a week or a fortnight in preaching sermons and inciting their hearers to confession. For this purpose they select some of their most eloquent preachers, who, by the attractive power of their oratory, or the splendour of their ceremonial service, seduce inexperienced and unstable souls, particularly those of a youthful age and lively imagination, to forsake the Protestant, and adopt the Roman Catholic creed.

It is also to be lamented that Ronge and his followers, whose first appearance excited so many sanguine hopes, should have so sadly disappointed these pleasing expectations, by attaching themselves more or less to the ranks of the infidel party, or mixing themselves up with politics.

But whilst these and many other unfavourable symptoms in the moral and religious, as well as in the political aspect of the Continent, deeply affected my mind, and made a strong impression that no immediate return to a settled state of order, tranquillity, and peace could be expected, I yet felt greatly encouraged and cheered by those brighter beams of light which I hoped were breaking through these mists and clouds of darkness. There are still thousands and tens of thousands, who, so far from suffering themselves to be carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, have taken a firm stand in the allegiance due to their Divine Lord and Master; who, to the question once proposed by Christ to his disciples, "Will ye also go away?" could boldly answer, with Peter, "Lord, to whom shall we go? thou hast the words of eternal life. And we believe and are sure that thou art Christ, the Son of the living God." Indeed, the more resolutely the enemies of all religion advance in their unhallowed attempt to destroy all that is held most sacred by every true Christian, the more its friends are also determined no longer to halt between two opinions, but openly to proclaim before the whole world that they are not ashamed of the Gospel of Christ.

Some of the neologians, seeing the awful length to which their modern doctrines are leading, shrink back with horror from the abyss which they were approaching, and in deep contrition of heart return to the Shepherd and Bishop of their souls.

In many universities, grammar schools, and other seminaries of learning, the number of those professors, masters, and teachers is increasing, who, from their own experience and much observation, have come to the full conviction that no mere human system, either of ancient or modern philosophy, is so completely adapted to all the real wants and necessities of human nature, nor has produced such beneficial effects upon the intellectual, moral, and religious improvement of individuals, families, and nations, as the Gospel of Christ; and they are therefore inculcating its blessed doctrines and precepts, with renovated zeal and activity, to those placed under their care.

The works of our great Reformers, as well as other eminent Protestant divines, have been lately held in higher estimation, and not a few have been re-published. Peculiar attention has been paid to the rising generation, for whose immediate benefit a number of suitable works have been prepared. Amongst the most active and successful labourers in this department of Christ's vineyard is the Rev. Dr. Barth, whose works have been so eminently blessed, that upwards of a million of his smaller and larger publications have been most extensively read, by old and young, in a variety of European, and even of some Asiatic languages. The same indefatigable writer is likewise a zealous promoter of the missionary cause; indeed, the flame of a missionary spirit has been kindled far and wide. In almost every Protestant country of Europe, missionary associations, on a larger or smaller scale, have arisen. Hundreds of meetings are annually held; pious ministers and people meet more freely together, even from considerable distances, thus strengthening each other's hands; and others, who at first were only attracted by the novelty of such scenes, have caught the sacred flame—the benevolence thus exerting itself for the salvation of benighted heathen, and the striking instances of real conversion, have led many to an examination of their own heart and life, and to the contemplation of the urgent wants and necessities nearer home.

Wichern's home mission has already begun to exercise a beneficial influence upon many in the high, middling, and humble classes of society. Large meetings of clergymen and gentlemen have been held in the course of the last three or four years; the first at Luther's university of Wittenberg, the second and third at Stuttgart and Elberfeld. The first was attended by about 500 of the most influential of the clergy and laity; and such was the interest excited, that at the last two it was calculated that no fewer than 2,000 persons were present, amongst whom were 600 ministers.

In connexion with all this, Continental Bible Societies, notwithstanding all their imperfections, have yet greatly contributed to the revival of true scriptural religion. Luther's celebrated German Bible has been largely circulated in almost every part of Protestant Germany, and tens of thousands of the Roman Catholic population have, in spite of all the thunders of the Vatican, boldly ventured to read the Holy Scriptures, if not in Luther's, at least in some of the other existing versions. Of that published by Leander van Ess, no fewer than 700,000 copies have been brought into circulation, and fresh channels for still further diffusion are constantly opening. Add to the foregoing, the energetic yet patient and persevering labours of a Pinkerton, Pressensé, Tiddy, Graydon, and Millard, who have endeavoured to cultivate many a barren field in the German, French, Swiss, Italian, Austrian, Prussian, and Hungarian territories, and who can prove, by documentary evidence, that the seed-corns thus widely dispersed have not all fallen by the way-side, or on a stony ground, or among thorns, but that some at

least have found a good soil, sprung up, and brought forth fruit to the praise and glory of God.

A spirit of genuine Christian benevolence has also led to the establishment and maintenance of many institutions calculated to ameliorate the mass of human depravity and wretchedness, and to do good to the bodies and souls of men—such as hospitals, asylums for the deaf and dumb, and the blind, for the reception and Christian education of orphan and other forsaken children, for training pious nurses, schoolmasters, and schoolmistresses. Among the rest, those of Düsseldorf and Kaiserswerth, the former founded by Count van der Recke, the latter, on a larger scale, carried on by the Rev. Mr. Fliedner, deserve particular notice and encouragement.

I might mention other symptoms of a cheering nature, such as Tract, Jewish, and Evan-

gelical Societies, the latter in connexion with the Evangelical Alliance in London, but I trust these will suffice to convince every candid and impartial mind, that great and deplorable as is the moral and religious condition of many portions of the Continent, there yet remains a salt of truth to preserve the body politic from entire corruption; and I beg to recommend my continental fellow-Christians to the continued sympathy, as well as to the individual and united prayers of the British Christian public, that the present awful state of the Continent, in a political, moral, and religious point of view, may, by the providence and grace of God, by the riches of His goodness, forbearance and long-suffering, as well as by His righteous judgments, which of late have abounded, be so over-ruled, that a better state of religion, morals, order, harmony and peace may be produced.

### NOTICES OF ECCLESIASTICAL AFFAIRS IN JULY AND AUGUST.

LUTHERAN HIGH-CHURCH PROCEEDINGS—RELIGIOUS STATISTICS OF AUSTRIA—BOHEMIA AND MORAVIA—POPISH DOINGS IN PRUSSIA—NEW NUNNERIES AT AIX LA CHAPELLE AND VAEËLS, AND IN THE DIOCESE OF TREVES—THE BISHOP DEPOSES A PROFESSOR—MUNICH—NASSAU; JESUIT TRACT—PROTESTANT PASTOR WORSHIPPING THE VIRGIN—PROTESTANT MEASURES OF COUNTERACTION.

Bonn, August, 1852.

The two subjects with which we are now principally occupied are the proceedings of the Lutheran High-church party in the Protestant church, and the aggressions of the church of Rome. The High-church party has, of late, gained much influence in Prussia. One of its leaders is *Dr. Hengstenberg*, not a Lutheran by birth, but a Calvinist—a man who did not venture to speak a word for the Lutherans, when they were unjustly persecuted in the year 1840, but who now denounces as “infidel” any one who will not go with the High-church party. I shall defer saying more of the movements of this party till I write you again.

#### RELIGIOUS STATISTICS OF AUSTRIA.

As regards the Roman Catholic church, the following figures are taken from the “Manual of Statistics of the Austrian Empire,” by the ministerial secretary Hain.

In Austria, in the year

1837, 484 persons became	Roman Catholics.
54	Protestants.
1840, 548	Roman Catholics.
67	Protestants.
1843, 641	Roman Catholics.
100	Protestants.
1846, 692	Roman Catholics.
170	Protestants.
1850, 254	Roman Catholics.
688	Protestants.

#### BOHEMIA AND MORAVIA.

To these conversions we add also the following:—In Bohemia, in the year 1850, 102 persons became Roman Catholics; 429 Protestants. In Moravia, 47 persons became Roman Catholics, and 100 Protestants. The altered character of the returns, since 1846, is very observable, and shows that, notwithstanding all the endeavours of the re-actionary party, the stream

which has once broken through the dam cannot be stopped. It seems that the blood of the martyrs shed in Bohemia and Moravia has made the soil fruitful for the Gospel seed.

Of Prussia, the following statement may be given:—

IN AIX LA CHAPELLE THREE NEW NUNNERIES have arisen, principally by the efforts of unmarried, elderly ladies, who contributed their fortunes to found them. These ladies had remained unmarried, in consequence of their belonging to an association of young ladies, which was much favoured by the Romish priests, and whose members take an oath never to marry a Protestant, and never to go into company where Protestant civil or military officers appear. In these convents strict discipline is maintained. No meat is allowed to be eaten, lest it should stimulate the body to evil desires. The Jesuits preach constantly in Aix la Chapelle, with great applause, for the edification of the Romanists, and the churches are always crowded.

#### IN VAEËLS, ALSO,

a small town in the Netherlands, near Aix la Chapelle, previously quite Protestant—the town, indeed, in which, formerly, the Protestants of Aix la Chapelle held their worship, when no Protestant chapel might be erected in Aix la Chapelle—a large French nunnery is now established. France is at present held in high estimation by the priests, as the land of piety and virtue, because, as the *Rev. J. A. Wylie* says, “Louis Napoleon worships the Pope, that he may give him France; and the Pope worships the Devil, that he may give him the world.” (“The Papacy,” p. 516.)

#### DIOCESE OF TREVES.

Bishop Arnoldi, of Treves, celebrated for the exhibition of the coat of Christ, which the



people worshipped, and said, "Holy coat, pray for us," erects many convents in his diocese, and has deposed the professor of philosophy at the college at Treves, because he taught a system which did not please the bishop—the so-called philosophy of Gunther; not scholastic, certainly, but, nevertheless, soundly Romanist.

There is also in Bonn, among the Catholic professors, an adherent of this philosophy, over whose head the sword of Damocles hangs. It is strange that the bishops have the right to depose professors paid by the State; for, after such a deposition, the State must continue to pay the stipend of the deposed, and also of the new professor appointed in his place.

#### AT MUNICH,

this year, a traveller looked out of the window of his hotel, on the day of the festival of the Holy Body, to see the procession pass. He had a hat or cap on his head, and was, therefore, summoned before the police, and detained twenty-four hours in prison.

#### JESUIT TRACT AT NASSAU.

At Nassau, the Jesuits are selling a new tract, which may be described as a specimen of Popish absurdity. It is printed on a sheet of paper as long as a man, and it professes to be the exact measurement of the body of Christ. It begins thus: "Exact and truthful measurement of our dear Lord Jesus Christ, as he hung on the holy cross; found in Jerusalem, at his grave, in the year 1665, as was declared and confirmed by Pope Clement VIII. Blessed be the most high name of Jesus and his measurement for ever. Amen. Whosoever carries about him, or has in his house this measurement of our dear Lord, is secured against all his enemies, whether visible or invisible; and is also protected from robbers, and is safe from enchantment, and neither lies nor slanders shall hurt him; and in the house in which this measurement of Christ is found, no evil can remain; no thunder nor lightning can strike it, neither can fire or water injure it." Then follow a number of prayers, in which is the following passage:—"O Lord Jesus Christ, I beseech thee to protect me always by thy measurement from all misfortune, imprisonment, hurtful wounds, fire, water, and all poison; protect me from all these, me and the fruit of my labour, my cattle, my house, and all that I possess. O Lord Jesus Christ, I beseech thee to guard and protect me, a poor sinner, with thy measurement, from all wizards and witches, hail and thunder. O thou, my faithful God and Lord, protect, guard, and keep me by thy manifold goodness and mercy, and by thy measurement, for eight days and nights to come. Hide me in thy holy secret godhead, as thy godhead enshrined itself in humanity, and as thou hidest thy godhead and humanity in the hands of the priests. I beseech thee to hide me in thy back; I beseech thee to hide me in thy holy five wounds; and to cleanse me from sin by thy holy measurement, and by thy holy blood." It is said that this trash finds an extensive sale.

#### PROTESTANT PASTOR WORSHIPPING THE VIRGIN.

A Protestant pastor in Nassau, of the name of Christfreund, in the village of Obervoszbach, enjoined upon his congregation one Lord's day from the pulpit to unite with him in worshipping the Virgin. His congregation refusing to comply, he tore his gown, and laid down his office. He affirmed that he was not a Papist, but belonged to the Holy Catholic church. Moreover, the physicians declared that he was not mad. No doubt, he is quite as much a Papist as Dr. Newman, late of Oxford.

#### PROTESTANT COUNTERACTION.

After having mentioned something about the efforts of the Romanists, I am glad that I am able to add that the Prussian Government does not show the sympathy with them which it lately did. It is well known that the Berlin people are very changeable. They are now seized with a fear of the Jesuits. The King has carried himself kindly towards the Protestants on his recent tour in the Rhine provinces, in June and July last. Government takes more care to provide for the wants of the Protestant church, and has ordered that in Silesia fifteen new churches should be erected and forty pastors be sent there. In Posen, four-and-twenty thousand Protestants were destitute of churches, and therefore twenty-four are wanted. In West Prussia there are thirty parishes, so large that it is necessary to divide them: the parish of Schwatz, for example, contains one hundred and ninety-five villages, and fourteen thousand souls: the parish of Tuchel contains sixteen German square miles (equal to 266 English square miles), with 4,150 Protestants. In Rhenish Prussia there are twenty, in Westphalia twenty-two new parishes wanted.

In order to relieve, at least to a certain extent, the ecclesiastical wants of such Protestants as are scattered abroad among the Roman Catholics, the Supreme Consistory of Berlin has ordered a collection to be made in all the Protestant churches of Prussia, for the purpose especially of appointing ministers to itinerate among them. The result of the collection was very considerable, and soon, it may be hoped, we shall have reports of the happy effects of this measure.

The Supreme Consistory has also ordered its clergy to insist, in a plain and distinct manner, upon the fundamental doctrines of Protestantism, and upon those especially in which it differs from Popery.

In some instances, the Government has opposed itself to the Romish aggressions. In Breslau, a Roman Catholic priest, of the name of Schieske, has been condemned in a fine of fifty thalers, or a month's imprisonment, for exciting the people to hostility against the Protestant church. He had indulged in inflammatory language against Luther and his doctrines, in a church at Oswitz, and had called the children of mixed marriages base-born and spurious.

The most important fact, however, is, that the Prussian Government will no longer allow

the young Roman Catholic clergy to study in the *Collegium Germanicum* at Rome. This college is known to be under the power of the Jesuits, and it is said that all students are forbidden to go to Jesuit colleges. A second prohibition of no small importance is that no foreign Jesuits may henceforth establish them-

selves in Prussia. As a matter of course, the Roman Catholic papers bitterly complain of these measures. They ask for religious liberty; but we know what Rome means by religious liberty. May the Lord keep the King and his Government in the right way, in which he has again begun to walk! Y. Z.

## PRUSSIA.

### PROGRESS OF POPERY AND OF PROTESTANT INTOLERANCE.

Schneidemuhl, July 2nd, 1852.

My dear Friend,\*—What a serious change has taken place here, within the last six months! The clouds begin to gather on the horizon; the storm is conjured down upon us with all vehemence and terror. Oh, what would Frederic the Great say, were he to behold his country in its present state? Monasteries and convents grow like mushrooms in Prussia, in the year of our Lord 1852. Missions of the Jesuits are not only tolerated, but encouraged and favoured. One almost forgets that this land is called Protestant, and fancies his abode to be in Italy, or any other land of Popery. Alas, that Frederic's country has become like jesuitical Austria! Convictions of conscience are a thing laughed at, religious liberty is violated and crushed. At last, Government has even begun to aim at our *extermination*; war has been proclaimed against us, even against us, who never think of interfering with politics of any kind. No longer shall we be permitted to worship God after the dictates of Scripture, no longer shall we dare to exercise the functions of the ministry, because Popery and Lutheranism vie with each other as to which can soonest destroy our spiritual existence. On the 7th May last, brother Czerski and I were summoned before a legal tribunal, and publicly accused for preaching Christ and administering the sacraments to our congregations, and for constituting ourselves into a different body, instead of belonging to either of the State churches, viz., the Romish, or Lutheran. Even religious articles, which I wrote from time to time in a publication of our own, and such as I inserted somewhere else, were brought forward for the purpose of substantiating my crimes against the Church and the State. We defended our own cause; we employed no counsellors; but, in dependence upon a higher power, we spoke as the disciples of Christ, so that the hearts of the judges were moved, and we were acquitted. The solicitor-general, however, appealed to a higher court, whose decision we know not yet; but it may be, and, indeed, I fear it will be, against us; and there will remain no alternative for us, but, like the pilgrim fathers of old, to quit the country; else we shall either be banished or imprisoned, or what is worse, be hunted either into Popish thralldom, or else into Lutheran indifferentism—better called infidelity. Oh, what times are these we are living in! We are surrounded by Jesuits. I

am persuaded there is one vast net cast all round Europe by these Popish emissaries.

In these convictions I am confirmed by a communication which I received, a short time ago, from the former superior of my order; a document which is full of importance, and of which I will send you a copy, if you wish it. In this letter the abbé gives me a most loving invitation to return to Canaan, as he styles the mother-church of Rome, and bids me think of the ominous aspect of the times. All Governments, he says, will act harmoniously, and great struggles will be inevitable. He was persuaded, moreover, that despair or contumely would be my lot, if I continued obstinate. By way of inducement, he also mentions that Augustus Theiner, formerly attached to our cause, has returned penitently to the Romish chair, and stands so high, and is so much respected, that the gift of a cardinal's hat is not improbable. Thus my superior exhorts me to sever all ties, to leave my dear wife, who works and consorts with me, and return to the flesh-pots of Egypt. These are Romish principles; every connexion, even the most sacred, may be violated in that church, provided the object she wishes is realised. In the concluding part of the letter I am requested not to hesitate long, but make haste with my return, otherwise matters would become very serious.

And this Austrian Jesuit knew well what he wrote; and as he wrote, so it comes to pass. Ten years I have been living in this place; my walk has been, I trust, becoming the Christian profession, so much so, that even those that differ from me loved and respected me. The inhabitants rally around us, and prove themselves friends indeed; yet Government has determined to trample us under foot. I am even interdicted from giving lessons to youth, so as to be deprived of the very means of my existence. However, the Lord whom I serve, who has freed me from all darkness and superstition, He will prove himself to be my buckler, my shield, and my refuge; yea, even a very present help in time of trouble. Jesus my Saviour will never leave me nor forsake me. Forgive me for writing to you before having awaited your reply to my last; but the object of my writing is to unburden my heart to you, and through you to tell British Christians of our sorrows and our difficulties. Dear friend, I want you to pray for me, and to excite fervent devotions on our behalf in

\* This letter is addressed to a clergyman of the church of England, by whom it is sent to us.—Eds.

the hearts of our English brethren; for we are hated and despised, even for Christ's and for his truth's sake. Think of us and our poor suffering congregation, and remember us

oft at the throne of grace; likewise write, if you can, a word of comfort to us, for thereby you would refresh your sincere friend,

CARL BINDER, Professor.

## AUSTRIA.

### DISCOURAGEMENTS OF PROTESTANTISM

IN HUNGARY AND THE PROVINCES—THE PROTESTANT CONSISTORY AT VIENNA—PASTOR STEINACHER BANISHED FROM TRIESTE—VEXATIOUS DISABILITIES AT LAIBACH, AND OF GERMAN CATHOLICS AT GRATZ—POPIISH INTERFERENCE WITH CHILDREN AT PROTESTANT SCHOOLS, AND WITH THE DISTRIBUTION OF TRACTS—ACCOUNT GIVEN IN THEIR JOURNALS OF AFFAIRS IN IRELAND—PROTESTANT CHURCH AT LAIBACH, ITS EFFORTS AND WANTS.

I would fain send you a more cheering report of ecclesiastical matters in Austria, but, alas! can find no material wherewith to compose it. Dissension is apparent on every hand, coupled with sorrow at the actual state of affairs, and a mournful apprehension of what is to come. The evil omen, which rose gradually and darkly above the horizon, has enveloped itself in gloomy clouds, to burst over us, God only knows when—for burst they certainly will.

If we look at Hungary, where Protestantism, previously to 1848, had more liberty of action than in any of the Austrian domains, we find bondage organised and established. Groaning under the yoke, the Protestant population are not allowed to hold meetings; and when an ecclesiastical court is convened, it must be under the superintendence of a State-appointed commissioner, which proves an effectual barrier to freedom of discussion and the maintenance of truth. Once-flourishing schools are, with few exceptions, deprived of their rights—it is so in Presburg itself—and, degraded to the rank of ordinary establishments, their certificates carry no weight. The Protestant clergy, who paid their respects to the Emperor on his late visit to Pesth, were the last to be introduced into the royal presence, and then met with a very ungracious reception. As Kossuth was a Protestant, all who hold the same doctrinal views are supposed to be, or to have been, revolutionists; for it is convenient to forget that many Popish ecclesiastics took an active part in the rebellion—one, a bishop, having been nominated Minister of Worship under the proposed Kossuth administration. The prospects of Protestantism in the other provinces are not more encouraging.

I forbear entering on a description of our highest ecclesiastical authorities at Vienna,—the consistory, with the Roman Catholic president,—and you will excuse it. This court, established for the ostensible purpose of protecting Austrian Protestants, is a mere farce, and anything rather than a Protestant consistory; its members generally betraying the trust confided to their care for a gracious and approving glance,—how much more, then, for a decoration of Joseph!

Pastor Steinacher has been formally displaced at Trieste; he now wanders an exile through Germany, seeking, under quite novel circumstances, some engagement which shall enable him to maintain his otherwise destitute

family. The precise cause of his condemnation has never been satisfactorily ascertained.

At Laibach, the Protestant community are forbidden to deliver funeral discourses at the graves of their friends interred in the Roman Catholic cemetery. A merchant of that place and elder of the Protestant church has been refused a passport for his daughter, a child of thirteen, whom he was wishing to send for education to Switzerland, under the apprehension that he would have her brought up in the Protestant faith—the mother, who died young, was a Roman Catholic—although the present wife and, therefore, her children are Protestants. Such is liberty of conscience with us!

The so-called German Catholics of Gratz are prohibited the profession of Protestantism, in face of a law which distinctly provides that all persons, having attained the age of eighteen, are free to ally themselves with either of the Christian communities sanctioned by the State.

But this is not all. Popishly-baptised children are forcibly removed from the Protestant schools, whether their parents be Roman Catholics or Protestants, or seceders from the Roman Catholic church. You will receive two Protestant journals, which will inform you still further on the subject; and in which you may read our fruitless memorials, also my more detailed observations on the consistory, to which allusion has already been made. These documents deserve a wide circulation.

I will only mention one other fact, illustrative of our position in Carinthia. At Obervillach, a village near Villach, reside a very worthy and truly pious Protestant family, named Dietz, who have long been accustomed to put the tracts published by the Basle Missionary Society into the hands of the travelling journeymen who beg at their door. The eldest son went out to the East Indies as a missionary last autumn.

They continued this practice up to January of the present year, when the resident priest caused the receiver to be watched, waylaid, and his tract taken from him. Early the following morning—so early that the family had scarcely risen—three gendarmes arrived, searched the house, and carrying off all the papers and books, left the inmates overwhelmed with anxiety and surprise. A few days later, Mr. Dietz was summoned to Villach, where he was informed, on the part of the local authorities, that, after close examination,

It was with pleasure they were able to state that nothing objectionable had been found in the books, and that the representations of the priest had occasioned these legal proceedings. The books and papers were duly returned. It was natural to suppose that the affair was accordingly at an end, but such was by no means the case; Mr. Dietz being again, after the expiration of several months, summoned to Villach, to hear from the district commissioner of a ministerial edict, sent down, no doubt, at the instigation of the priest, announcing that the Government, unable to overlook any longer Mr. Dietz's efforts at proselytism, place him henceforth under strict police surveillance, with the distinct understanding that any future attempt to distribute tracts will be followed by banishment. It is now twenty years since Mr. Dietz, leaving Würtemberg, took up his abode in Carinthia. Are not occurrences like this vexatious to a degree? I could fill sheets with the account of such grievances, without having a single circumstance to relate fitted to brighten the picture. May God himself say, "Let there be light."

You can imagine readily enough how the great majority of Roman Catholic journals—all political periodicals are now Roman Catholic—turn the late contest in Ireland between Papist and Protestant to their own account, studiously concealing the grand procuring cause, as well as its effect, from readers unable to procure information from any other source.

We hear from Laibach that many Roman Catholics attend Divine service at the Protestant "Christ Church," consecrated on the 6th of last January, though it has elicited much angry animadversion from the Popish pulpits. The present pastor, the Rev. Theodore Elze, enjoys the universal affection and respect of his flock. God grant that he may long watch over it, of which there appears the greater probability just now, as having been entrusted with the education of the four children of a brother of the reigning Duke of Dessau, the importance of the church, in a temporal point of view, has been considerably increased. The exertions of this little community, glowing with ardour in the defence of Christian truth, are really extraordinary. A fortnight since they opened a private school, and engaged for it the services of an able teacher, in a young man called Hellmuth Pohlmeier. It would be extremely desirable to form a fund for the support of the master, as the erection of a school, and the expenses unavoidably attendant on its maintenance in efficient operation, will be even more than that church can accomplish. The hire of a suitable building, together with the salary for the master, and the necessary outlay for books, wages, &c., require a sum it will scarcely be possible to raise. And a parsonage house ought to be built. But with what? Fellow-believers in England!—you, whose generous concern for the spread of evangelical truth is spoken of all the world over—do not forget the little group of poor but faithful brethren at Laibach.

## TUSCANY.

### CONFIRMATION OF THE SENTENCE OF THE MADIAIS AND ITS ACTUAL EXECUTION.

We do not know what British Christians will do when they read the following letters, but we cannot be mistaken in our anticipation of the feelings they will excite in every generous and humane mind. But it is not enough to feel—the time is come for action. Instant steps should be taken to convey to the Grand Duke of Tuscany the sentiments entertained in this country in reference to these atrocious proceedings. A serious responsibility rests upon those to whom the public look as the leaders of our united Protestantism. They have passed their resolutions, and we published them, two months ago. They have done more. Upwards of ten thousand copies of our article containing them have been circulated. It has gone in all directions—to members of both houses of Parliament, to editors of public journals in town and country, to ambassadors of continental powers, to Roman Catholic priests and cardinals, and, if they have not intercepted it, to the Vatican itself. It has traversed Europe. Editors of journals in France, in Holland, in Sweden, in Belgium, in Germany, and other nations, have echoed its remonstrance; and it is at this moment lying before us—all the resolutions and the chief passages of the article—translated into the Italian language, and published in Italy itself. So far this is well. The subject cannot be made too familiar to all sorts of persons. Let all the world see, if that were possible, how intensely Popery hates those who read the Bible, and with what implacable malice they are persecuted in Popish countries. But something more must be done, and we are entitled to expect it from those who have already done so much. They must not rest till they have rescued these victims of an infatuated despot—himself the slave of the priests—from their combined and tyrannous grasp. Let them be valiant and resolute, and with God's blessing they will accomplish it. We know the value of prudent counsels, and the importance of acting with discretion. But resolution, we submit, is not rashness; and, in circumstances of pressing necessity, vigorous measures are the highest wisdom. Is it inquired what steps can be taken? We answer, many. In the

*first place*, let there be not a moment's delay in making known, through all the cities and towns of the United Kingdom, that FRANCESCO AND ROSA MADIAT ARE IN CHAINS, WORKING AT THE GALLEYS, OR SOMETHING AS TERRIBLE, FOR READING THE BIBLE. *In the next place*, let British Christians be called upon to express their opinion on this flagitious sentence of the law-courts of Tuscany, in resolutions, public meetings, petitions, remonstrances, and in every other form in which a righteous indignation may find a natural and befitting utterance. *In the third place*, let the public opinion be collected, and be carried to Tuscany, by a deputation appointed for the purpose, to the highest authorities there—the members of the Government and the Grand Duke himself. How well would it become some British nobleman to stand at the head of such a deputation. How much might not the President of the Protestant Alliance—THE RIGHT HONOURABLE THE EARL OF SHAFTESBURY—enhance the grateful estimation in which all good men hold him, were he to add this service to all the rest he has rendered to humanity and religion. *Let his fellow-Christians call him to the post*, and we venture to believe that neither his heart nor his conscience would suffer him to shrink from the duty. But this is not all. In such a case as the present, we should enlist the sympathies and employ the offices of other Protestant countries. Their sympathies, indeed, are already enlisted; and, to some extent, they have been conveyed, as well to the persecutors as to the persecuted. We have reason to know, for example, that his Majesty the King of Prussia has caused it to be represented to the Grand Duke that he takes a lively interest in these Christian confessors, and has requested a mitigation of their sentence, even as a personal favour to himself. This is worthy of his character, and of his position as the first Protestant monarch on the Continent. It does him honour. He evidently stands prepared to co-operate with us. Other Protestant powers should be appealed to, especially the United States of America; if not the Governments, yet influential members of them, and the Christian people. Nor let it be thought that we are making too much of the matter. No demonstration can be too general, or too strong, with which to condemn this commencing revival of the worst times of the Papacy. He must be blind who does not see to what goal we are tending, as fast as Popish intolerance can hurry us. It is criminal indifference, or it is worse, it is treachery, which would hold back any of the forces by which we may hope to arrest the rapid progress of priestly domination.

And now one word of respectful and affectionate sympathy for these meek sufferers, who, beside the natural bond which unites them, are "companions in tribulation, and in the kingdom and patience of Jesus Christ." Every heart will be touched with their most Christian and edifying behaviour. They have borne their sufferings with a fortitude and constancy which have been given them from above. The prayers which, without ceasing, have been offered up on their behalf have prevailed. Prayer will continue to be offered, and it will still prevail. They may fall in the conflict; they are now confessors, they may become martyrs; but should nature sink, grace will triumph. Whatever the issue, may the Great Captain of our Salvation, under whose banner they are nobly fighting, nerve them still for the battle, strengthen them to encounter and vanquish the foe, make them faithful unto death, and give them a crown of life!

"Florence, Aug. 9, 1852.

"My dear Dr. Steane,—I write now to give you the earliest intelligence that on Saturday last (the 7th) the case of the Madiats was decided by the Court of Cassation, in an elaborate judgment, *confirming the sentence of the Corte Regia*. The reading of the document occupied nearly half an hour, and it was read with considerable bitterness of expression. The petition presented by the prisoners to the Grand Duke, after the former atrocious sentence of the Royal Court, has, as yet, received no answer; but an answer was promised when the Supreme Court should have pronounced its sentence. What the nature of that answer may be, we have no means of judging. It is understood that the Grand Duke is very obstinate, and that his Ministers are much more disposed to leniency now, especially, after the dismissal of Boccella, the late Minister of Public Instruction, who was, in fact, a tool in the hands of the Papal party.

"This Boccella is a Lucchese, and at the

time when the old Duke of Lucca professed Protestantism, Boccella, as one of his court, took the communion with him, in the Protestant form, at Trieste; and then afterwards, like his master, recanted at Venice. He is held in very low repute, in every respect, at Florence. During the term of his ministry, the Grand Ducal Government has signified itself by those measures of persecution of which the present case is an example. His colleagues found it impossible to adopt all the re-actionary measures which he proposed, and gave in their resignation; but, on strong remonstrances from influential quarters, the Grand Duke was induced to dismiss Boccella, and to retain the other Ministers. Still, the old influence is at work, and a law has been lately published on education, in which every school in Tuscany is put under the power of the bishops, and of inspectors and catechists appointed or sanctioned by them. This is one of the most illiberal measures which has ever been passed in Tuscany; and the very

existence of other schools than the Roman Catholic is ignored, and the education of Tuscany reduced to the type of Naples. This, also, which is now law, was one of Boccella's measures; and it may be easily imagined that his *honorary* dismissal has given great satisfaction. It was understood that he had carried on an extensive private correspondence with the Papal nuncio, and that his design was to bring about the abolition of the Leopoldine laws.

"We had hoped that this change in the Grand Ducal council might have proved favourable to the poor prisoners. But all hopes from the law-courts are now at an end by the decision of Saturday; and the spirit in which that decision was given, indicated anything but good-will to the cause of the Gospel. The King of Prussia has interested himself very warmly in the case of the Madiais, and the British Ambassador at Florence has also expressed his sympathy. The case now rests with the Grand Duke, and it remains to be seen whether the appeals made to him have had any effect, or whether he will allow a sentence so infamous to be carried out.

"The health of the prisoners has suffered considerably; but they have committed their case to the care of Him in whose hands is 'the heart of the king.' Their calm resignation is very pleasing.

"The very able defence of the advocate Maggiorani has been extensively read, though the *Monitore Toscano*, the official journal, would not admit an advertisement. The Grand Duke is said to have read it, and there are many passages in it which he would do well to consider. In the meantime, we await the issue of this case, in the assurance that, even if our dear brother and sister should be put in irons, and sent to hard labour for years, according to the sentence, God will, in some way, answer the prayers which for many months have been offered up unceasingly on behalf of His own witnesses, who in the courts of this land have borne a noble testimony to the Gospel of his grace."

"Florence, August 11th, 1852.

"My dear Dr. Steane,—I write now to communicate to you that the petition of the Madiais, when presented to the Grand Duke, was most peremptorily rejected. He would not hear of any mercy to the prisoners, saying that it was a matter of conscience, and that the sentence must be carried out.

"There seems to have been considerable haste in giving effect to the sentence of the *Corte Regia*, now confirmed by the Court of Cassation; perhaps with the view of avoiding any further application on behalf of the condemned. The result was intimated to Francesco, who prepared accordingly for his journey to Volterra, where he is to be put in irons in the *Casa di Forza*. He made application for a change of linen, which was refused him, as he must put on the dress of the vile culprits who are usually sent to such places. Nothing could exceed the calm resignation with which he prepared to undergo his punishment. God

had been with him during an imprisonment of twelve months, and he was assured He would be with him to the end. It is difficult to conceive a frame of mind more peaceful, and even happy. To him 'it has been given' on behalf of Christ, not only to believe on His name, but also to suffer for His sake.

"Rosa was, this morning, removed from the Bargello, and sent, under the custody of a turnkey and the police, to the Ergastolo at Lucca. She had overcome her nervous agitation, and was calm and dignified. She had especially shrunk from the prospect of having her hair cut off, being clothed in the coarse dress of the prison, and living on the loathsome prison food. But she resigns herself to the will of her Heavenly Father. She said to a person of whom she was taking leave, 'Tell the brethren who may have to come after us in this way of suffering, to bear anything rather than forsake their God. And let them pray for us, not that we may be liberated, but that we may have grace given us to bear the cross and to attain to the triumph of faith.' These are noble words, which we believe will be remembered by some of the brethren who may have to follow Christ by 'this way of the cross.' And may we not have good hopes for Tuscany, when some of her children have learned to serve and suffer in such a spirit as this? May God indeed sustain and increase their faith!"

A letter of an earlier date gives some further particulars of the trial, which will be read with interest:—

"The speech of the procuratore-generale, or prosecutor for the crown, has been published at length. It is a singular document, and proves that persecution for conscience sake is the law of the land. According to the law then existing, all religions were *tolerated*; and so they *are*, as long as they exist as mere convictions in the minds and hearts of those who hold them: but when they are *professed* and *acted* upon, they are no longer tolerated! The law permits a man to hold Protestant or Evangelical opinions until it is known that he does hold them! 'This is the idea of toleration in Italy. The Madiais were not accused of apostacy from the church of Rome, but of impiety in professing their apostacy, and of seeking to impress their opinions on others. Meetings for Bible reading and for prayer—the distribution of God's Word—and the obeying of that command, 'Let him that heareth say, Come,' were all impious and against law. It is needless to say, that the most severe construction has been put on the old law of 1786, under which they have been condemned, as that law of the first Leopold was directed against the disturbing of processions or of public worship, and the public teaching of heresy. That some were 'won by the good conversation' of Rosa Madiai and her husband, and thus led to the belief of the truth, is their highest praise; but, as they themselves said, they were not public teachers, for they felt that they themselves needed to be taught. And yet they were condemned, not for their own apo-

taoy or secession from the church of Rome, but for proselytism.

"The able defence of the advocate Maggiorani has also been published, according to the forms of Tuscan law. The Government, however, would not allow it to be advertised; but it is eagerly read, and the advocate has been complimented, even by the judges, for the ability of his defence. It is understood that there was some difference of opinion, among the six judges on the bench, as to the application of the law of 1786. But despotism is now the ruler in Tuscany; and, a few days ago, a stringent law has been issued on the subject of education, giving over the young more completely into the hands of the priests.

"There has been much sympathy manifested in Florence towards our poor brethren in the faith. Their case has excited general interest, and the whole subject of the difference between the teaching of the church of Rome and the teaching of the Word of God, has been brought before the people of Florence more publicly than on any former occasion. In this way, God will, doubtless, make the wrath of man to praise him, and these sore trials of His servants may turn out rather to the furtherance of the Gospel. May God indeed cause the consolations of our dear friends to abound in the time of their witness-bearing and suffering for His truth!"

## Home and Miscellaneous Intelligence.

### EVANGELICAL ALLIANCE—FRENCH SECTION.

(To the Rev. Dr. Steane.)

Fontainebleau, Aug. 18, 1852.

Dear Brother,—I send you a series of resolutions adopted by the Central Committee of the French Section of the Evangelical Alliance, at their last meeting, when we were favoured with the presence of Sir Culling Eardley. Will you bring them under the notice of the British Organisation, and insert them in the next number of *Evangelical Christendom*? I shall publish them in the September number of the *Bulletin-Echo*.

I am, &c.,

A. RACINE BRAUD,  
Corresponding Secretary.

#### EVANGELICAL ALLIANCE: FRENCH SECTION: RESOLUTIONS OF THE CENTRAL COMMITTEE.

At a meeting held in Paris, at the latter end of July, the Rev. Dr. Cook in the chair,

IT WAS RESOLVED,

"1. That the circular of the 25th of February,\* and the rule announced in it, be withdrawn, and rescinded; and that the former rule, adopted at Paris, the 26th April, 1847,† continue in force.

"2. That a General Conference of the members of the Evangelical Alliance be convened in Paris, at the time of the annual meetings in April and May, 1853, to take into consideration the modification proposed by some of the local Committees in the second article of this rule.

"3. The different local Committees are in the meantime invited to communicate their views to the Central Committee; and the Central Committee itself shall set forth a statement of the question, before the end of the present year."

At a meeting held the 12th August, the Central Committee constituted its executive as follows:—

PRESIDENT—The Rev. Dr. Grandpierre, Rue Joubert, 43, Paris.

VICE-PRESIDENT—The Rev. M. Gauthey, à Combevoie.

SECRETARY—M. J. P. Cook, 146, Champs Elysées, Paris.

VICE-SECRETARY—M. A. Racine Braud, à Fontainebleau.

At the same time the following resolutions were adopted:—

"1. The Central Committee shall direct its attention to the persecutions to which their co-religionists are exposed, in France and other countries; it shall maintain, to the utmost of its power, the principles of religious liberty; and it shall express its sympathy with those who are persecuted for righteousness' sake.

"2. The Secretary is instructed to communicate the preceding resolution to the local Committees, and to request them regularly to make the Central Committee acquainted with such instances of persecution as take place in their respective localities.

"3. M. A. Racine Braud is charged, in virtue of his office as Vice-Secretary, to correspond with the English brethren, to whom the facts communicated to the Central Committee shall be transmitted.

"4. The monthly meeting for prayer shall in future be held quarterly; the time, the place, and, as far as possible, the order of the proceedings, shall be previously announced in the *Bulletin-Echo*, and in the Protestant places of worship in Paris. The first quarterly meeting shall be held on the fourth Monday in October, at the Methodist Chapel, Rue Royale, 23.

(Signed) "J. P. Cook, Secretary."

N.B.—The Secretary of the Central Committee, desirous of establishing and organising the fraternal correspondence provided for in Rule VI., requests the Committees of Brussels, Neuchâtel, Lausanne, Geneva, Lyons, Nîmes, and Orléans, to recall to their attention Rule VII.

which enjoins upon every local Committee to send quarterly reports to the Central Committee.

He also requests them to furnish him with a list of their officers, especially with the names and addresses of their Secretaries.

Lastly, he wishes to obtain some information respecting the local Committees, which, three years ago, were in course of being formed at Strasbourg, Lille, Nantes, Rochelle, and Bordeaux.

## SPECIAL PRAYER FOR IRELAND AT THE ALLIANCE CONFERENCE.

(To Dr. Steane.)

Reading, July 29, 1852.

My dear Brother,—Grace, mercy, and peace, from God our Father, and from the Lord Jesus, be with you. It is a source of encouragement and comfort to my soul, that the British section of the Alliance will hold its next annual meeting in Ireland. My heart will be with you. Were I to accompany you, I fear I should not be able to render you assistance in matters of business through feeble health. Through mercy I can work a little, but it must be in my own slow, careful way. Of one thing you may be assured, namely, that, with Divine help, I shall not cease to plead, in the name of Jesus, for Ireland, and the efforts of the Alliance. One thing I will take the liberty to suggest to the brethren—that, before any business is transacted, all agree to meet, in the name of Jesus, for a season of united and special prayer for Ireland's salvation. We must not only fight in the valley with Joshua in the use of appointed means, but ascend with Moses, Aaron, and Hur to the top of the hill: as these believing men wrestled with God, *Israel prevailed!* God is our refuge, and, if His glory be our aim, *He is sure to be with us.*

Accept of my thanks for your notice and remarks on the persecutions and sufferings of the Madials in Tuscany. All who love Jesus in sincerity and power, will be one with them, as far as affection, sympathy, and effort go. I know many are indifferent, but instead of men

murmuring and complaining about their indifference, let it quicken us to increasing opportunity. I know you will do what you can, and that the friends of Jesus will not let them suffer the want of a little money. I see *Evangelical Christendom*, but I sadly want to possess it, and lend it, but must keep carefully within my means. Who is Mr. Burgess, mentioned in page 223 of this month's number? My advice to the Committee of Council is, Work on in the name of the Saviour, and regard not the slurs even of fellow-Christians. We bless the glorified Head of the Church who originated the Alliance, and for all the usefulness with which He has crowned its efforts; but as the Master whom we serve watches our motives, let us be resolutely careful how we speak of our own poor doings. Better purify our hearts, and, with a single eye to the Saviour's glory, work on. The Alliance has a glorious work to accomplish; let it be pursued with meekness and humility, and with confiding dependance on Divine help, and all heaven will aid its friends in their self-denying labours of love. The greatest enemy in Christian effort is self, and the secret love of human praise. I would say to all our brethren, "Emmanuel and his glory, in the triumph of his own pure truth, must be our watchword. Fear not: *Jesus reigns*; and his voice of support is, *'Lo, I am with you always, even unto the end of the world.'*"

Your ever affectionate brother in Jesus,

T. W.

## Brief Notices of Books.

*Memoirs of the Lives of Robert Haldane, of Airthrey, and of his Brother, James Alexander Haldane.* By ALEXANDER HALDANE, Esq., of the Inner Temple, Barrister-at-Law. London: Hamilton, Adams, and Co.; and White and Co., Edinburgh. 1852. 8vo. Pp. 676.

*Remarks on Certain Statements by Alexander Haldane, Esq., in his Memoirs of Robert Haldane, of Airthrey, and his Brother, James A. Haldane.* By JOHN BROWN, D.D. Edinburgh: Oliphant; London: Hamilton, Adams, and Co. 8vo. Pp. 16.

The excellent individuals whose memoirs are contained in this volume, were descended from men high in rank, but no less distinguished for attachment to religion in the days of the Reformation in Scotland. Their father, who died when the eldest was only four years old, and before the birth of the second, "was enabled, in his last moments, to express his full confidence in Jesus;" and their mother, who appears to have been eminently pious,

they lost when the one was only ten, and the other only six years old. She made it her chief concern to train up her children for God, and from their infancy to instil into their minds a sense of the importance of eternity, particularly pressing upon them the necessity of prayer. These instructions made a great impression upon their minds in childhood, and, as one of them afterwards declared, had never been entirely effaced; and this he stated that it might lead Christian parents to sow in hope.

After the death of their mother, the youths were carefully educated under the direction of their relatives, and, as they advanced in life, particularly of their uncle, Admiral (afterwards Lord) Duncan. The eldest entered the navy in his seventeenth year, and spending the intervals of service at the Admiral's residence at Gosport, was introduced to the venerable David Bogue; a privilege shared by his brother at a later period, after he had entered the naval service of the East India Company.

Each of the brothers married early in life, and quitting naval service, settled down in Scotland;



and, as the younger expressed it, his mind became more and more occupied with religious inquiries. They both, in the result, became deeply pious, their conversion being, as it is expressed, neither sudden nor violent.

In the year 1795, Mr., now Dr. Innes, having received the first number of the Baptist Periodical Accounts, sent it to Robert, who was struck with the grandeur of the enterprise, and the purity of the motives which had actuated Dr. Carey, and feeling that Christianity is everything or nothing—that, if it be true, it warrants and commands every sacrifice to promote its extension—a strong desire influenced his mind to engage in the same honourable service. Having induced Dr. Bogue, Mr. Greville Ewing, Dr. Innes, and Mr. John Campbell, to embark in the Christian enterprise with him, he engaging to bear the whole expense, and to provide for their families in case of their decease, he applied to the directors of the East India Company, and afterwards to the Government, for permission for the missionary band to reside in India. This was peremptorily refused, notwithstanding that it was urged by Mr. Wilberforce and others, under the sanction of Bishop Porteus; one of the directors declaring that he would rather see a band of devils in India than a band of missionaries.

The attention of James was about this time attracted to the low state of religion in Scotland, and he took several journeys for the purpose of distributing religious tracts, and addressing those whom he and his fellow-labourers could bring together—not, however, assuming the ministerial character. They found, in many places which they visited, a lamentable ignorance of religion, and some were so remote from any place of worship, that the people had not heard a sermon for years. These labours led them into communication with the Rev. Rowland Hill, Charles Simeon, and George Burder, who visited Scotland with the same objects; and afterwards to the erection of places of worship in Edinburgh and other places, in which Robert Haldane took an active part, selling his magnificent estate of Airthrey, and reducing his style of living, that he might have the more to devote to the cause of God, particularly in the education of young men for the ministry, and their support. Mr. James Haldane became the minister of the chapel in Edinburgh, and continued so until his death, at the age of eighty-two.

In 1816, the attention of Mr. Robert Haldane, who had devoted some years to the study of the Scriptures, and the publication of treatises upon them, was attracted to the state of the University of Geneva, the professors in which were Socinians, or Rationalists; and he proceeded with Mrs. Haldane to that place, and sought interviews with the students, receiving in his rooms, for conversation and instruction, all who came. The Divine Spirit greatly blessed his labours, and some of the readers of our work on the Continent, some of whose names honourable mention is made, from time to time, in our pages, were among those who were thus enlightened, and have been eminently the means, subsequently, of enlightening others. Mr. Haldane pursued the same course at the University of Montauban, and his effort was equally blessed.

After his return, in 1821, the Apocrypha controversy arose in the Bible Society, into which both the brothers warmly entered, in opposition to the practice of circulating the Apocryphal books with the sacred Scriptures. And, later still, Mr. Robert Haldane took an active part against Dr. John Brown and others, on the question of the compulsory exaction of the salaries of the pariah ministers of Edinburgh. Dr. Brown's pamphlet, the title of

which stands at the head of this article, designed to correct some misstatements of the biographer on the subject.

The references we have made have been principally to the public life of the subjects of these memoirs, as furnishing examples of arduous devotedness to the Redeemer's cause. The readers of the work, of whom we hope there will be many, will meet with beautiful incidents in private life, in which their example was equally consistent with their Christian character.

*The History of Gustavus Vasa, King of Sweden. With Extracts from his Correspondence.* London: Murray. 8vo. Pp. 312.

The readers of this volume must feel that they owe a debt of gratitude to its author. As the result of extensive investigations among original authorities, he has given us an exceedingly interesting and graphic description of the character, exploits, and government, of one of the noblest and most deservedly renowned of European kings. What, however, we still desiderate, is an account of the Swedish reformation under its religious rather than its political aspect, in its spiritual rather than its ecclesiastical development. The manner in which Gustavus humbled the Popish bishops and abolished the monasteries is exhibited, and the steps by which, having overthrown the power of the Pope, he appropriated the supreme authority in the church to himself; but we want to know how the new doctrines made their way through the land, enlightening the minds of the people, and leading them to cast off Popery, not only as a system of Government, but as a system of faith. If the learned author would supplement his present work by another volume of this character, he would confer a great obligation upon British Christians.

*History of the Christian Church in the Second and Third Centuries.* By JAMES AMIRAUX JERRETT, D.D., Regius Professor of Divinity, Cambridge. London: J. J. Griffin and Co. Crown 8vo. Pp. 206.

This is another volume of the *Encyclopædia Metropolitana*, of the republication of which we spoke a few months ago (see page 192). It consists of five chapters. The first, which is preliminary, treats of the sources from which the history is derived—of the diffusion of Christianity—and of the causes of the opposition manifested to it by the Roman Government. The second and third contain what is, strictly speaking, the history. The fourth gives a list of the ecclesiastical writers of the second and third centuries, with some account of each and of his works, noting the best editions. The last is occupied with the heresies. The volume is replete with the fruits of varied and digested learning, most copious in references to authorities, and written in a condensed and vigorous manner.

*Gold Tried in the Fire; illustrated in the Memoir of Harriet Stoneman, of Cerne, Dorset.* By the Rev. THOMAS CURME, Vicar of Sandford, Oxon. London: Nisbet and Co. Post 8vo. Pp. 238.

A most appropriate title to a very affecting narrative, told chiefly in the letters of the patient sufferer herself, of one of the poorest and most afflicted of the Lord's people. In the depths of her poverty, and of her still deeper tribulations, this humble saint exemplified some of the richest qualities of Christian character, and lived upon the hidden manna. These records of her experience, this memorial of her enduring faith and patience, cannot but be a solace to tried believers, and is a monument to the sustaining and conquering grace of God.

## EDITORIAL NOTICE.

The Conference of the British Organisation in connexion with the Evangelical Alliance, which has recently been held in Dublin, has afforded renewed and additional evidence that this truly Christian institution is not likely to prove that ephemera thing which its opponents predicted, and some of its friends feared it would be. The Conference was not, indeed, so numerously attended as those on this side the Irish Channel have been. The very fact of that Channel having to be crossed, kept many away. Besides which, as is well known, one of the highest dignitaries of the Established church, in prospect of its assembling in the metropolitan city of his province, had cautioned his clergy, and of course through them their congregations, against it. These circumstances, no doubt, had their influence in diminishing the number of attendants. There were still, however, brethren present representing nearly, if not quite, all denominations; clergymen of the Established churches of England and Ireland and of Scotland, of the various bodies of Presbyterians in both countries, and of the Independent, Baptist, Wesleyan, and Moravian communities, with some others beside; and foreign brethren from France, Prussia, Holland, Italy, Canada, and the United States. These, with other members of the Council and local Committees, constituted the meetings for the transaction of business; while the devotional and public meetings were attended by much larger numbers, which continued increasing to the last. Nothing could surpass the happy, devout, and brotherly temper which prevailed in all the assemblies; and on no former occasion was the capability of the Alliance more clearly evinced for originating enterprises of Christian usefulness, and stimulating both its own members and others to undertake them. The Report was full of the most gratifying information. It will, we trust, be published without delay, and be widely circulated and read; and henceforth, when the question is asked, from any quarter, what the Alliance has done, and in what work of a practical nature it is fitted to engage, the proper reply to the querist will be to give him a copy, with the request that he will peruse it. It was, in all respects, a document most satisfactory to the friends of the Alliance, and conclusive against its utilitarian objectors. The different papers, also, prepared at the desire of the Council, were admirable, and were listened to, as they were read by their respective authors, with intense interest. Three of them we now lay before our readers—the Annual Address, by the Rev. Dr. Blackwood; the Address on the Practical Resolutions, by the Rev. C. M. Birrell; and a paper on Ireland considered as a Sphere for Missionary Operations, by the Rev. Dr. Edgar. As an exposition and defence of the great object of the Alliance, and a reply to the objections of the Archbishop of Dublin, Dr. Blackwood's paper leaves nothing to be desired. Mr. Birrell's speaks, in every sentence, words of enlarged and enlightened charity. And Dr. Edgar's is, perhaps, the most powerful appeal on behalf of Ireland which has yet appeared from the press. These papers, we are persuaded, will be reprinted from our pages, and be distributed wherever Christian zeal can carry them. Other papers of equal excellence we must reserve for our next number, and among them one on the Present State of Evangelical Religion in France, Belgium, and Switzerland, by the Rev. A. Racine Braud, of Fontainebleau. We publish now, in addition to the above-mentioned papers, the resolutions adopted by the Conference. It will be seen from them with what subjects of grave and general importance the business meetings were occupied, and what an amount of work, real practical work, was either actually done, or confided to the Council to do during the ensuing year.

These matters connected with the Conference so entirely fill our pages that we are under the necessity of omitting the letters of our usual continental correspondents.

# Original Papers.

## THE PRIMARY OBJECT OF THE EVANGELICAL ALLIANCE ASSERTED, EXPLAINED, AND DEFENDED, IN REPLY TO VARIOUS OBJECTIONS, ESPECIALLY THOSE OF THE ARCHBISHOP OF DUBLIN.

OPENING ADDRESS,

DELIVERED AT THE MEETING OF THE BRITISH ORGANISATION, ON WEDNESDAY, AUGUST 25, 1852,

BY THE REV. J. S. BLACKWOOD, LL.D.

**BRETHREN AND CHRISTIAN FRIENDS,**—For the first time since the actual formation of the Evangelical Alliance, its regular Annual Conference assembles in Dublin, though not for the first time do some of us meet together here to exemplify Alliance principles, and to enjoy Alliance love. Often, indeed, in by-past years, has it been our delightful privilege to hear the principles of Christian union maintained in this city by eloquent men of God, in whom many were constrained to acknowledge the lips of wisdom, and all to admire the spirit of Christ. Some of these have departed to be with Christ, which is to them far better. They endured the night of weeping, and have hailed the morning of joy. They have laid aside the warrior's panoply, and donned the white marriage-robe. They have left in the dust the sword, the helmet, and the shield, and received instead the palm, the crown, and the harp; and now

"They hear the unexpressive nuptial song  
In the best kingdoms, meek of joy and love;  
There entertain them all the saints above  
In solemn troops and sweet societies  
That sing, and singing in their glory move,  
And wipe the tears for ever from their eyes."

Of these, I miss especially the conspicuous form of my beloved and reverend friend, Robert Wood Kyle. He has mounted to his reward; and no less cogent cause, I am well persuaded, could have detained that affectionate and earnest spirit from his due place in this assembly. Convinced, in his intelligent and manly understanding, of the scriptural correctness of our principles, no less than impelled by his generous and loving nature to seek the joy of brotherly intercourse, he suffered no considerations of an inferior quality to prevent his obeying the united dictates of his head and his heart. Through good report and through evil report he maintained firm his attachment to the Evangelical Alliance. And to the island of Guernsey, whither his steps were guided when he left this city, he carried the torch of Christian love, to shine still more brightly there. Three years

ago it was my privilege to meet once more, and for the last time, in Guernsey, on the platform of the Alliance, that beloved friend whom I had so often met on the same platform in Dublin. He has since ceased from his labours, and his works do follow him; but neither in Guernsey nor in Dublin is Robert Wood Kyle to be numbered with the altogether dead. He lives in the heart of many a brother, who would never on earth have known him but for the Evangelical Alliance. And that cause which he loved, and for which he willingly suffered loss, he was privileged also to endear still more to the hearts of many brethren. Let the memory of the just be blessed! and let the remembrance of their example become a spur to our flagging energies! We miss, it is true, from our assembly, the bodily presence of Kyle, of De Vere Conyers, of Bickersteth, and other very dear brethren, whom I may not now stop to enumerate; but we have a calm and just satisfaction in remembering how their vigorously clear understandings and large and loving hearts acquiesced and rejoiced in the principles and proceedings of the Evangelical Alliance. In the object and operations of this institution they hailed at least an effort, earnest and sincere, to fulfil an universally acknowledged duty, and to palliate an universally lamented evil. They, like others, acknowledged the duty of union and brotherly love amongst the members of the true church of Christ on earth. They, like others, deplored the divisions and alienations which unhappily do exist, where unity, peace, and loving brotherhood are commanded and desired to be found. But not like some others could they be contented to admit the duty and deplore the evil, and make no effort to fulfil the one or ameliorate the other. They therefore united in the Evangelical Alliance. Here, at least, they found an open door through the icy walls of sectarian distrust, where brethren could cordially and consistently meet in mutual recognition and fraternal intercourse. Here they hoped to be led

on to experience a further abatement of the bigotry and bitterness of sects, and an increased amount of peace and union and joy. They might, indeed, have listened with anxious consideration and deferential respect to the logic that told them their effort was inadequate for the purpose; but their heads and hearts alike would have resisted the unsatisfactory surmise that it could be justly styled "superfluous." The good Samaritan on the road to Jericho might perhaps have been very easily convinced that Jerusalem contained many more able physicians than he, and more powerful medicaments than his simple oil and wine. He might well have desired a more easy carriage for the wounded traveller than his own unpretending beast of the road, and a better hospital than the wayside inn. But he did what he could; and until philosophical high priests and placid Levites shall supply some more satisfactory suggestion than frigid theories and examples of considerate non-interference, we may be excused if we prefer the practice of these good Samaritans, imperfect though it were, who poured the best of their oil and wine into the wounds of the bleeding church of Christ. No, the Evangelical Alliance may prove unequal to its work; but until it be shown that its object can be otherwise accomplished, it can never be truthfully deemed superfluous. Imperfect and weak let us confess its best efforts to be—pernicious those efforts may logically be styled by some who would limit the brotherhood of Christ to their own rigid pale. But, in the admittedly unsatisfactory condition of the churches of the Reformation, isolated, disunited, and alienated from one another, we are entitled respectfully to deny that the Evangelical Alliance can be justly or logically styled a superfluous endeavour, or one without an object, plain, palpable, legitimate, and well defined. That object simply is to promote Christian union, fraternal intercourse, and brotherly love, amongst the divided and too often discordant members of the different denominations of Christ's people. Permit me, then, on this occasion to detain you for a few minutes upon this perhaps somewhat trite topic. Other brethren, in the course of our present meetings, will bring before you certain specific subjects assigned to them. Nothing specific has been assigned to me. My duty is accordingly somewhat indefinite; and it suggests itself, therefore, that I may perhaps do well to clear the ground and primary object of the Evangelical Alliance from some of those mists of prejudice

and misapprehension, whose existence we cannot with truth pretend to ignore.

On what real or precise grounds, indeed, our attempt has been at various times pronounced superfluous, I have not been able very distinctly to apprehend; but I will endeavour to grapple fairly with the entire argument, and not confine myself to the refutation of a mere logical quibble. It would seem, then, that it is an acknowledged New Testament command, and, consequently, a New Testament duty, that the disciples of the Lord Jesus Christ should love one another; and further, that they should openly manifest that love, whereby all men may recognise them to be indeed the disciples of the loving Jesus. But, this being so, it is the office (it is said) of the Christian ministry to expound the doctrine, and of the Christian church to enforce the obligation; and, consequently, an Evangelical Alliance is no more needed to promote the knowledge of this particular truth, and the practice of this particular duty, by the churches of Christ, than it is in any or every other instance wherein the commands of the Gospel are neglected or destroyed. If we had, indeed (it has been argued), a material object, such as printing Bibles, or establishing schools, or sending forth missionaries, then we might associate, or even have the hardihood to take the name of an Alliance—but because, it is alleged, our object is spiritual and not material, or because that object ought to be accomplished by the spiritual influence of the New Testament and its ministry, in each particular church and individual, the Evangelical Alliance is a superfluity; and, being a superfluity, becomes worse than superfluous, because, to the very evils which it desires to remedy, it adds this further similar evil, that men even quarrel about the propriety of joining or not joining the Alliance itself.

Such I believe to be, in reality and substance, the amount of that imposing objection which, from several influential quarters, I have seen repeatedly urged against the Alliance with more or less plausibility. But even if we were to admit, as we do not admit, the applicability of the distinction between material and spiritual objects which some contend for; or if we were to concede unreservedly that the right influence of New Testament principles, in each particular church and individual, would produce an abatement of the evils of discord and alienation; still it does not logically follow that the Alliance, or some similar institution, must be a superfluity, for we propose not only a

truce but intercourse. Our object is not merely the abatement of unbrotherly discord and disunion, but the positive promotion, also, of brotherly recognition and fellowship. Christian peace would be, indeed, a valuable attainment. We seek this, doubtless, as a means, but we further seek Christian enjoyment as an end. Brother cleaves to brother in the family of nature; and should not brother cleave to brother in the family of grace? We desire on this platform to manifest, not merely that brethren, the children of God, need not quarrel, but that they may actually unite. We aim, by the Evangelical Alliance, not merely to propound a theory, but to realise a fact. "Behold," says the Psalmist, "how good and how pleasant it is for brethren to dwell together in unity." "By this," says Jesus, "shall all men know that ye are my disciples, if ye have love one to another." Here, then, is our object, simple, definite, and plain—to promote union and love, and to manifest union and love amongst those who, being one in the sight of God, are commanded to be one in the sight of man.

And here I must be permitted to question the practical value of that distinction which has been attempted between such an object as this of ours, and that of the Bible or Church Missionary Society; as if it were lawful for voluntary associations to dispense Bibles and missionaries, but not to associate for purposes which are presumed to be of a less material, or less specific nature.

Now, in reply to this I would say, that on the one hand it might be argued, and it has been argued, that as it is the duty of the organised church of Christ to send forth missionaries, such a voluntary institution, even, as the Church Missionary Society is superfluous and schismatical in the church of England. It might, too, be argued, and it has been argued, and the argument prevails with thousands of the clergy, that the Bible Society, in like manner, is not only superfluous and schismatical for precisely similar reasons, but that it is, further, very mischievous, by reason of the combination of otherwise opposing sects which that Society involves. I am not concerned to refute these objections, in which, of course, I do not concur. They have often been satisfactorily, I think, refuted; and, what is much more to the purpose, they have been refuted to the satisfaction of those very persons who persist in bringing objections precisely parallel against the Evangelical Alliance. But, we ask, if voluntary associations of Christians, of one or different sects, may

lawfully send forth missionaries and Bibles without impeachment on the part of our opposers, why may not the Alliance exist for the promotion of Christian union? Oh! it is replied, the object you propose is spiritual and not material, or general and not specific; the duty you enforce is already a New Testament duty; it is the province of the Christian church or ministry to enforce and exemplify that duty, and therefore a voluntary association for the purpose is, at least, superfluous, and, perhaps, pernicious.

Now, such an objection as this would be perfectly consistent in the mouth of those who object to the Church Missionary and Bible Societies. Those men claim for what they call 'The Church' the prerogative of performing the whole work of the Gospel dispensation. Those men object to voluntary church associations for any purpose whatever which they consider the organised church itself ought to perform. They object to the Church Missionary and Bible Societies, and may therefore very consistently object to the Evangelical Alliance. But voluntary associations, whether composed of one or of several denominations, being admitted by our opposers to be lawful or useful when they undertake some specific work, I feel entitled as against them to assert that the Evangelical Alliance is lawfully and usefully constituted, since it has for its object the specific work of promoting brotherly intercourse, recognition, and union amongst those who are assumed to be brethren, but who, by reason of peculiar circumstances, are isolated, divided, and even antagonistic; for, be it observed, we do not merely propose to preach or teach the doctrine of the unity of the church, and the duty of union amongst brethren—possibly, if such preaching or teaching only were our object, there would be some more force and importance in the objections I am considering—but we propose, by practical measures, to promote and realise that very thing which the New Testament and its ministers proclaim to be a Christian duty. It is an undeniable duty to send forth missionaries and to circulate God's blessed book; ministers teach and preach these duties, but Missionary and Bible Societies perform them. So it is a New Testament duty that brethren should dwell together in unity, and that the world should take notice of their loving union to the glory of Christ and of God. Ministers, therefore, of every denomination are, indeed, bound to preach and teach this duty also;

but is no attempt to be made further to perform it? Are we to be always of this Word hearers only, and doers never? Or are we to be satisfied, in this respect alone, with that sort of doing only which is inward, secret, spiritual? Are Episcopalians, and Presbyterians, and Wesleyans, and Independents, and all the other divisions of the modern Reformed Protestant church, to remain until the Millenium in a state of hopeless isolation and mutual estrangement, though Christ be indeed their one Master, and all they are brethren? No, my Christian friends—it is a mere fallacy to suppose that the object of the Evangelical Alliance is simply an inward and spiritual grace. Christian union and brotherly love do indeed require the grace of God to produce and increase them; but the cultivation and outward manifestation of the fruits of that grace, in mutual recognition and kindness, is a work committed to man, and in the present condition of the Christian churches may well be attempted by an Alliance.

Who does not know how estrangement, bitterness, and strife, have often grown in families from mere separation in space, or in little interests at first? Who does not understand that personal intercourse restored is often the best prelude to perfect reconciliation? Men have bodies as well as souls. The grasp of the hand, the glance of the eye, the taking of sweet counsel together, the walking to the house of God as friends, the united approach to the throne of grace—are these enjoyments to be ever only sectarian, and never catholic? Surely no! Surely, devotional and fraternal intercourse is rightfully required by the members of the spiritual family; and in the very peculiar condition of our churches, a peculiar effort has been demanded for this distinct purpose. Hence the Evangelical Alliance; and hence also, I may add, its name. For we do not unite as a church in all things religious agreed. We do not unite, as a Society like the Bible Society, without regard to religious belief at all. But as brethren in Christ holding the Head, we combine for one great religious object, reserving our independence. The Episcopalian remains Episcopalian—the Presbyterian, Presbyterian—the supporter of the union of Church and State does not blench or compromise his opinion, neither does the Anti-State-Church voluntary. All are free as before, and all are bound in conscience as before, without compromise, to maintain their respective convictions. Our motto may be considered

this,—in things essential, unity; in things indifferent, liberty; in all things charity. We compromise not truth—we sacrifice not liberty—but desiring to speak the truth in love, and to stand fast in the liberty wherewith Christ hath made us free, we seek to promote that holy, heavenly, and happy union which our Master has commanded to be the badge of all his disciples, and which he has not limited to any merely sectarian pale—for, in the words of the great Augustine, where we recognise Christ, there we recognise also the Church. We do not, indeed, pretend that the Alliance is either a perfect contrivance, or the best or only one which may be for the purpose devised; but we surely are entitled respectfully to defend it from the charge of being a superfluity, until it shall be superseded by some better scheme, which we ourselves should most joyfully hail; or until it be demonstrated that the Saviour's command and will are actually being fulfilled by the present lamented condition of the churches of the Reformation.

Let me here make a supposition, which may at once meet the remaining part of the objection I am considering, and illustrate the whole subject. We have been told that we are not only a superfluous institution, but, moreover, pernicious; because we add, to the evil we desire to palliate, this further evil—that men will be divided even about the propriety of joining the Alliance itself. On this point I must observe, in passing, that as we do not pretend to infallibility, so we presume not to judge or speak harshly of any one for declining to join the Alliance. We expressly disavow all such arrogant and uncharitable presumption. We only feel justified in maintaining that something remedial is called for, but we do not propose the Alliance as the only or best possible remedy. We say it is the best we have been led to devise, after much deliberation and prayer. We would not shrink from fair criticism of our principles, nor repudiate practical suggestions from any quarter. But fair criticism has left our principles substantially untouched; and the only practical suggestion of importance that occurs is that sufficiently candid one with which I am dealing, viz., that in the very nature of things we are a superfluity and a nuisance, and the sooner we cease to exist the better. Now let me make my suggestion. Let me suppose that instead of astute objections and hostile suggestions, we had been met with that spirit of friendship and cordiality

which we conceive that our proposals deserved. Let me imagine that our objectors, whether of the Established church or of the Dissenting bodies (for we are opposed by many of all sides) had joined the Alliance. Let me imagine that in this room, archbishops and bishops, and priests and deacons of the State church were condescendingly congregated, and that amidst them and around them stern Puritanical physiognomies of State-church-destroying men were to be seen relaxing and beaming under the sunny influences of heavenly love. Let me even suppose that every child of God and every minister of Christ in this kingdom had joined us—I ask, would it have been an evil work or good? Would it have been evil for many now estranged to have become united so far as to pray together, to sing together, to soften together, and consult together about the promotion of union and love amongst the isolated and divided members of the redeemed family? If any man will say that this success of the Alliance with all would have been an evil thing, then we can clearly understand how it may be charged with evil, in a less degree, by its success with only some. But this is not the charge. We are charged with evil which results not from our partial success, but from our partial failure. We are charged with adding to existing divisions this further division, that men divide in opinion about the proposed remedy itself. That is to say, though we proposed what were good in itself, or might be good if universally received, yet because it is rejected by some it becomes evil of an aggravated kind. I profess I know nothing so illustrative of this curious charge as the case of the poor plebeian in Juvenal, beaten and insulted by the petulant patrician—

“*Miseræ cognosce proemia rixæ,  
Se rixa est ubi tu pulsas ego vapulo tantum.*”

That poor man was guilty of being shamefully ill-used; and by a like logic we are guilty, I presume, of the sins of any who may even persecute us to the extent of their opportunity.

But, really, I cannot at all imagine how it would be possible to escape this inconvenience. If we even possessed the infallibility to which the church of Rome pretends, it would not suffice for our necessity. If the Evangelical Alliance were a divinely revealed and divinely commanded remedy for the evils of the disunited church, it could not possibly escape those inevitable consequences which must result from being prepared to free men of erring

judgments and sinful hearts. But surely it is scarcely fair to charge upon the Alliance that conduct of its opponents which it earnestly deprecates and affectionately deplores. Let us be convinced that the churches of the Reformation are in the best or only possible condition as to Christ's command to be one, and of course we must be liable to the charge of being a superfluous institution. But if it be admitted that something is needed, and ought to be attempted—if our principles cannot be proved contrary to the mind of Christ—if we are only evil because we fail, and if we fail only because others are free to reject our proposals, and do reject them—where, I ask, is the force of the objection now urged against us? I trust I may not be misunderstood, or considered as making a presumptuous parallel, when, by way only of illustration, I remark that to me it would seem equally logical to charge upon the Gospel of Christ itself the damnation of the sinner who wilfully rejects that Gospel, and is, consequently, lost.

There is, indeed, a form of this objection which has been recently revived in a document against the Alliance in this city, and may seem to demand a few observations. The document alluded to has been evidently elaborated with considerable care. Certain principles are first laid down, which receive our perfect concurrence; in fact—they are the principles of the Alliance. It is argued, that if truth could be universally attained, unity would necessarily follow, since truth is one. It is contended that unity is no proof of the possession of truth, since it might result from agreement in error. It is then well argued, that agreement, even in truth, must proceed from conviction, and not from submission to authority, or else the resulting union would be vicious. And, lastly, that any compromise of conscientious conviction, as a preliminary to union, and for the mere sake of union, is unlawful. Upon these foundations, which are expressly the recorded principles of the Evangelical Alliance, a strong argument has been raised, in the document referred to, against the fallacious unity of the Romish or any other church, in which, not conviction, but authority, is made the basis of union. But this curious document next proceeds to that which is evidently its real gist; it proceeds to apply these principles in the way of an argument against the Evangelical Alliance. It does this by a remarkable fallacy. It supposes the object of the Alliance to be, that its members should agree to maintain, jointly, certain



doctrines which they had independently and severally embraced, and thereby to obtain the advantages possessed by an authoritative church, without incurring the evils of surrendering private judgment. And on this supposition the document in question argues, that a formal agreement and combination to maintain doctrines jointly, which were before maintained severally and independently, brings the united testimony into suspicion, and is superfluous, or rather disadvantageous to the truth.

Now, without inquiring into the soundness of this theory, after what I have already said, I need not repeat that this supposed design, imputed to us by the document referred to, is not the design of the Alliance at all. The Evangelical Alliance is indeed intended to be composed of those who have independently embraced a certain minimum amount of fundamental truth. The intention in requiring this amount of acknowledged truth in our members is obvious, viz.—to permit a prudent as well as a charitable presumption that those uniting are true Christians, although possibly entertaining erroneous views in some other particulars. And being thus (upon this or other evidence) presumed to be true Christians, the design of the Alliance is to promote amongst them brotherly intercourse and union, notwithstanding their recognised differences. But to suppose that we formally agree and combine for the purpose of advocating this minimum amount of common truth, is very strangely indeed to misapprehend the object of the Evangelical Alliance. It is enough to say we do not propose anything of the kind, and the objection, therefore, falls entirely pointless to the ground. I, therefore, need not further pursue it. Yet, to avert misapprehension, I may observe that this objection has no force whatever, even as against the value of testimony borne incidentally to truth by the doctrinal basis of the Alliance. The fact that a clergyman of the church of England, for instance, holds the truth of that basis, is not injuriously affected by the other fact, that he had subscribed the same truths in the Thirty-nine Articles. And the united force of the evidence given by several witnesses in a cause before a judge, on a certain day, in a court of justice, is not rendered suspicious, but is, on the contrary, very strongly corroborated by the fact, that on other occasions, before other magistrates, the same witnesses had testified to the same substantial truth. Our

agreement, in fact, results from the essential identity of the truths we hold independently, and we do not hold or maintain these truths as the result of agreement. And as to the insinuation appended to this objection, viz.—that the Alliance is, indeed, a new and self-constituted church, I dismiss it with two plain observations. First—I remark, that it is not fair controversy to charge upon opponents consequences which they repudiate, and which do not necessarily follow from admitted premises. Now we expressly renounce the idea of being in any sense a church. And, moreover, our constitution renders it absolutely impossible that the Alliance should be a church. We cannot possibly ordain ministers, or administer the two sacraments of the Lord Jesus Christ; and these, I presume, without alleging other reasons, are necessary ingredients in the idea of a New Testament church: both in the view of our objectors, and of the members of the Alliance.

But, after all objections have been refuted, the question solemnly returns—Is the disunion of the churches of Christ a thing to be indifferently regarded, or complacently approved, or only deplored, and not to be remedied? If otherwise—if a remedy is to be attempted, what is the nature of that remedy? Where is it to be heard of? Who is doing anything whatever in the matter? To advance or refute cavils and objections against our particular plan may exercise or amuse the dialectical propensities of some, but they who have laid bitterly to heart the sin of division, and tasted something of the joy of union; they whose hearts are in earnest, require something more substantial to satisfy the claims of enlightened conscience and the cravings of quickened affection, and may have found in the Evangelical Alliance much of that spiritual enlargement and delight which it is apparently the purpose of our blessed Master to annex to the performance of the special duty of brotherly intercourse and love. We do not say that this intercourse is perfect, but we have found it much better than nothing. The child must be before the man, and I trust I may, without impropriety, mention, to corroborate the experience of many, that which was expressed to me by one of our dear friends now departed. He, on one occasion, at an early stage of our proceedings, declared to myself that his conscious improvement in spiritual affections, and his enjoyment of brotherly love during his Alliance labours, far exceeded anything he had experienced in



any previous similar period of his life. He accounted for this by the circumstance that we were labouring to this very end, in obedience to Christ's last and emphatic command to his disciples; and he added, that all the arguments and objections with which we were so abundantly assailed, would be utterly powerless against those who should experience such unmistakable satisfaction. The friend I allude to was the late beloved and revered Edward Bickersteth.

Yes! be assured there is a higher, a holier, and a more satisfactory wisdom than that creeping philosophy of the poet Wordsworth's fingering slave—one

"Who would peep and botanise  
Upon a mother's grave."

There is a deeper, truer, and more powerful logic than that which emanates from squabbling schools—the logic of loving hearts under the influence of Divine and efficacious grace. Not with the head, but with the heart, man believeth unto righteousness. And when the heart of the church is full of Christ, this true logic becomes omnipotent; for every one who loveth God that begat, loveth him, also, that is God-begotten!

My Christian friends! I have purposely confined these observations to the single point of the one primary object for which the Alliance was formed. It is true, we have some other important objects of a subordinate character; but I regard these chiefly as means of promoting our one primary object. Friendly intercourse between Christians of different denominations, and somewhat opposite opinions, may be a preparative to co-operation in good works; and co-operation in good works undoubtedly cements union. We have, therefore, proposed to ourselves certain subordinate objects as the means of cementing our union, by interesting our members to co-operate for some good to the church of Christ. One of these subordinate objects, in particular, might, I think, be extensively pursued to great advantage—I allude to the extension of sympathy and assistance to brethren abroad or at home, and of whatever denomination, suffering affliction or persecution for conscience sake. I myself see no reason why an Ecumenical Alliance should not exert such an influence as that no despot anywhere should dare to violate the rights of conscience in any of its members; nay, that the dungeon doors of the Inquisition itself should be compelled to disgorge their prey. Was it no practical manifestation

of the value of Christian union when Achilli was rescued from the fangs of the Holy Office at Rome?

But I do not intend to dwell upon this or any other of the secondary objects of the Evangelical Alliance. All these are by our own constitution expressly styled subordinate. I regard them, therefore, as means to an end. I regard our one primary object of promoting Christian union amongst true Christians of various denominations as the specific work which the Alliance proposes as its end. I am far, indeed, from depreciating the value of our subordinate objects in themselves; or even their great usefulness as means to advance our chief idea. But the more clearly we apprehend, and the more earnestly and simply we pursue that chief idea for its own sake, the more effectually, in my judgment, shall we at once advance the great cause we have at heart, and accomplish, as much as may be, those subordinate objects themselves. To clear, then, this our one paramount object from the mists of misapprehension has been the scope of these somewhat unmethodised observations. It has been said that we have no object at all. I have desired to make it clear that we have one. It is said our object is general, and not specific. I have shown that it is a peculiarly specific object, and peculiarly obtruded upon the attention of the churches of Christ. It is so obtruded on our attention by an unscriptural and evil state of things, which all admit, and most lament, and for which none devise a remedy. It has been said, again, that our object, if specific, is spiritual, and not material—a proper object, indeed, for the ministers and churches of Christ, but not for a voluntary association or alliance. I have shown the fallacy of this distinction. I have not, indeed, entered into a vindication of voluntary societies for Christian purposes, because I am not maintaining the cause of the Alliance against Romanists, or Romanising or High-church Tractarians. Our objectors permit voluntary associations for certain specific purposes; and I have shown no essential difference exists between the specific object of the Alliance, and the specific objects of other voluntary associations. Isolation, separation, division, disunion, with consequent evil spiritual fruits, do unhappily exist between brethren of different denominations of Christ's people on earth. Sectarian circumstances impede fellowship, and produce, too frequently, discord, bitterness, and strife. We propose to abate or palliate some, at least, of these evils.

We bring together the bodies of men for mutual recognition and intercourse, in order to pave the way for the closer and sweeter union of their hearts. Episcopalian may preach to Episcopalian for ever, and Presbyterian to Presbyterian, and every sect may perpetually hear from every pulpit the duty of brotherly union, but the preaching remains sectarian preaching, and the catholic union will never follow, if nothing more be done.

We have been, indeed, told, that nothing more can be done in this present dispensation, and that to attempt more is to antedate the Millenium. If this dogma could be established on Divine authority, our work would indeed be a grand mistake. But without entering on prophetic controversies, I do not suppose it necessary for me to argue here that God's purposes for futurity are not the measure of man's present duty. With what amount of success in any department of labour God may have decreed to favour his servants, can be known beforehand only to himself. They are commanded to work while it is called to-day. Morning and evening they must sow the seed, knowing not how it may prosper—and whatever ineffable degree of union and love, of glory and felicity, may await the millennial, or the celestial church, our present duty and our present joy is with that church now militant here on earth. Is it then, or is it not, a duty that brethren should now dwell together in unity? Is it, or is it not, a duty that men should now recognise the true disciples of Christ by their manifested mutual love? Is it, or is it not, a duty to seek now the peace of the spiritual Jerusalem? We who join the Evangelical Alliance have answered these questions in the affirmative. We deplore the isolated, divided, and distracted state of the churches of the Reformation, as dishonouring Christ, injurious to the cause of truth, and obstructive to the progress of pure and undefiled Christianity.

We may be, for a time, able to do but little to ameliorate the evil we deplore, or attain the enjoyment we desire. We may find in ourselves and others that old Adam is yet much too strong for young Melancthon; but still, duty is ours, the result is with God. By the Evangelical Alliance an open door is set before the churches of Christ, through which something may be done; and perhaps this may be the right place to mention a particular and strong impression of my own, that something much more may be done in the way of advancing our great object than

has been realised as yet. Looking, as I do, upon the paramount object of the Alliance to be the promotion and manifestation of Christian union amongst members of the various denominations of Christ's church—considering that the constitution of the Alliance was the result of many earnest deliberations and fervent prayers—believing that it is, if not a Heaven-suggested, at least an adequate contrivance for its professed purpose—I should desire to see a large sum of money annually raised, for the sole and express purpose of bringing annually more together the members, British and foreign, of the various branches of the church of Christ on earth. In our first provincial year we expended a very much more considerable sum for this plain and direct purpose than we have ever expended since. In that year we realised more of the manifestation and joy of union than perhaps we have ever done since. Others may attribute this to other causes; but would it not be well to ponder the simple fact, that we were in that year directly and earnestly occupied in the one object of our original movement, and laid out our resources for this very end?

These observations might, perhaps, be more in place when considering the best means of promoting the interests of the Alliance; but I could not quite omit alluding to the subject here. For, whatever failure or temporary languishing may appear to attach to our yet infant institution, whatever apparent prosperity or adversity may attend our steps, we believe that our principles are founded in eternal truth, and we know that our efforts are disinterested and sincere. One day, those principles shall and must prevail, and one day justice, proverbially tardy, shall be done to the Evangelical Alliance. In the meantime we hold it no forbidden thing to anticipate as much as may be of millennial or celestial unity and joy! Where is the Scripture that postpones to the Millenium the duties and enjoyment of catholic Christian fellowship? Where is now that manifested fraternity of Christ's universal people which compels all to exclaim—"See how these Christians love one another?" If there be genuine Christians whose heads see nothing wrong, and whose hearts feel nothing wrong, in the present sad condition of the churches of the Reformation, we must indeed fear that unto the millennial dispensation they must be left. But let us not be discouraged. Our duty is plain; our work delightful; our reward secure. We know, by happy experience

already, that union is sweeter than isolation, and that logic is a poor substitute for love. When the sophist denied the existence of motion, the plain man rose up and walked. Let the Evangelical Alliance do likewise, as it may. Let Episcopalian, let Presbyterian, let Wesleyan, let Baptist, let all who love the Lord Jesus Christ lay seriously to heart their Master's command and their Master's glory. Let humility supersede pride, for only by pride cometh contention. Let united prayer and praise, from hearts united in love, prove the sincerity of our professed belief that Christ is not divided, or limited to sect or party; that not Episcopacy, or Presbytery, or Independency, but faith, is God's instrumental cause of unity. Yes; well has it been said, "blessed for ever and ever be that mother's child, not whose church but whose faith has made him a child of God." Papacy, Episcopacy, Pres-

bytery, Independency, may fail or fade; the sun may lose his light, the moon her beauty, and the stars their glory; the foundations of the earth may shake, and the pillars of heaven tremble, but against the one body of Christ, composed of the true children of God, by faith, the gates of hell shall not prevail. Who is this, that looketh forth as the morning, fair as the sun, clear as the moon, terrible as an army with banners? One by the decree of God, one by the purchase of the Redeemer's blood, one by the baptism of the Spirit of Love—Christ's people are commanded to be visibly one. Let us obey, even in this dispensation, so far as we can, if not so perfectly as might be desired; for, assuredly, the more nearly we now attain to the spirit and practice of the millennial or celestial saints, the more richly we shall foretaste their glory and their joy.

## ANNUAL ADDRESS ON THE PRACTICAL RESOLUTIONS.

BY THE REV. C. M. BIRRELL, OF LIVERPOOL.

### PRACTICAL RESOLUTIONS.

"1. That the members of this Alliance earnestly and affectionately recommend to each other in their own conduct, and particularly in their own use of the press, carefully to abstain from and put away all bitterness, and wrath, and anger, and clamour, and evil-speaking, with all malice; and, in all things in which they may yet differ from each other, to be kind, tender-hearted, forbearing one another in love, forgiving one another, even as God, for Christ's sake, hath forgiven them; in everything seeking to be followers of God, as dear children, and to walk in love, as Christ also hath loved them.

"2. That, as the Christian Union which this Alliance desires to promote can only be obtained through the blessed energy of the Holy Spirit, it be recommended to the members present, and absent brethren, to make this matter the subject of simultaneous weekly petition at the throne of grace, in their closets and families; and the forenoon of Monday is suggested as the time for that purpose. And that it be further recommended that the week beginning with the first Lord's day of January in each year, be observed by the members and friends of the Alliance throughout the world, as a season for concert in prayer on behalf of the great objects contemplated by the Alliance.

"3. That, in seeking the correction of what the members of the Alliance believe to be wrong in others, they desire, in humble dependence on the grace of God, themselves to obey, and by their practice and influence to impress upon others, the command of Christ, to consider first the beam that is in their own eye: that they will therefore strive to promote, each in his own communion, a spirit of repentance and humiliation for its peculiar sins; and to exercise a double measure of forbearance in reproving, where reproof is needful, the faults of

those Christian brethren who belong to other bodies than their own.

"4. That, when required by conscience to assert or defend any views or principles wherein they differ from Christian brethren who agree with them in vital truths, the members of this Alliance will aim earnestly, by the help of the Holy Spirit, to avoid all rash and groundless insinuations, personal imputations, or irritating allusions, and to maintain the meekness and gentleness of Christ, by speaking the truth only in love.

"5. That, while they believe it highly desirable that Christians of different bodies, holding the *great*, should own each other as brethren by some such means as the Evangelical Alliance affords, the members of the Alliance disclaim the thought, that those only who openly join this Society are sincere friends to the cause of Christian Union: that, on the contrary, they regard all those as its true friends who solemnly purpose in their hearts, and fulfil that purpose in their practice, to be more watchful in future against occasions of strife, more tender and charitable towards Christians from whom they differ, and more constant in prayer for the union of all the true disciples of Christ.

"6. That the members of this Alliance would therefore invite, humbly and earnestly, all ministers of the Gospel, all conductors of religious publications, and others who have influence in various bodies of Christians, to watch more than ever against sins of the heart, or the tongue, or the pen, towards Christians of other denominations; and to promote more zealously than hitherto a spirit of peace, unity, and godly love, among all true believers in the Lord Jesus Christ.

"7. That, since all the disciples of Christ are commanded by the Holy Spirit to add to brotherly kindness, love, and are bound to pray that all who

profess and call themselves Christians should be led into the way of truth, it is earnestly recommended to the members of the Evangelical Alliance, to offer special prayer for all merely nominal Christians, as well as for Jews and Gentiles throughout the world.

"8. That the members of this Alliance, earnestly longing for the universal spread of Christ's kingdom, devoutly praise God for the grace whereby, in late years, Evangelical Christians have been moved to manifold efforts to make the Saviour known to both Jew and Gentile, and faithful men have been raised up to undertake the toil: they would offer to all evangelical missionaries their most fraternal congratulations and sympathy; would hail the flocks they

have been honoured to gather, as welcome and beloved members of the household of God; and above all, would implore the Head of the Church to shield his servants, to edify his rising churches, and, by the outpouring of his Holy Spirit, to enlighten Israel with the knowledge of the true Messiah, and to bring the heathen out of darkness into light. They would also record their confident hope, that their beloved missionary brethren will strive more and more to manifest, before the Israelite and other classes who know not the Redeemer, that union in their blessed Lord, the spirit of which the members of this Alliance would gratefully acknowledge they have generally cherished."

These important sentiments, couched as they are in language so forcible, might well be presented without any comment; but as it is usual to reiterate some of the principles which they express or involve, I will endeavour to do so in few words, beseeching God that such a review, in conjunction with the other exercises of this morning, may assist in preparing our minds for the series of meetings which we have in prospect.

It is plain that these Resolutions proceed upon the assumption, that, notwithstanding the external diversities of Christians, there exists among them A FAMILY UNION.

There never has been a family, of which all the members were of exactly the same mental constitution, of precisely equal capacities, and of identical opinions. We see, among persons born of the same parents and educated in the same principles, the greatest variety both of temper and opinion. Even on subjects on which you would have imagined it impossible for them to have differed, you find them holding views at the widest points of opposition. Now, the influences of Divine grace effecting no essential change in the natural powers, but leaving every man in possession of his original capacities and temperament, it cannot but follow, that one may see certain parts of truth more or less clearly, as he may differ in talents, taste, or character, from his brother. Such diversity existed among the immediate disciples of our Lord, who often widely differed with respect even to their Master's character. It existed among the churches founded by the apostles, who were, for a time, not quite agreed as to the limits of the ground of justification;—it has existed, on one point or on another, in every subsequent age up to the present, nor is there any reason to anticipate, that while the human mind remains as it is, it will be otherwise. If, therefore, it be essential to the unity of the church that

there be perfect sameness of opinion, it must be postponed to a period beyond the present condition of existence; all injunctions to seek its immediate manifestation must be pronounced unreasonable; and all the prayers of our Lord, that it might convince the world of his Divine mission, must remain, necessarily, unfulfilled. But in the Word of God this variety is admitted to exist, at the very same moment that unity is affirmed to exist also. The church is compared by the inspired writers to a "city," containing many bulwarks, palaces, and dwellings—to a "temple" built of many stones, having diversified forms and situations—to a "body," consisting of numerous members, not one of which is, in every respect, like to another in aspect, strength, or office; but they call upon us to observe, at the same time, that the "city" is surrounded and defended by a single wall; that the "temple" rests upon one chief corner-stone; and that all the members of the "body" render unanimous submission to a single head. There is unity coincident with diversity. Where, then, is that unity? Just as in natural families the relationship of all the members (whatever their individual peculiarities) to the same parents constitutes the family tie,—so in the community of saints, the relationship of all to one Redeemer (whatever their personal differences of opinion) forms the essence of unity.

Whatever language, therefore, a man may speak, or under whatever sky he breathes,—with whatever forms he thinks it right to worship God, or whatever views he takes, not only of the rites, but even of the doctrines of the Divine Word,—provided he holds that truth upon which salvation is founded, and gives evidence in his demeanour of having been born from above,—with that man I am bound, as a member of the same family, to unite my heart—to bear with his infirmities—to be patient with his errors, and, if that were

demanded, to lay down my life for his. The moment it becomes possible for me to discover in him, in the presence of never so many undesirable or even unlovely qualities, the features of a child of God, I am to regard him no longer as an isolated man, but as identified with Him who died for his sake on the accursed tree, and who now lives in heaven, feeling his every pang, and "touched," as on "the apple of his eye," with his every wrong.

Resting on this principle, these Resolutions recommend to each individual AN UNSHAKEN REGARD TO WHAT HE JUDGES TO BE TRUTH.

It has been extensively supposed, that full and friendly intercourse between persons pertaining to different sections of the church, must be preceded by large mutual concessions—one party surrendering some opinions, and another resigning others. It will be remembered, by those who had the happiness of being present at the convocation at which the Evangelical Alliance was proposed, that such an impression, at first, very widely prevailed. Ardently as every one there longed for visible union, there did not, for some time, distinctly appear any path by which it could be reached, without the restraint of personal convictions, and the abridgment, in some degree, of personal liberty. It was only in apparent answer to continued prayer that the conviction, with practical power, stole over the mind of the Assembly, that the recognition of the right of every individual not only to hold, but with the utmost zeal to propagate, his own views of truth, was not only essential to union, but would prove conducive to its growth and confirmation; that, in short, our Lord could never have enjoined a union purchased by neglect of truth, since it is only from allegiance to truth that legitimate union can proceed.

On this ground, every one felt himself standing not only in a right relation towards his Master, but in a position admitting of more open-hearted intercourse with his brethren. For when any one is honoured for holding sacredly what he regards as his Lord's will, he is not led to shrink from the most free communication with others; and when the primary desire of his heart is, not, to maintain mere external connexions and be associated with certain religious parties, but to ascertain and to do the will of God, whatever it may prove to be, so far from shutting out the beams which may stream in upon him from new quarters, he thankfully bids them welcome. It is they who love truth

most, and who therefore best know the greatness of the obstacles which obstruct the path to its possession, who, "when required by *conscience* to assert or defend any views or principles wherein they differ from Christian brethren, will aim earnestly, by the help of the Holy Spirit, to avoid all rash and groundless insinuations, and to maintain the meekness and gentleness of Christ, by speaking the truth only in love."

It results, as a consequence, that the Alliance in this document urges THE CULTIVATION OF HUMILITY.

Deficiency in that grace leads a man to seize his opinions with such tenacity as to leave no room for the idea that he may possibly be in error. He has so little knowledge of the weakness of his understanding, or of the circumstances which affect its operations, that all his conclusions assume the character of demonstration. He cannot see how it can possibly be otherwise than he understands it to be. "Persons (he says) can hold opposite views only by shutting their eyes upon the Scriptures, or by suffering themselves to be guided by self-interest or indifference to truth." No one, in short, can be conscientious, but such as hold his opinions.

Such persons have, unfortunately, the repulsive without the attractive property of the magnet. However scriptural, on most points, their views may happen to be, they will always be indisposed to union, and can have no vital connexion even with the body to which they are nominally joined. Their position must be the result rather of an intellectual preference for certain opinions, than of the impulses of Christian love. It is difficult, indeed, to meet anywhere with that lowliness which considers first "the beam which is in one's own eye," and "esteems another better than oneself." Our Lord's disciples were slow in apprehending his doctrine on that point; for, besides being opposed to the strongest tendencies of their nature, it had never been urged to such an extent by any previous instructor. It was a strange thing, in that contemptuous age, for a teacher to lay down as a first principle, "Except ye become as little children, ye shall in no wise enter into the kingdom of heaven." But it is true that we approach His idea of perfection, just in proportion as we become sensible of our ignorance, distrustful of our own powers, anxious to receive instruction, and unwilling to lose hold of the sustaining hand of our Father. Such a spirit is the very cement of Christian

fellowship. It leads us to hold truth, not only with firmness, but with modesty. It renders us sensible of the difficulties which may attach to some of the conclusions to which we have been led by preponderating evidence, and makes us not unwilling to acknowledge that, in favour of opinions which we cannot maintain, there yet may exist reasons by no means contemptible, but such as may secure the acquiescence of conscientious men.

It is this which will pave the way to the cultivation of that **ACQUAINTANCE WITH OUR FELLOW CHRISTIANS** which is pointed out, not only by these Resolutions, but by the general action of the Alliance, as an important duty.

The members of any family will grow out of each other's acquaintance by long separation. The family of Christ, though purchased by the same blood and destined to the same everlasting home, cannot be expected to abound in love, unless its members have much mutual intercourse. It is the absence of this which is one of the most marked and anomalous features in the present condition of the church. What interest do we not take in the conquests of Divine grace in our own congregations—what joy do we not feel when we hear the testimony of souls brought out of darkness into marvellous light, within our own ecclesiastical territories—yet, how little do we ordinarily care to know of the triumphs of the same grace in neighbouring communities! It even seems to some difficult to believe that souls can be converted at all, in connexion with systems in their judgment unscriptural, and under a ministry associated in their minds more with the errors which attach to it, than with the truth which it exhibits; so that it is the undoubted and humiliating fact, that immediately contiguous congregations, in which the same Redeemer is held forth to the sinner, and in which the same Divine Spirit condescends to dwell and to diffuse his blessings, are as much dissociated from one another, and as much in ignorance of each other's joys and sorrows, as if they were situated in opposite hemispheres, or were contending for the honour of rival Masters. The causes of this state of things are exceedingly complicated, and may not be expected to be very speedily removed. But it is one of the grand aims of this Alliance to diminish their power. It brings us together periodically, from the remotest quarters, that we may have opportunities of friendly conversation and devotional sympathy; it

bids us, while we can, mark the spiritual excellences of each individual, until the image of Christ in him rises above his personal peculiarities, and kindles in our souls a divine affection. It commands us to bear witness that the common family resemblance beams forth in the midst of all ecclesiastical forms, and sends us back to our various fields of labour with our prejudices abated, our reserve dissolved, and our hearts animated and resolved to "stand fast in one spirit, and with one mind to strive together for the faith of the Gospel."

This serves to open the way to the more effectual performance of the great work of **PRAYER**, which is here so earnestly enforced, and by which all the proceedings of the Alliance have been so graciously distinguished.

We hold not to any intercession of the saints in the next world, but that there is such a thing in the present world is happily testified in every page of Scripture. Although Paul never asks for the prayers of the blessed in heaven, there are few favours which he more urgently entreats than those of his brethren upon earth. There is, it has been remarked, a very observable difference between his language and that of his Master, when they were contemplating departure from the world. Jesus said to his desolate followers, that it was expedient for them that he should depart, because then he would "pray the Father" for them; but Paul acknowledged that when he should go to be with his Lord, he could do his friends no more service. He could then no more pray for them than preach to them; to do either, he must "abide in the flesh," and that he was willing, for their sakes, to do.

When we observe the position which the apostles make prayer to occupy in the enumeration of the objects of their lives, and hear them express their determination to give themselves "continually" to it, it is impossible not to suspect that they had a conviction of its importance exceedingly different to that which prevails ordinarily among ourselves. To say that prayer is necessary to success in every thing, how easy and how common—to live an actual life of prayer, how rare, how difficult! Such a spirit is, in fact, the very highest form of the religious life. It makes its possessor at once nothing and everything: nothing as a man, everything as a Christian. To do, therefore, what we are here recommended to do,—to plead habitually at the throne of God, for the church and for the world, is to



reach the loftiest position of practical religion.

Yet how blessed the office thus assigned to each of us, as one of the royal priesthood, to bear the jewelled and lettered breastplate into the holy of holies, and, amid the incense which accompanies the blood of atonement, to present all the tribes of spiritual Israel before the Lord. At such a season we recall the persons, the characters, and the trials of beloved brethren; and, feeling that our occupation is one on which our Saviour has bestowed His special approval, and has declared to be most congenial to the sentiments of His heart, we expatiate with an urgency which brings an immediate blessing to our own souls, as well as gifts, varied according to their diversified wants, on the widely-scattered church. How soon are our tumultuous feelings calmed, when we carry any one with whom we have been offended to the throne of grace; and how soon we find our indifference turn into deepest interest, when we plead for the welfare of some individual or of some community whom, before, we but lightly regarded! It is, in short, during such an engagement that we are brought nearest to the fountain of light and of love—of instruction to the intellect and of purity to the heart. The more of prayer, the more of the Spirit; and the more of the Spirit, the more of truth, of holiness, and of affection. When we shall wrestle less with each other, and more with the Angel of the Covenant, we shall the sooner acquire, not only one heart, but one judgment.

If some are still inclined to inquire where, after all, are the advantages of following out these practical recommendations?—I would ask them, is it nothing even to approximate to that unity for which our Lord did so earnestly long, and for which, at a time when the glories of heaven already gleamed upon his brow, and imparted a more than ordinary sublimity to his conceptions and his language, he offered such earnest supplications? Surely, to give him satisfaction who deserves so much at our hands, is worthy of all efforts and of any sacrifice!

Then, is there nothing in the personal blessedness which it brings? Is any region more delightful than that of Christian love? It is farther from Satan and nearer to Christ than any situation which can be occupied on earth. It has the atmosphere of heaven; free from envy, malice, pride, and all uncharitableness. It

is the Divine nature; the earnest and actual substance of eternal glory. "He that loveth is born of God, and knoweth God;" for "He that dwelleth in love dwelleth in God, and God in him; for God is love."

Lastly, its influence on the world, always important, is now more demanded than ever. It is impossible to peruse that remarkable series of papers which was laid before the Conference of last year, without perceiving that all Europe gives forth evidence of having arrived at a very peculiar era of her history. It is not a period of insensibility or of apathy. Men are not contented to remain indifferent to their position. A very large multitude, feeling the necessity under which their nature lies of having a religion, are moving off in search of it in the direction of an imaginative ritualism and a supreme human authority. There is scarcely any quarter which has not sent a contingent to this army, and what its conquests may yet be, has not been discovered by the shrewdest human sagacity. Contemporaneously with this, men of mere science, and those following in their train, who were satisfied in times of indifference to dwell in proud isolation from all positive religion, have begun to invest their abstractions in the warm colours of Christianity, and while denying the special authority of its sacred books, to adopt their phraseology and to patronise their system of morals. This homage to revelation, although it indicates a certain progress, is found to co-exist in the same minds with unmitigated enmity to evangelical truth.

How most successfully to meet these forces, in addition to the tide of worldliness, which has lost none of its ancient extent and violence, is a question which must press itself upon the consideration of the church of Christ. That there will be presented different answers to that question may readily be expected. But it cannot very well be denied, that there is a certain course of opposition which, although it attracts great public attention, secures very little benefit. There is a certain loud and boastful argumentation, by which both Romanism and Rationalism are pleased, rather than dismayed; for while the multitude are gazing with horror upon the representations made of their enormities, they, in subtle and specious forms, as different as possible to these popular descriptions—using the language of piety, and presenting skilful homage to the taste and the fancy—are gliding past the sentries, without awakening their

suspicion, and, before alarm is taken, assuming full possession of the fortress.

Besides, however well informed the people may become as to the character of prevalent errors, and however skilful they may be made in the use of dispassionate and conclusive arguments against them, the deleterious principle which they embody will bid them defiance,—proof against all merely logical opposition. They must be met by spiritual weapons. Moral power must proceed against them. Truth, sustained by the holiness of those who urge it, must be brought to bear upon their enmity. The Holy Spirit demands such instrumentality for the accomplishment of His work upon the human heart. What, therefore, is mainly required, in these times of deepening peril, is a church more spiritual and more united. When the soldiers of the cross of Christ shall move onwards in one compact army, animated by a spirit of intense loyalty to their King, and of undying attachment to one another, the ranks of the foe will give way, and the face of the world will change.

This aspect of the church would not only confound her enemies, but inspire her friends with new courage. Thousands, in all parts of Europe, and in all the continents and islands of heathenism, now groaning under persecution and sinking beneath a sense of solitude and desertion, when they strain their eyes across the ocean, and catch sight of a standard erected in the simple name of Christianity, and indicating a confederation, having for its object, not expressly to oppose superstition nor to subdue infidelity,—not directly to disseminate the Bible, nor to evangelise a country,—but primarily to constitute a home, which all who have been redeemed by the blood of atonement—whatever their language, their polity, or their minor opinions—are entitled to enter, and to call their own,—they will gather fresh strength, and will exult in the assurance that there are, even on earth, those to whom they can recount their sorrows without being deemed intrusive, and without failing to obtain compassion and help, in the name of the common Lord.

## IRELAND'S MISSION FIELD.

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### I.—IRELAND'S EARLY DAYS.

Ireland is, at least, an interesting field. Its early history is proverbially obscure, but at whatever date Druidical superstition gave way to the religion of Christ, that religion continued to reign over Ireland, in comparative purity, long after the rest of Europe had become a slave of Rome.

There was once a day in Ireland when the Book of God was free; when, under the ministry of the pious Culdees, the mass, and purgatory, and prayers for the dead, and the celibacy of the clergy, and such-like lies in hypocrisy, were all unknown. Gradually, however, corruption spread, and, at length, the last of the western churches which had preserved independence was conquered and enslaved. In 1155, Pope Adrian made a present of Ireland to Henry II., on condition of its being subjected entirely to the dominion and religion of the Man of Sin. Thus, by force and fraud, unhappy Ireland fell; and in one short century, under the withering curse of Rome, her purity and her glory were no more.

### II.—IRISH PRIESTS: AS THEY WERE, AND AS THEY ARE.

There is a remarkable similarity between the condition to which Ireland then sank, and that in which she is still. The Roman pontiff was permitted to fill the influential offices in the Church, and not unfrequently in the State, with his obsequious adherents. The prelates, entirely subservient to the Pope, and devoted to their own selfish interests, were enemies to the Government which protected them, and rebels in the land which bore them. They claimed exemption from taxation and arrest for debt; they pardoned felons or commuted their crimes for money; and, on one occasion, they threatened to depose the clergy and excommunicate the people of a whole province, because they had obeyed Parliament by paying a tax. While clamouring for liberty, they were intolerable despots; while pretending to be God's agents for the spiritual good of the people, they ground the people with an iron bondage which flesh and blood could not bear.

The clergy being grossly immoral as



well as ignorant, and chief agents in encouraging superstition, delusion, and crime, what could be expected of the people but the darkest ignorance and grossest immorality? In other lands there were checks to Papal encroachment, obstacles to the march of that pestiferous influence by which Popery blights and kills wherever it travels; but hapless Ireland rose at once to the bad eminence which she still maintains—head-quarters for the exhibition of what Popery is, and what Popery can do. Violence, insubordination, and profligacy have characterised Ireland ever since she embraced Popery; and what else could we expect from the immorality of its doctrines, the wickedness of its priests, and their promises of absolution to the most depraved?

### III.—THE GREAT APOSTACY, AS SEEN AND FELT IN IRELAND.

Ireland has long been, and unhappily is still, a field of melancholy interest for observing the character and fruit of the Great Apostacy. No doubt, in a country such as Spain, we might find worse specimens of tyranny, cruelty, degradation, than even in Ireland; but in Spain, Popery has the throne as well as the altar—laws civil as well as ecclesiastical under her feet; while, in Ireland, Popery spreads Egyptian darkness amid scriptural light; Popery enslaves in the very home of Protestant liberty; Popery persecutes, in defiance of British law; Popery bullies and befools British legislators, so that they not only sanction a system which the Duke of Wellington once said is inconsistent with good government in any country; but they contribute, from the public purse, to train the very men who—sworn to eternal enmity, not, like young Hannibal, against Rome, but against England; and who, with a wretched education, and class-books immoral and dangerous, go forth, with principles corrupted and hearts depraved, from a college where persecution and rebellion are part of the course—go forth, as agents of ill in the hands of a foreign hostile power, to stimulate a besotted populace to deeds of rebellion and blood.

Formerly, in India, the British Government compelled soldiers to drink a daily allowance of distilled spirit, and hanged them for crimes to which that same distilled spirit drove them; now, the British Government give free education, board, and beer, and twenty pounds a year, to Popish paupers, for learning from Dens and Delahogue how to debauch

the minds, if not the persons, of females coming to confession, and how to train to seditious bitterness, or lawless violence, those who come under their influence; and when the system, patronised and paid by Government, has done its work, and issued in rebellion or murder, Government cannot hang the criminals, for the rebel has too powerful connexions, or the jury is afraid or indisposed to convict the murderer.

There have not been, it is true, any Ferdinand and Isabella in Ireland, to give a Torquemada power, as by the Inquisition in Spain, to burn, in eighteen years, above ten thousand innocent people, and to sentence ninety-seven thousand more to confiscation, perpetual imprisonment, or infamy. No Cardinal Ximenes has been raised up in Ireland, as in Spain, to burn for heresy, in eleven years, above three thousand five hundred, and subject to severe punishment fifty thousand more. It may be, or it may not be, that the spirit still lives in any Irish Romanists which animated them in 1641, when, according to Clarendon, they murdered forty thousand Protestants in cold blood, unarmed and unarmed, besides all who afterwards fell in the general massacre; we require not to be told that their principles are fresh and strong as ever; that any deed is justifiable which is done for the good of the church; the bullet shot by the assassin, nerved and envenomed by his priest's curse, is aimed at the landlord and heretic in the same person; and the spirit which, over all the country, protects the murderer, and, in the jury-box, saves him from the gallows, or at the gallows triumphs over him as a martyr, is the very spirit which Popery has infused. That spirit has shown itself in a thousand ways in Ireland, in utter contempt and defiance of British law. What Protestant mission in Ireland cannot bear testimony to the persecution which converts from Romanism endure, and the base illegal means employed by Romish priests for preventing reformation? "In one district," says the Hon. Baptist Noel, "nine hundred Scripture readers are employed, and the greater number of them have been beaten or otherwise persecuted. Some have been savagely murdered, their only crime being their endeavour to guide others to the truth which they had found precious to themselves."

An official document, addressed to a late Lord-lieutenant of Ireland, and afterwards published, states truly, that the whole of this dreadful and disgraceful

state of things is attributable to the priests of the Roman Catholic church, from their altars. These priests glory in it, instead of denying it. The same number of a Ballina newspaper contains an account of the trial of the priest of Ballycastle, county Mayo, for cruelly beating a boy on his way to a scriptural school, and a letter from the priest of Ballina, defending his own conduct in having savagely beaten with a whip an aged female, for permitting her children to attend a scriptural school; and not only extolling the whip as an effectual means of keeping the peace, but quoting in its support the example of our Lord, in driving the buyers and sellers out of the Temple with a whip of small cords.

A friend of mine appealed to a Romish prelate on account of a priest having broken into her demesne, and beaten the children of her school. The bishop's reply was this: "As these children, for clothes and stirabout, are betraying the religion of their fathers, it is the duty of the priest to punish their parents in every legal way." Here, then, is the boundary which the Romish priest professes to set to his violence—"Every legal way;"—but is it a legal way to curse the inquiring layman by bell, book, and candlelight? A county Antrim jury said, "No!" when they returned a verdict of £70 damages against Priest Walsh, of the Glens, for cursing M'Glaughlin. Was it in a legal way that a Romish priest at Mayo, with a Romish mob at his back, rode down a Protestant missionary, though a Romish jury, in defiance of evidence and the charge of a Roman Catholic barrister, found him "Not guilty?" Is it lawful, either by the law of man or of God, for the Romish priest to excite his blinded people to deeds of deadliest violence against those whose only crime is activity for their good; and, according to the doctrines which Popery teaches, and the powers which its priests assume, to do the priest's deadliest and worst to shut up in hell for ever those who would give their children opportunity for learning the sanctifying truth of God?

Ireland having now 2,361 of these priests, 138 convents, thirteen Roman Catholic colleges, with monks, nuns, Jesuits, teachers of Romanism numberless, it is surely a subject of solemn interest to inquire what effect their teaching and general influence have produced in a country which, from its situation, climate, soil, and people, should be one of the richest, purest, freest, and happiest in the world.

In 1841, one-half of the people of Ire-

land had dwelling-houses consisting of only a single room, and three-fourths of all the Irish houses were of mud. Two-thirds of the people subsisted on potatoes, one-third were out of employment, and one-eighth were in beggary. With such a large supply of teachers, we would expect the people to be well taught—but no; it is not long since there was not a single bookseller over six counties, and there was not one in seventy-four towns, having, on an average, 2,500; while, in 1841, above one-half of the whole population could neither read nor write, and three-fourths of them all were destitute of the simplest rudiments of learning. The grand deficiency, however, was want of training in the doctrines and precepts of God's Word, and the result is natural and fatal. While, in Great Britain, with three times the population of Ireland, there were, in 1850, 31,000 committals for crime, there were 33,000 in Ireland. Three-fourths of all the crime of England is of the lightest kind, but not so, alas! in Ireland; for of 40,000 convictions, in 1848, nearly 3,000 were sentenced to transportation, and sixty to death. "Take up a map of the world," says a bishop of Limerick, "trace from pole to pole, and from hemisphere to hemisphere, and you will not meet so wretched a country as Ireland." And why, in a land fertile in resources, blessed with fertility, lying in the very sunshine of heaven's smile—why should its people be steeped in misery?—why should crime spring up daily, like hemlock in the furrows of the field?

One word—PRIEST—explains the mystery. Confession, baptism, marriage, death, the corn-field, the grave, the world beyond the grave, sickness in man, sickness in beast, all, all are taxed by him, in a spirit of heartless extortion, among the poorest of the poor; and for all that with voracious cupidity he takes, what does he give in return? Is it education? No. The education he gave was in the Irish hedge-school, from such books as "The Garden of Love," "Irish Rogues and Rapparees," "Moll Flanders," and "Freeny the Robber." Is it morality or religion? Nothing of the kind: on the contrary, he confounds, in the minds of his poor blinded votaries, the distinctions between right and wrong; he subverts the fundamental principles of society; he propagates doctrines and practices which would dishonour paganism; and, after having set before them a ruinous example, and brought them, by his corrupting influence, perhaps to a felon's death, he encourages them, by the hope of absolution, to proclaim the lie of their

innocence from the fatal drop; and, when his victims sleep in the solitary grave within the gaol, wet by no woman's tear, he continues to drain the pockets of their friends for repose to the souls of those whom he has taught them to extol as martyrs.

#### IV.—IRISH POPERY'S INFLUENCE ABROAD.

Such, then, being Popish Ireland, the friends of truth and righteousness should look well to the position which she occupies on the map of the world, and the influences which she exercises on the destinies of our race. She lies near, very near, Scotland and England, and can neither be drowned nor pushed away; and modern improvements are bringing her every day nearer the great New World of the West. Glasgow, Edinburgh, Dundee, and other towns of Scotland, are oppressed and defiled by increasing swarms of illiterate, profligate, Irish Romanists, and are taking measures for mitigating the intolerable evil; crime in Liverpool has tremendously increased, on account of the huge proportion of its people who are now Irish Romanists; Manchester groans under a similar bane; and London feels it necessary to devote a special agency in her City Mission to bring reforming influences to bear on the increasing masses of Roman heathenism which are adding fearfully to the number and atrocity of her dangerous and perishing classes.

America, above all other countries, has an interest intense and alarming in Ireland, as a missionary sphere. The poor Irish Papist, with a desperate patriotism, long clung to the land of his father's grave, but the tie is broken. While the Irish priesthood are busy raising up a huge system of tyranny, and, by opposition to every reforming influence, are preparing for the people a heavier, deadlier bondage, the people, rising up in masses from the land which priests defile, are rushing away to the wilderness of the Far West, in hope of finding among the wild woods, and in the country of the stranger, the liberty, prosperity, and happiness, which were denied them at home. 279,000 persons emigrated in 1851; from 700 to 1,000 daily land in New York alone; and of these by far the greater number are Irish Romanists.

Little did the great Dr. Beecher think what a tremendous verification of his own words he would live to see, when, twenty years ago, he wrote thus, in his "Plea for the West:"—"Since the irruption of the northern barbarians, the world has never

witnessed such a rush of dark-minded population, from one country to another, as is now leaving Europe, and dashing upon our shores. It is not the northern hive, but the whole hive, which is swarming out upon our cities and unoccupied territory, as the effect of overstocked population, of civil oppression, of crime and poverty, and political and ecclesiastical design. Clouds, like the locusts of Egypt, are rising from the hills and plains of Europe, and, on the wings of every wind, are coming over to settle down upon our fair fields; while millions, moved by the noise of their rising, and cheered by the news of their safe arrival and green pastures, are preparing for flight in an endless succession. The rapid influx upon us of such masses of uneducated mind, of other tongues and habits, would itself alone demand an immediate and earnest national supervision, on the same principle of self-preservation that would dyke out the ocean, or turn the mountain torrent from carrying desolation over our fields. There is no despotism so terrible as a popular despotism, under the names and forms of liberty, where ignorance, and prejudice and passion, and irreligion and crime, are wielded by desperate political ambition, and a corrupting foreign influence; and if ever our liberties perish, it will be by the explosion of the volcanic power of the European and American populace; and foreign influence and American demagogues, in bad alliance, who will ride in the whirlwind and direct the storm."

Here, then, is a view of Ireland, as a missionary field, which attaches to it an overwhelming importance. We have no serpents in our land, but our Romish population, like fiery flying serpents, are spreading over the face of other lands. Here are the head-quarters of infection, from which goes forth disease more fatal than cholera or plague. Here the reckless spirits are trained who destroy the peace of Scotland, England, and America: our Maynooth produces more priests than Ireland needs, and thus the public funds of Britain are employed in training agents for ill, ringleaders in rebellion and riot, in lands across the sea.

Every true Protestant, every friend of his race, is deeply interested in the prosperity of America. The destinies of Britain and America are so united that they cannot be dissevered. It is now, as it has long been,—England—and America—against the world—the Popish and pagan world. No deadly wound can be given

to Protestantism in America without our feeling it to our heart's core. But to whom is it a secret, that the Popish despots of Europe have been long gnashing their teeth with rage against the Protestant liberty of America?—who does not know, if the Pope had got hold of Penn or Washington, Witherspoon or Edwards, how graciously, by the help of his dear Inquisition, he would have handed him over to the civil power, beseeching tender-hearted Joab to deal gently with the young man, even with Absalom, for his loving father's sake? It has long been notorious that Rome looks with anxiety and hope to America, as yet to become a chief department of her empire. It is twenty-two years since the Romish bishop of Cincinnati wrote thus, in the *Quarterly Register*: "The missions of America are of high importance to the church. The superabundant population of ancient Europe is flowing toward the United States. We must make haste; the moments are precious. America may one day become the centre of civilisation; and shall truth or error establish here its empire? If the Protestant sects are beforehand with us, it will be difficult to destroy their influence."

Bishop England, of America, in an address to his clergy, after his return from Rome, said of the Romish bishops of Ireland:—"They are ready, as far as our hierarchy shall require their co-operation, to give it their best exertions in selecting and forwarding, from among the numerous aspirants to the sacred ministry that are found in the Island of Saints, a sufficient number of those properly qualified to supply our deficiencies. In Paris, and at Lyons (said he), I have conversed with those excellent men who manage the affairs of the Association for Propagating the Faith. This year, their grant to this diocese has been larger than usual. I have also had opportunities of communication with some of the Council, which administers the Austrian Association; they continue to feel an interest in our concerns. The Propaganda in Rome, though greatly embarrassed, owing to the former plunder of its funds by rapacious infidels, has this year contributed to our extraordinary expenditure, as has the Holy Father himself, in the kindest manner, from the scanty stock which constitutes his private allowance."

Let us now look at the bearing of all this on our present subject. In 1775, the United States had twenty-six Romish priests, and fifty-two congregations.

About the year 1830, the Roman Catholics of the United States were estimated at 500,000; in 1832, 150,000 were added, and their numbers have continued steadily to increase, so that now the Roman Catholic church in the States has thirteen colleges, four archbishops, thirty bishops, 1,073 churches, 1,081 priests, and 1,199,700 members. Archbishop Hughes estimated the American Romanists at 3,000,000 in 1850, but the *Catholic Almanack* makes them 1,650,000.

To strengthen the hands of these, the three great Romish missionary societies of Paris, Vienna, and Rome are lending effective aid; and the Irish church is sending to their help those hopeful students of Maynooth for whom she has no room at home.

For what purpose do this money and these men go forth? From all that the lessons of late years have taught us, we may be quite sure that Austrian money does not go for the diffusion of light and liberty, and the free Gospel of Christ; for, according to the report of an American traveller, "the Austrians are slaves, slaves in body and mind, whipped and disciplined by priests to have no opinion of their own, and taught to consider their emperor their God. They are the jest and byword of the northern Germans, who never speak of Austrians but with a sneer, and as slaves, unworthy of the name of Germans—mentally and physically slaves." France, too, needs no expositor of her intentions in helping American Popery. Rome's people unhappily know it too well. Rome's Pope, protected by French bayonets from the vengeance of his own subjects, no doubt knows well that France is prepared to do again what one of her "MOST CHRISTIAN" majesties did before—bind himself by *concordat* to the Pope "to employ, in concert with the Holy Father, all the means in his power to cause to cease, as soon as possible, all the disorders and obstacles which obstruct the welfare of religion and the execution of the laws of the church." Were all the disorders and obstacles which disturb the welfare of the Romish religion to cease, woe to Protestant missions, and Protestant churches, and Protestant men! For what is the explanation which, from the lips of a pope, we have of the laws of the church? Pope Pius VII., in his instructions to his agents in Poland, in 1808, says, that the laws of the church do not recognise any privileges as belonging to persons not Catholic; that their marriages are not valid; that they can live only in concubinage: that their

children, being bastards, are incapacitated to inherit. "From this polluted fountain of indifference," says a succeeding pontiff, "flows that absurd and erroneous doctrine, or rather raving, in favour and defence of liberty of conscience, from which most pestilential error the course is opened for that entire and wild liberty of opinion which is everywhere attempting the overthrow of religious and civil institutions. Hence that pest, of all others most to be dreaded in a State—unbridled liberty of opinion, licentiousness of speech. Hither tends that worst, and never sufficiently to be execrated and detested liberty of the press." He then proceeds to quote, with approbation, the words of his predecessor, Clement XIII., respecting what he esteemed bad books. "No means must be here omitted, as the extremity of the case calls for all our exertions to exterminate the fatal pest, which spreads through so many works; nor can the materials of error be otherwise destroyed than by the flames, which consume the depraved elements of the evil."

There can be no mistake as to the motives and aims of France, Austria, and Rome, in contributing money to the Romish cause in America. They are of one mind in promoting the interests of a religion which never prospered, but in alliance with despotism; and which always has been, and which will ever be, the deadly enemy of liberty of conscience, free speech, and free inquiry. Are the Irish prelates influenced by different motives in sending their supply of men to the help of the same cause? Assuredly not. These young priests go forth to teach in America what their seniors teach at home, the avowed and sanctioned, and stereotyped and unrepealed principles of Romanism—that theirs is the only true church, out of which there is no salvation—that no man may read the Bible but by permission of the priesthood, nor understand it differently from what they prescribe—that heresy is a capital offence, to be punished by loss of property and death—that priests have at their command both heaven and hell—that popes may dethrone kings and release from oaths—and that a priest may grant pardon for any crime.

Since, then, Ireland exercises such a powerfully pernicious influence in spreading over Scotland, England, America, Australia, that fell religion which, despotic in its own constitution and doctrines, has ever been the friend of despots; which extinguished the last lingering remnant of liberty in old Rome; which waged a thirty

years' war against the revival of civil and religious liberty in Europe; which for ten centuries has swayed an iron sceptre over one-third of the population of the globe—since Ireland is a chief support of that blood-stained system which has murdered about 68,000,000 of human beings, and holds in darkness and bondage one-half of the civilised world, what is to be done?—what does duty to the church, and the world, and to God require? Whatever is to be done, one thing is clear—the Man of Sin is doomed. Babylon shall sink, like a millstone, in the great deep, to be seen no more. With impossibilities, therefore, we have nothing to do; God does not command impossibilities. There is nothing practicable which we ought not to do for our brother's good and our Redeemer's glory; if we fail, on our own negligence or cowardice be the blame. Englishmen, Scotchmen, Americans! it is wise and well that your great and all-important work should be the education of your own nation, the culture of its intellect, the formation of its conscience, the regulation of its affections, heart, and conduct; you must, as you would live and die in peace, and meet your God in peace, you must extend intellectual culture and evangelical light to your Roman Catholic population; but is that all? Did Hannibal wait to allow the Roman army to ravage the towns and desolate the homes of his native land, or did he mow down their armed thousands, in the field of Cannæ, at their own gates? Did William wait till the Popish bigot James had so broken the strength of Protestantism in England that weak nations like his own would fall an easy prey? The crocodile's egg is easily crushed; it is astonishing what a multitude of ugly grubs a couple of swallows will carry to their young in a single day.

We could easily imagine many facilities for the conversion of Irish Romanists amidst the light and liberty of other lands; it is well, indeed, for them to be almost anywhere rather than at home. But, alas! most of them have drunk deeply of all the evils of home before forsaking it; for their youth has been neglected, their hearts have been depraved, the iron of Romish bondage has entered their soul; stunted, and withered, and dry, under the dry wind of the Romish wilderness, how shall they ever spread forth roots, and flourish, even in a genial soil! Young Romanists are, with us here in Ireland, gentle, pliant, accessible, hopeful; and now, in Heaven's own time of gracious influences—now,

before the priest and the Father of Lies have time to corrupt their young hearts, let us enlist them in Christ's service, and secure them as the heritage of God.

Knowing, as we do, that uneducated mind is educated vice, we must educate the whole Irish nation; all, all must be enlightened, their understandings and hearts reached by the life-giving truth of God. The highways and hedges must be searched, the huts of filth, and darkness, and poverty entered, and young immortals brought out to the daylight and all the genial influences of heaven.

But schools, with education such as really blesses, extend not far from the porch of the house of God. These, and all other heavenly institutions, prosper under the influence of a faithful evangelical ministry. Colleges, and schools, and all such institutions, are real blessings, where they are pervaded by Christian influence; and where the spirit which animates them has been derived from the faithful ministrations of the Christian pulpit. The Christian pulpit is the grand centre from which go forth those sacred, sustaining, and purifying influences by which all benevolent institutions thrive. A land supplied with able, faithful ministers will, of course, be filled with schools, academies, libraries, colleges, and all needful establishments for perpetuating knowledge and virtue.

The Sabbath, and the preaching of the Gospel, are Heaven's means for governing in peace, virtue, and happiness, immortal minds; and while without them we can expect to see nothing but an infuriated reckless multitude, rushing to destruction as if driven by the tornado, or else set on fire of hell; with them, as surely as sun and rain bring on the harvest, and the acorn brings forth the oak, our peace shall be as a river, and our righteousness as the waves of the sea.

#### V.—IRISH HISTORY; LESSONS OF WARNING.

Ireland is a field of much interest for missionary enterprise, on account of the many long and melancholy years of mismanagement, misrule, corrupt legislation, party spirit, and injustice, to which our hapless land has been a martyr. There was a time when an Irish Papist could not possess a horse worth above five pounds; and if his youngest child turned Protestant, he could claim his father's inheritance. There was a time when it was high treason for the Irish to intermarry with the English, and felony for the

English to hold intercourse with the Irish; but that time is gone. There was a time when the Irish learned to exercise on their English invaders the same ferocity by which wholesale murders were committed on themselves; and when they deemed every means patriotic and right of ridding their country of oppressors, who robbed and butchered under the protection of the law. There is no use now in raking up the ashes of those many unjust and wicked laws which England long executed against the poor conquered Irish, farther than to say, that their consequences still live, in the ignorance and heathenism of many of our people, and in the hatred, which is not yet extinguished, against the Saxon name.

Through a very contemptible jealousy of the British Court, the use of the Irish language was prohibited, in the vain expectation of thus banishing it from Ireland; the effect of which absurd project was, not the accomplishment of this object, but the deepening of ignorance, and preventing improvement. Is it at all surprising that the Reformation made small progress in Ireland, when those in authority persisted in attempting to spread it by means of a language which the people did not understand? In vain the people persisted in refusing the language of their conquerors, and clinging to their own; still the stern law forbade books to be printed in Ireland for their use; required Divine service to be performed solely in English; and when the bishops could find those only who could speak to the people in Irish, instead of permitting them to use Irish, commanded them to conduct the English Reformed service in Latin! Dr. Dewar, in his "Observations on the Irish," published in 1812, asserts, on the authority of Dr. Stokes, that two millions of the Irish speaking population could not understand a continued discourse in English, and yet that the church of Ireland had made no provision for their enlightenment.

This, however, is only one example, out of very many, of the miserably imperfect and insufficient way in which, through ignorance, cowardice, selfishness, and often gross wickedness, the Reformation was carried out in Ireland, during the reigns of Henry, Edward, and Elizabeth. Ireland suffered long and sorely from the intolerance of a party, of whom Archbishop Laud was chief, who would neither preach a pure Gospel themselves, nor allow others to preach it; but this and many other ills are but trivial in the catalogue of obstacles

to reformation in Ireland, compared with that vindictive, deadly party hate which has long been Ireland's bane. It is greatly to be deplored that, in Ireland, there has long been a connexion between religion and politics, injurious to both; that the religion of not a few nominal Protestants consists in bitterly hating Papists; that the very word Protestant has been often degraded to the selfish ends of party; and that, from the intolerance and violence of many making high professions of Protestantism, Roman Catholics have been led to hold in abhorrence everything connected with the Protestant faith and name.

Whatever may have been the folly or crime of days gone by, the path of duty now is clear. We must bring our brother near to us, so that he may feel the beating of a kind, warm heart; and all his alienation and prejudice must be removed by the powerful illumination and genial warmth of our Christian institutions, the overcoming influence of Christian enterprise and Christian love; every denomination of Christians must organise a zealous missionary band to pray, and give, and toil, till knowledge and holiness cover our land as the waters cover the sea.

#### VI.—IRISH HISTORY: LIGHT AND LOVE.

To this we have abundant encouragement, because Ireland is a field of missionary enterprise furnishing delightful memorials of the success attending God's own means of reform. Three centuries of Popery, poverty, rapine, and murder, had rendered Ireland so brutal and degraded that, by the middle of the sixteenth century, all hope of reformation seemed for ever lost. The beginning of the seventeenth century commenced in Ireland a new era, in circumstances the most unpropitious, for there came over then, for the colonisation of Ulster, from England and Scotland, the scum of both countries, men flying to Ireland, as they used to David, outlawed. "On all sides," says Stewart, in the *Wodrow MSS.*, "atheism increased, and disregard of God; iniquity abounded, with contention, fighting, murder, adultery, &c., among people who, as they had nothing within them to overawe them, so their minister's example was worse than nothing, for from the prophets of Israel profaneness went forth to the whole land; so that the expression of deepest disdain which could be applied to a man was, that 'Ireland would be his hinder end.' But, when any man would have expected God's judgment to have followed this crew of sinners, behold (says Stewart) the Lord visited

them in admirable mercy!" And in what form did that admirable mercy come? Not, certainly, in the form of an Act of Parliament, either of fierce compulsion, or anti-christian concession; not with a new array of police or soldiers; no Parliamentary commission; not even an Education Bill, or a Reform Bill. This admirable mercy came in the form in which the great Bacon expected it to come, when, as Lord Chancellor of England, he wrote to Secretary Cecil, regarding Ireland: "There should go hand in hand with the civil reformation of that kingdom some course of advancing religion indeed, as the sending over some good preachers, especially of that sort that are vehement and zealous preachers, and not scholastic."

Exactly such preachers as these were sent over, not by Parliament, or by any wisdom or power of man, but by the overruling providence of God, in the persons of such men as Blair and Brice, and Ridge and Hamilton, and Cunningham and Livingston. These powerful holy men brought to their new sphere of labour the sincerity and zeal of their great Master; and the one great aim of their lives was to fix in the conscience and heart of multitudes that glorious Gospel of the blessed God which enlightens, reforms, and saves. "The aim of all," says Reid, in his "History of Presbyterianism," "was the same—the revival and extension of true religion in this waste and desolate land. Through their honoured instrumentality the Gospel shot forth its branches in Ulster with wonderful rapidity, till, like the grain of mustard, from being the least of all seeds, it became a great and noble tree, which, after the lapse of two centuries, and the beating of many bitter storms, stands, at the present day, more firm and vigorous than ever." These noble men were instant, in season and out of season, labouring to instruct their people, and promote vital religion, with singleness of purpose, intensity of desire, and untiring diligence.

The results of their labours were soon seen. A remarkable improvement took place in the habits and character of the people. The thoughtless were roused to serious inquiry on the subject of religion; the careless were alarmed; the profligates were, in a great measure, silenced; and the immoral reclaimed; while the obstinate opposers of the Gospel became its warm supporters and friends. These men were Presbyterians in principle and practice, and yet, to the honour of the Episcopalian Establishment of those days, and to the confusion of High Church intolerance



in all ages, they were comprehended within its pale, they enjoyed its endowments, and shared its dignities. Travers, the first regular provost, and the two first fellows elected in Dublin College, were Presbyterians—one of them Sir James Fullerton; the other, Hamilton, tutor of Archbishop Usher, and founder of the noble house of Claneboy; and when Livingston went for ordination to old Bishop Knox, of Raphoe, a relative of John Knox, and a connexion of our present worthy Bishop of Down and Connor, the good old Episcopalian told him that he knew he came to him, as Mr. Welch and others had done, because he had scruples against episcopacy and ceremonies, and that he thought his old age was protracted for little other purpose than to do such offices. "That I scrupled," says Livingston, "to call him 'my lord,' he cared not much for it; all he would desire of me, because they got there but few sermons, that I would preach at Ramallan the first Sabbath, and that he would send for Mr. William Cunningham, and two or three other neighbouring ministers, to be present, who, after sermon, would give me imposition of hands; but though they performed the work, he behaved to be present, and, although he durst not answer it to the State, he gave me the book of ordination, and desired that anything I scrupled at I should draw a line over it on the margin, and Mr. Cunningham should not read it. But I found that it had been so marked by others before, that I needed not to mark anything; so the Lord was pleased to carry that business far beyond anything I had thought or almost ever desired."

Here was a noble evangelical alliance; here a noble display of Christian charity; here an auspicious commencement of the work of reformation in Ulster—a bright and glorious example for all lands and all ages! Heaven has smiled upon it; Ulster is yet rejoicing in the light of it; and till the world's last day, and the sounding of the last trumpet, and away onward and upward in a blissful eternity, its fruits will be reaped, and its influence spread.

Where in Ireland has Government expended least for the good of the people? Ulster. Where is there by far the smallest array of soldiers and police? Ulster. Where by far the smallest proportion of poverty and crime? Ulster. Where is the greatest proportion of education, the greatest number of schools, the most prosperous young college, the most extensive manufacture, the most thriving population, the largest exports, and

most extensive mercantile enterprise? Ulster. And where, in Ulster, is there the most education and the least crime, the least expense to Government and the most prosperity among the people, the largest manufacture and the most enlarged spirit of enterprise? Exactly in those parts of Ulster, as could be easily shown by statistics, where there is the least Popery, and the most Protestantism; exactly in those parts where the Romish priest has least influence, and where the public mind is leavened and influenced by the truth of that Holy Bible which the Popish priest hates with such a bitter and exterminating hatred, that wherever there is not on him a salutary Protestant fear, he locks it up with the key of the Inquisition, or, as has been often the case in Ireland, and as was proved at a late assize at Castlebar, he commits it to the flames. A Swiss gentleman told me lately that he had seen in a convent a book-case, having over it, in large letters, "HELL;" and that in it, conspicuous among books of infidelity and vileness, was the Bible.

#### VII.—THE OPENED FIELD OF PROVIDENCE.

Ireland is a field of intense interest now, on account of the wonderful preparation for missionary work lately made in it by the mysterious providence of God. In 1841, there was in Ireland a population of 8,175,124, and, according to the usual rate of increase, it should have been, in 1851, about 9,000,000; perhaps it had reached this in 1846. But the late census makes the population 6,515,794. Ireland has likely lost 2,000,000 of her population; and about 270,000 of the houses of her poor have been swept away. Three years since I saw the black ruins of very many; grass and weeds grow now where once they were.

According to the Report of the Commissioners of Public Instruction, in 1834, Ireland contained 1,517,228 Protestants, and 6,427,712 Roman Catholics. Here were fearful odds against Protestantism; here a fearful host at the nod of Rome; here a region of darkness and despotism fearfully large. But famine, emigration, and other causes, have effected an incalculable change. As to numbers, the vast proportion of 2,000,000, dead or gone, were Romanists; and hence the proportion of Protestants and Romanists in Ireland has so thoroughly changed, that some authorities state, that Romanists do not exceed Protestants by more than 500,000,



while by others the statement made is this:—Such is the decrease of Romanists by disease, emigration, and conversions, that, laying out of account 500,000 shut up in workhouses, the Roman Catholic and Protestant population of Ireland are nearly equal.

However inaccurate both these statements may be, and whatever be the exact relation of numbers, one thing is certain, that Romish Ireland has become a much more manageable field than formerly; and the means and agencies in the hands of Protestants are, with the Divine blessing, quite adequate to her regeneration. Other considerations, also, show that the Spirit of the Lord is lifting up a standard against her great enemy. Political agitation, monster meetings, exciting speeches, roused the Romish mind, and taught it to think; temperance gave it sober leisure; hope deferred on Repeal made it sick; and when the sweeping famine came, many causes combined to shake it from the foundation of its ancient trust. The priest, in his usual pretensions to miraculous power, sprinkled holy water on the potato stalks, yet there settled down upon them, in thicker gloom, the blackness of death. Government gave £10,000,000 to feed the dying; but, whenever the priest aided in its distribution, he showed injustice and cruelty. Hundreds of thousands, in charity, were sent from all parts, and all denominations, and committed to the charge of Quakers, Episcopalians, Presbyterians, Methodists, Baptists, but scarcely anything to the Romish priest; and what little he did receive he too often gave to those who could repay him in fees, or made it subservient to his own selfish ends. In the meantime, death was doing a wholesale work; multitudes were gone to their long home, and no priest had been near their bed. Here was a corpse on the roadside; another there thrust into the bog; and, near at hand, a whole family, dead in their hut, over whom "*the hunger*," had crept with a cold and deadly torpor; but all of them had gone unanointed, unshrived; the wife was too weak to rise from the side of her dying husband to go for the priest; or, when the little child did totter forth to bring him to the home of the dying, he confessed that there was no money to pay for last rites, and he was driven, with curses, away. Thousands were dead, and no holy clay had been put on their coffins; thousands were dead, and no ceremonies, deemed essential to salvation, had been performed over their cold remains; but their widows and orphans

lived, and they could not believe that their husbands and fathers must, for the covetousness of selfish priests, be eternally lost. No, no; natural affection rose high over all the teachings of priestcraft; and those who had tried the man of the whip and altar's curse, and found him, in the hour of trial, heartless and harsh; and who, in the hour of sickness and sorrow, were visited, and fed, and comforted, by those whom he called agents of hell, could not but see and feel the contrast; could not but feel, in their inmost hearts, that Protestantism cannot be bad when its fruits are so generous and good.

Another agency in the preparation of a portion of the present Irish missionary field is worthy of regard. The Rev. Alexander Dallas, with some Christian friends, having despatched eight trusty messengers to different parts of Ireland, to obtain information, and hold Christian conversation with the people, afterwards directed, through the post, to an immense multitude of respectable Roman Catholics, 90,000 copies of three very suitable religious tracts, which there is reason to believe told powerfully on many minds, and were the means of awakening a spirit of inquiry, which has been productive of extensive good.

#### VIII.—THE LABOURERS IN THE HARVEST FIELD.

Ireland is a field of delightful missionary interest now, because so many missionary agencies occupy it, with great zeal, and large success. One of these, which may be viewed as pioneer to others, has been long worked successfully by Episcopalians, Presbyterians, Baptists, and others, and has for its object the religious education of the native Irish, through the medium of their own language.

A single extract from the last Report of the Irish Society will convey satisfactory information as to the sphere occupied, and the good done, by this species of missionary agency. "The committee report 667 schools, 29,119 scholars, 38 inspectors, 60 clerical superintendents, 20 missionaries, 3 lay agents, 166 Scripture readers, several new places of worship, to meet the demands for church accommodation of vast numbers of converts from Romanism; and all this effected and maintained against violent intimidation, with threatened loss of property and life, and endured with martyr's courage and faith."

The Mission Society for the Islands and Coast of Ireland, the Achill Mission, the Dingle and Ventry Mission, have so long enjoyed public confidence, and been upheld

by public generosity, that they need only be mentioned as patriarchal institutions, which have lived to see, in the fruit of their own labours, and in the increasing prosperity of many young Societies around them, the result of Heaven's rich blessing on many an anxious day of toil and many a fervent prayer. The Irish Evangelical Society, supported by Congregationalists, has twenty ministerial agents and thirty Scripture readers, whose labours have been greatly blessed, and who have provoked to love and good works many more of other creeds and names.

The itinerant system of Methodism qualifies it for such a field as Ireland; and in Ireland, since the days of Wesley, Methodists have laboured with their accustomed zeal, and with much success. The Primitive Wesleyans have twenty missions in Ireland, comprising not less than 400 mission stations or congregations, which are so widely scattered, that their missionaries have not travelled less than 42,000 miles during the past year, and have paid 48,000 family visits for reading Scripture and prayer. The other chief Methodist body have eighteen missionary stations, and twenty-five missionaries in Ireland; and in their last report they say, that such an amount of success has been realised as to afford cheering hopes for the future.

No missionary society has, of late years, engaged more of public attention than the Society for Irish Church Missions. It employs 13 ordained missionaries, 1 lay superintendent, 3 lay agents, 83 readers, 41 teachers; making in all 141 agents employed, besides 274 teachers, who instruct 3,520 Romanists in reading the Irish Scriptures. These missionaries officiate in 21 congregations, having an average attendance of 3,892; all of these being either settled converts from Romanism, or inquiring Romanists sufficiently emboldened to defy the vengeance of the priests. In the appeal which the Bishop of Tuam has made for the building of eight new churches, and the enlargement of two others, on account of the success of these missions, he says, that in the district there are 13 congregations of converts and inquiring Roman Catholics, and 24 schools, in which 2,500 children are taught the Scriptures.

A single fact gives every man the means of judging of the Society's success. In the district of West Galway there were, ten years since, not more than 500 Protestants; there are now between five and six thousand. Or, look to the district of Doon, on the borders of Limerick and

Tipperary. What Doon was, may be judged from the fact that the sale of a cow, not long ago, was effected there by a very strong force of police and military, supported by artillery, who were opposed by 60,000 men. From hill and dale, from mountain and bog, these thousands came at the command of the priest. The priest's power was lately tried in the same district. "Every man, from the Shannon to the Galtees, will come at my call," said the priest, "to shout and groan the Bishop of Cashel." The bishop came, but neither priest nor groaning mob was there. And why? The power of the priest is gone. In 1848, after three years' labour of Irish readers, eight persons in the parish of Doon renounced Romanism; and in another year, ten more. Then came on a period of terrible persecution, but the truth of God triumphed; and now, in that district, there live not less than 800 converts from Romanism, while at least 200 more have carried reformed hearts to lands beyond the sea, or the land beyond the grave; thirty-two are either acting as teachers and readers, or preparing to teach others that truth which has made themselves enlightened and free.

The Society for Irish Church Missions is carrying forward a bold and successful system of aggression on Romanism, in some of the large towns of Ireland, by maintaining with Romanists friendly controversy on the leading tenets of their system, and, in a loving, religious spirit, overturning their errors, and establishing scriptural truth. Such is the interest awakened among Romanists by this system, that sometimes a thousand of them are present at a single meeting in Dublin; and such is the success, that 150 converts from Romanism have, in a single district of our metropolis, joined the communion of the Established church. It has been repeatedly published, on high authority, that, in the diocese of Tuam alone, there are 10,000 converts from Popery; and the Rev. Wm. Marable, in his pamphlet on Irish Church Missions, states that 30,000 converts have, within the last two years, been, by various Societies, brought out of Romanism.

In Connaught, the chief sphere of the Episcopalian mission in Ireland, as well as in Tyrone, Kerry, Birr, and other places, the Irish Presbyterian church, aided by the Free church of Scotland, have, for many years, employed a varied and powerful agency. What renders the Presbyterian mission in Connaught so peculiarly interesting is, not its scriptural schools,

though they contain 2,000 Roman Catholic children; nor its industrial system, though the means of earning a livelihood have been furnished to very many; nor its teachers, readers, and missionaries, though they command the admiration and love of all who know them—the delightful, joyous, and hopeful feature of this mission is, that in its rise, progress, and prosperity, it is a student's mission—cherished, supported, and raised to its present great prosperity by the young candidates for the Presbyterian ministry. The sending forth of their first missionary, Michael Brannigan, one of themselves, is no tale of yesterday; he went alone into the wilderness; he bearded the Romish lion in his den; he went everywhere preaching the Word to Irish Romanists in the Irish tongue; he established schools; he introduced industry; he triumphed over opposition in many a savage form; he was agent, in the time of famine and pestilence, for a large and varied benevolence; he was the breaker-up of the way, over whole counties, for others who now profit by his labours; and the news of his trials, toils, and success, created a wide interest, and kindled a noble zeal, which continue steadily to furnish for the Connaught mission-field large means, and self-denied, faithful men. Ten more of their number have gone after him to the same field, volunteers for the privations, opposition, and hardships of wild Connaught—their aim being to convert Romanists, not to a sect, but to Christ; hence some of them labour under the special patronage of pious Episcopalians, and some preach in houses of worship built for them by pious Episcopalians; and all of them have so endeared themselves to the poor Roman Catholics of the west, whose children they teach, and whose homes they visit in the hours of sickness and death, that wherever they go they are received with a thousand hearty Irish welcomes; and so open is their field, and so multiplied are their opportunities for good, that their prayer and cry is, that God would send forth labourers to cut down the ripe and ready harvest.

I have reserved to the last a reference to my own favourite charge, the Belfast Ladies' Relief Association for Connaught, not certainly because I believe it worthy of only the lowest room. On the contrary, I believe it to be just such an institution as should engage the sympathy and support of the Evangelical Alliance, being, in fact, an evangelical alliance in miniature, a female evangelical alliance, com-

posed of exactly such materials as your own, and directing its energies to the elevation of woman's state in Connaught, by giving her an honest industry for her own support, and an education in the truth of God—qualifying her for the present life, and the life to come.

With these great ends in view, we have sent, to the care of good Christian ladies in Connaught, fifty-six female teachers, whose superior Christian worth and usefulness had distinguished them at home, and these have introduced into seventy districts, and among two thousand pupils, with their families and friends, such fruits of industrial training, that the wages of our pupils amount to seven thousand five hundred pounds a year; and such a taste for religious instruction, and such a spirit of Christian liberty, that, in spite of both the priest's whip and curse—the whip and curse he unmercifully uses—our noble little Romish girls, the most of them the poorest of the poor, many of them orphans, and not a few of them formerly beggars, continue to attend our schools, to read and commit Scripture, to sing hymns, and teach others to read and sing, and, in one word, to furnish such delightful evidence of improvement and reformation as to fill us with joy and comfort, like what an approving parent knows when he says to his dutiful child, "My son, if thy heart be wise, my heart shall rejoice, even mine."

The subject of Irish conversions from Romanism has lately assumed such importance that the *London Times* has devoted to it articles of great weight and power. It is not, however, in any paper favourable to Protestantism, but in the organs of Popery themselves, that we find the most convincing evidence of the reality and extent of the work of reform. "We repeat," say the *Dublin Tablet and Evening Post*, in November, 1851, "that it is not Tuam, nor Cashel, nor Armagh, that are chief seats of successful proselytism, but this very city in which we live. We learn, from unquestionable Catholic authority, that the success of the proselytisms in almost every part of the country, and, we are told, in the metropolis, is beyond all that the worst misgivings could have dreamt of. There is not only no use in denying these statements, but it would be an act of treachery to the best interests of the Catholic church to conceal them, or even to pass the matter over as a thing of no great moment. But there is no Catholic who does not regard the movement—if he be a sensible and sincere one, and not a brawler and a mountebank—with, we were

going to say, dismay, but we shall substitute for the word, indignation and shame."

#### IX.—IRELAND'S CLAIMS AND HOPES.

Such is Ireland, the common property, the common mission-field of all the churches, with arms open to receive Christ's ministers of all denominations; with ears and hearts wide open to receive, from faithful ministers, the truth which saves; a single Society of her many missionary institutions having fifty congregations of converts from Romanism connected with it, and 30,000 Roman Catholic children in its schools. Have we not come in a good day? Here we are, in the capital of Ireland, after the world has seen the working of Christianity for eighteen centuries and a half, professing to show to the world, in connexion with Christianity, something new; not the amalgamation of all its denominations into one; not the extinction of even one of its genuine sections; not a vast stagnant dead uniformity of selfishness and slavery, like that of the Man of Sin; but the triumph of Christian courtesy over the jealousies and ambitious collisions of party, and the magnanimity of hearty co-operation for the glory of God and the salvation of men.

The world has so long seen, among Christians, deep-rooted, lasting divisions, sect against sect arrayed, and prejudice and strife perpetuated from age to age, that the mere fact of a goodly number of the members of conflicting sects meeting together, not to dispute but agree, has awakened no little curiosity and expectation. There have been many peaceful, prayerful, happy meetings of the Alliance—wise and wide organisation—noble illustrations of the extent and unity of Protestant faith, beautiful and delightful proof how good and how pleasant it is for brethren to dwell together in unity; with very many other great practical uses and ends. But is nothing special to be done for poor hapless Ireland? This I asked last year, at your meeting in London; and this I ask again now. You have not merely fulfilled Oliver Cromwell's threat of proclaiming war against the Inquisition, but against Rome. Can there be a better place or time to begin the war than here, and now?—here, in the Romish capital of Romish Ireland; now, when Romish insolence and intolerance make stout hearts fear a return of the days when the Man of Sin trod down nations as mire, and human rights and liberties as the potter treadeth clay?

I do not propose that the Evangelical Alliance shall undertake the work of evangelising Ireland; this, I am assured, is not within its sphere; but what prevents the Alliance from encouraging and assisting its own members, employing the school, the press, the pulpit, for effecting reformation, according to the great catholic principles which the Alliance sanctions? and, avoiding all sectarian rivalry, and all mere proselytism to a sect, cannot a committee be somehow appointed to carry on the work, composed, if you please, entirely of laymen, like the London City Mission, and fairly representing the principles, spirit, and constituency of the Alliance?

Here is a noble object, here an appropriate and inviting sphere; and by whom can it be undertaken with more propriety, or with securer hope of success, than by members of the Evangelical Alliance?

By the melancholy remembrance of Ireland's long night of darkness and sorrow; by the cheerful light of her present morning of life and of hope; by the fitness and power of those immortal means which, with the blessing of God, can enlighten and reform the world; let us be aroused and encouraged to bring the hearts of our poor Roman Catholic brethren under the fear of the Lord—to bring to bear on them the precepts and motives, that they may realise the dispositions which inspiration inculcates and its spirit inspires, and imbue them with the wisdom from above, over all their families, and schools, and towns; over every deep dark bog, and dreary mountain range.

Knowing, as we do, that for all Ireland's ills there is a remedy in the preaching of the Gospel with the Holy Ghost sent down from heaven, and hanging all our hopes for civil and religious prosperity on the Word of God and the efficacy of the Spirit, let us scatter over the land the preserving salt of Christian institutions; let us pour forth our energies for moral renovation; and to create and cherish a public sentiment, faith, and practice consonant with Christ's own Gospel, let Sabbath schools, Bibles and Bible classes, pastors and teachers be multiplied, till the knowledge of the Lord shall cover the land, and His saving health be made known to all the people.

Thus the work of Ireland's reformation, already so auspiciously begun, will go onward and onward still, accompanied by fervent prayer, strengthened by unbounded generosity, and followed by unceasing, enlarged, and glorious outpourings of the Holy Spirit of God; nor will the trium-

phant Jesus draw back His arm till He has perfectly fulfilled His word: "Behold! I make all things new."

The simple statement of facts thus given is sufficient to prove that Ireland is at present a most interesting and hopeful field. The Evangelical Alliance has peculiar facilities for cultivating it; agents worthy of all confidence can easily be procured, and Christians who have already given much, and who are still ready for this and every good work, will have reason to rejoice in the results of their contributions and their prayers. The spheres of usefulness which God has opened, and the success which He has given, while prompting gratitude and enlarged liberality,

cherish the confident hope that even in Ireland the desert and solitary place shall yet be glad; that the glory of Lebanon shall be given to bleek Erris and bare Connemara; that Joice's country and the shores of Lough Mask and Lough Corrib shall yet have the excellency of Carmel and Sharon, and that the barren cliffs of the lonely Killeries shall blossom abundantly and rejoice even with joy and singing, when they shall see the glory of the Lord and the excellency of our God.

Drop down ye heavens from above, and let the skies pour down righteousness; let the earth open and let them bring forth salvation, and let righteousness spring up together!

## Home and Miscellaneous Intelligence.

EVANGELICAL ALLIANCE—BRITISH ORGANISATION.

### ANNUAL CONFERENCE.

The Sixth Annual Conference of the British Organisation commenced its sittings at the Rotondo, in Dublin, on Wednesday, August 25th, and continued them till the afternoon of Tuesday, the 31st. About two hundred members and friends were present.

The proceedings of each day were commenced with devotional exercises, presided over by the Rev. Dr. Blackwood, of Ventnor, Isle of Wight, who delivered the "Annual Address," and by Rev. R. G. Cather, Rev. Dr. Begg, Rev. T. R. Birks, and Rev. Dr. Urwick. The Rev. O. M. Birrell read and enforced the "Practical Resolutions" adopted by the London Conference of 1846; and Rev. Dr. Kirkpatrick gave a brief parting address.

The following brethren offered prayer:—Rev. Joseph Hay, Rev. Peter Sibree, Rev. Jas. Elliott, Rev. J. Johnstone of Tullylish, Rev. Mr. Crankshaw, Rev. J. Glanville, Rev. Dr. Willis, Rev. Harry Sneyd, Rev. T. R. Birks, Rev. J. Reading, Rev. Mr. Reilly, Rev. Hugh Prior, Rev. W. Tyler, Rev. Alex. King, Rev. John Nelson, Rev. James Meklem, Rev. Dr. Crichton, Rev. W. B. Hollis, Rev. J. Edwards of Liverpool, Rev. Mr. Gemmell, Rev. R. Masaroon, Rev. J. Johnstone of Belfast, Rev. G. Robson, Rev. Mr. Stroyan, Rev. Mr. Larminie, Rev. Mr. Armstrong, and Rev. Dr. Kirkpatrick.

OFFICERS AND COMMITTEES.—1. In the absence of Sir C. E. Eardley, Bart., John Henderson, Esq., was requested to preside over the deliberations of the Conference during its first session; and the proceedings of subsequent sessions were severally presided over by R. A. McFie, Esq., Arthur Stanley, Esq., T. H. Graham, Esq., G. J. Morris, Esq., and Sir William Betham. 2. The Rev. Dr. Steane, Rev. Dr. Bates, Rev. T. R. Birks, and Rev. J. P. Dobson, were requested to act as Secretaries to the Conference. 3. The

lay-gentlemen present at the Conference were appointed a Committee of Finance, to examine the pecuniary condition of the Organisation, and suggest any measures desirable to be adopted in reference to it.

NOTICE OF MOTIONS.—*Resolved*, "That Members of the Conference having subjects to introduce to its attention, or motions to propose, give notice of them, as far as practicable, to the Council, that the order in which they shall be submitted may be conveniently arranged."

ANNUAL REPORT.—The Annual Report of the British Organisation having been read by the official secretary, *Resolved*, "That the Report now read be received and adopted, and printed for circulation, under the direction of the Council."

CERTIFICATE OF MEMBERSHIP.—*Resolved*, "That in accordance with the recommendation of the Report, the Council be instructed to prepare a certificate of membership, which shall be presented to all the members of the Organisation, as well those who may be hereafter admitted, as those now composing it, attesting the fact of their membership, to be used by them on all occasions when that fact requires to be ascertained or declared."

EXECUTIVE COUNCIL.—The following gentlemen were appointed to constitute the Executive Council for the year 1852-3:—*Southern Division*—Sir C. E. Eardley, Bart., R. C. L. Bevan, Esq., T. Farmer, Esq., Rev. T. R. Birks, Rev. Dr. Bunting, Rev. Dr. Steane, Rev. J. P. Dobson, Rev. Dr. Leifchild, Rev. Dr. J. Hamilton, Rev. Dr. F. A. Cox, Rev. W. M. Bunting, Rev. W. Chalmers, Hon. and Rev. B. W. Noel, Rev. R. Redpath, Rev. R. Eckett, Rev. R. H. Herschell, Rev. Dr. Hoby, Rev. J. Jordan, Rev. P. La Trobe, T. R. Wheatley, Esq., Geo. Hitchcock, Esq., J. Bignold, Esq., Rev. C. J. Glyn, Rev. J. Stratten, Rev. Dr. Blackwood, J. Finch, Esq.,

R. Dell, Esq., Rear-Admiral Harcourt, W. D. Owen, Esq., W. Taylor, Esq., and G. J. Morris, Esq. *South-Western Division*—Rev. T. R. Brooke, A. Stanley, Esq., the Earl of Cavan, Rev. J. Glanville, H. Holland, Esq., Rev. Geo. Scott, Fred. Wills, Esq., and T. Sercombe, Esq. *Midland Division*—Rev. J. A. James, Rev. H. W. Plumtre, Thomas Brocas, Esq., Rev. J. R. McKenzie, F. F. Goe, Esq., H. Wright, Esq., Thos. Ward, Esq., and Rev. W. Ford. *Northern Division*—J. H. Graham, Esq., R. Walters, Esq., Rev. J. M'Lean, Rev. T. Scales, Rev. T. Stratten, Rev. D. C. Browning, Rev. J. Cairns, and Rev. Dr. Townsend. *North-Western Division*—Rev. Dr. Raffles, Rev. G. Osborn, Rev. F. Tucker, John Cropper, Esq., Rev. Dr. W. W. Ewbank, Rev. J. Currie, Rev. J. Kelly, and R. A. McFie, Esq. *Scottish Division*—John Henderson, Esq., Rev. Dr. Bates, Rev. J. W. Borland, A. G. Ellis, Esq., J. D. Bryce, Esq., Rev. Dr. Candler, Rev. D. T. K. Drummond, Professor W. Martin, and Rev. Dr. Alexander. *Irish Division*—Rev. Dr. Drew, Rev. Dr. Urwick, Rev. D. M'Affee, N. B. Duncan, Esq., M.D., Rev. J. Elliott, Rev. Dr. Kirkpatrick, W. B. Price, Esq., and Rev. J. Johnstone.

#### INCREASED EFFICIENCY OF THE ALLIANCE.

—The Rev. R. Redpath read a paper which he had prepared, at the request of the Council, on *The means desirable to be adopted for promoting the increased efficiency of the Alliance*. In regard to this subject, the Conference was also addressed by the Rev. Dr. Willis, Rev. Dr. Begg, Rev. Alex. King, Rev. S. A. Walker, Rev. T. R. Birks, and others; and the discussion resulted in the adoption of the following resolutions, viz.:—

"1. That this Conference having in grateful remembrance the presence, at the earlier meetings of the Alliance, of many eminent servants of God, known and beloved in their respective Christian communities, and by the church at large, and the valuable services they rendered by the judiciousness of their counsels and the weight of their example; and bearing in mind how many of them have ceased from their labours, and entered into their rest; desire, with great respect and affection, to suggest to those who are yet in mercy spared to them, whether they will not feel that the providence of God has devolved upon them, with augmented obligation, the duty of still engaging in active efforts in connexion with it, and especially of holding that prominent position in its public assemblies which, under God, will add to its usefulness, in promoting its great object—the increase and manifestation of Christian love.

"2. That, in the judgment of this Conference, scarcely any means which the Alliance has had in its power to use, have been more influential in cementing the members together in brotherly love, and of removing objections, and thus increasing the number of its enrolled adherents, than its annual conferences and other similar meetings: and they, therefore, deem it to be eminently desirable that local conferences should be held as extensively as may be found practicable, agreeably with the recommendation of the Report; and they in-

struct the Council to give their early and continuous attention to the subject, with a view to convene them, and take charge of their proper management.

"3. That this Conference, earnestly desirous of extending the influence of the principles on which the Evangelical Alliance is founded, and of pursuing that course of enlarged communication with fellow-Christians in all parts of the world which the providence of God so largely opened to it last year, record it as their deliberate judgment, that the pecuniary expense necessarily involved in gathering together the people of God in such large assemblies as were then convened, as well from other lands as from every part of the United Kingdom, is more than justified by the results; and they recommend that a fund be instituted, to which special contributions be requested from all who have the ability to make them, especially those whom a gracious Providence may have blessed with ample means, for the purpose of providing, at an early period, for another conference of Evangelical Christians from every quarter of the globe.

"4. That the increased labour which the carrying of these resolutions into effect involves, as well as that which results from the already constant and enlarged business of the Organisation, renders it necessary that the Council should be furnished with increased secretarial agency, and they are hereby authorised to engage it in such a way as may seem best to them.

"5. That the Conference specially remit the consideration of these subjects to the Council, and instruct them to hold an early meeting, from which the Conference expresses its earnest hope that no member of the Council will be absent, for deliberating upon them, and carrying them into effect."

THE CRYSTAL PALACE AND THE SABBATH. —*Resolved*,—"That the Conference having learned, from the public papers, the intention of the proprietors of the Crystal Palace to open it for the purposes of entertainment on the Lord's day, and also that they are to be sanctioned in this design by the Government, expresses its deep sense of the various and aggravated evils which are likely to result from so flagrant a violation of the Sabbath; and instructs the Council to prepare three documents in its name: the first, a memorial to Government; the second, a remonstrance with the proprietors and directors of the Palace; and the third, an appeal to the people at large."

IRELAND AS A MISSION FIELD.—The Rev. Dr. Edgar read a paper which, at the request of the Council, he had kindly undertaken to prepare, on *Ireland as a field for united Missionary Enterprise*. Various interesting facts were also communicated in reference to the state of Popery and Protestantism as at present existing in Ireland, by the Rev. C. F. M'Carthy, in connexion with the efforts of the Society for Irish Church Missions; and by the Rev. Mr. Larminie, in connexion more especially with the efforts of the Primitive Wesleyans. *Resolved*,—"1. That this Conference contemplates with unfeigned gratitude to God, the efforts of



all the evangelical missions at the present time labouring in Ireland; and while it rejoices with them in the heart-cheering success with which it has pleased God of late to prosper their labours, it would endeavour to strengthen their hands by its fervent prayers, and by commending them to the cordial sympathy and support of all the churches of Christ.

"2. That the Conference, deeply impressed with the importance of still further concentrating upon Ireland the evangelical activities of the Christian people of Great Britain, and encouraged to believe, by many and various proofs, that the providence of God, more than at any preceding period, has opened the way for the entrance of the Gospel, expresses its judgment that it would be eminently promotive of this work, if a central committee of Christian laymen were formed in London, with corresponding committees in Dublin, Glasgow, Liverpool, Manchester, Bristol, and other large cities and towns of the United Kingdom, who should survey the whole field of labour; and, whether by collecting and diffusing information, or by invigorating existing missions, or by entering, by suitable agencies, upon the occupation of unevangelised portions of it, should bring the Christianity of every section of the church of Christ to exert a united influence upon the country, and to proclaim the common salvation to its entire population."

FOREIGN COMMUNICATIONS.—Deeply interesting statements were addressed to the Conference by Rev. E. Kuntze, of Berlin; Mr. Van de Velde, of Haarlem; Rev. M. Braud, of Fontainebleau; Rev. M. Fisch, of Lyons; and Dr. Mapei. A communication was received from Rev. Prof. Baup, of Lausanne, conveying sentiments of fraternal affection from the members of the Evangelical Alliance in Suisse Romande, and another from Rev. Carl Bergman, giving an account of a meeting held recently in Sweden in favour of Christian union and religious liberty, and announcing the formation of a Swedish branch of the Alliance; whereupon it was resolved—"That a letter be written forthwith to the Rev. C. Bergman, expressing to him the assurance of the Conference of the high gratification and thankfulness to God with which they receive the communication which has just been read to them, and of their earnest prayers that the efforts in which their beloved and honoured brethren in Sweden are now engaged may be eminently crowned with the Divine blessing."

Dr. Steane also read a paper which M. Braud had prepared, at the request of the Committee of the French Section of the Alliance, on the *state of Protestantism in France, Belgium, and Switzerland, since the last Conference.*

THE MADIAS.—*Resolved*, "That the Council be authorised to prepare a memorial, in the name of the Conference, to the Grand Duke of Tuscany, respectfully but earnestly complaining of the condemnation of Francesco and Rosa Madias for reading the Bible, and, as a consequence, leaving the Romish church; and requesting a remission of the sentence."

CONTINENTAL PROTESTANT AID COMMITTEE.

—The following resolutions, embodying a

scheme prepared by the Council, as recommended at the last Annual Conference, for rendering aid to continental and other brethren engaged in Protestant evangelical labours, were unanimously adopted, viz.:—

"1. That, in the judgment of this Conference, the zeal and determination everywhere evinced by the Papacy, on the one hand; and on the other, the arduous and trying labours in which the newly-awakened life of Protestantism has caused many of the servants of Christ to become involved, together with the multiplied instances of religious persecution which are taking place, justify the adoption of measures for more practically and substantially carrying into effect, especially in the way of rendering pecuniary aid, the object which the Alliance proposed to itself when it determined to 'open and maintain correspondence with Christian brethren engaged amidst peculiar difficulties and opposition in the cause of the Gospel, in order to afford them all suitable encouragement and sympathy, and to diffuse an interest in their welfare.'

"2. That with a view to this, the Executive Council be authorised to constitute a special committee—consisting of members of their own body, empowered to associate with themselves other brethren, whose co-operation may be desirable—the business of which committee shall be to engage in correspondence with the various parts of continental Europe and countries immediately bordering thereupon, and regularly to transmit contributions entrusted to them to their respective destinations; the proceedings of such committee to be from time to time reported to the Council.

"3. That in furtherance of the objects to be prosecuted by them, the said committee be instructed to enter into arrangements with the proprietors or editors of *Evangelical Christendom*, with a view to their being enabled to avail themselves of that periodical as a medium of communication.

"4. That contributions to be administered by the committee may either be placed at their own discretionary disposal, or may be directed to be forwarded to the committees of existing evangelical societies on the Continent, or shall be applied to any specific objects indicated by the contributors themselves.

"5. That all moneys so contributed be understood to be perfectly distinct from contributions to the Alliance, which contributions, instead of being diminished, will need to be increased, so as to prevent, if possible, the expenses connected with the administration of the Continental Fund from becoming chargeable upon the fund itself."

CONFERENCE ON MISSIONS.—The Conference of last year having also instructed the Council to consider whether they could initiate a Conference of the leading members and friends of the various Missionary Societies, a scheme was submitted and cordially agreed to, in the following series of resolutions, viz.:—

"That the Missionary Conference contemplated consist, first—of meetings to which shall be invited the conductors and principal supporters, both ministers and others, of the

various evangelical Missionary Societies, together with such of their agents as may be within reach, and whose presence may be considered desirable, for the purpose of a frank interchange of views entertained among them on the principles, plans, and aims of Christian missions, and an intercommunication of the experience acquired in conducting them and the results with which they have been crowned, in order to mutual information, and encouragement to the prosecution of the various missions on the most comprehensive and catholic scheme, and to the advancement of the kingdom of Christ into new territories, whether of heathendom or among nations nominally Christian; and secondly, a meeting of the Christian public, with a view to diffuse information in regard to missionary proceedings, embracing comprehensively the operations of all the Missionary Societies in one view, and to deepen the interests felt by the members of each in the labours of all the rest, so that in sustaining the great missionary enterprise the multitude of them that believe may be of one heart and of one soul, and acquire the habit of looking upon the promotion of the Redeemer's kingdom as a common obligation, a common object, and a common joy.

"2. That each of the meetings intended chiefly for conference be commenced, after devotional exercises, with the reading of a paper on some subject of general missionary interest, and that the following topics be suggested as suitable to be treated of in such papers, namely—first, the essential unity of design and aim in all evangelical missionary operations; secondly, the obligation and benefit of mutual sympathy, arising from an enlarged acquaintance with each other's labours among the friends of Christian missions; and thirdly, the desirableness of increased practical concert in carrying on the work of missions, with suggestions as to the mode in which it may be effected.

"3. That the reading of the first of these papers be followed by a digest of information, historical and statistical, in regard to Asiatic missions; the second, by a similar digest on African missions, including Madagascar; and the third, by a similar digest on missions to the American Continent and the South Seas; every such digest to be succeeded by free and fraternal intercommunion.

"4. That early in the spring of next year a preliminary meeting be convened, to be followed, if necessary, by other meetings of the same kind, of a limited number of the leading friends of missions, for the purpose of special united prayer, and in order to settle and define for previous publication the main points intended to be brought into view, the particular questions sought to be determined, and the great general objects which, under the Divine blessing, may be hoped to be attained by means of the proposed conference.

"5. That the Council be instructed to arrange for connecting the said conference, if that be practicable, with the next Annual Conference of the British Organisation; and that, in that case, the Annual Conference be recommended to be

held in London during the month of October, 1853.

#### MISCELLANEOUS AND CONCLUDING RESOLUTIONS.

"1. That the Conference, in reviewing the events of the past year, humbly and submissively recognise the hand of God in removing from the fellowship of the church on earth many of the members of the Alliance, some of whom were officially connected with it, and some ministers of the Gospel; and they record their respectful and affectionate sympathy with the families, committees, and congregations which have been thus bereaved, especially referring to the severe affliction which has befallen the family of their beloved brother, the Rev. Dr. Urwick, and earnestly desiring for them, and for all their friends in tribulation, the abundant consolations of the Gospel.

"2. That the Conference presents its grateful acknowledgments to the brethren who, at the request of the Council, have prepared papers, and read them at its meetings; and, entertaining a high sense of their value and of their fitness to extend the influence of the Evangelical Alliance, to vindicate its principles, and remove objections against it, instruct the Council to give them as wide a publicity as they are able.

"3. That the most respectful and cordial thanks of the Conference be presented to the beloved and honoured brethren who have presided over its devotional exercises. To the Hon. Justice Crampton, John Henderson, Esq., and T. R. Wheatley, Esq., who have presided at the more public meetings which have been held; and to Sir William Betham and other gentlemen, who have occupied the chair at the various meetings for deliberation and business.

"4. That the sincere and affectionate thanks of the Conference be presented to the Rev. Dr. Steane, for the valuable services again rendered by him, in conducting the various matters of business to which his attention has been directed, and in assisting it to arrive at the important conclusions which it has been led to adopt.

"5. That the cordial and grateful acknowledgments of the Conference are due, and are hereby rendered to the members of the Dublin Sub-divisional Committee, and especially to George Foley, Esq., their honorary secretary, and Dr. N. B. Duncan, their treasurer, for the excellent and effective arrangements which have so greatly contributed to the convenience and comfort of the Conference, and facilitated its proceedings; and for the opportunity so generously afforded, from day to day, for the cultivation of brotherly love by the enjoyment of social intercourse.

"6. That the brethren who have assembled from England, Scotland, and Wales, cannot allow the present series of meetings to conclude without offering their united thanks to the members and friends of the Alliance in Dublin and its neighbourhood, by whom they have been entertained with so much hospitality and Christian kindness during their sojourn in Ireland.



"7. That a review of the Conference about to close is calculated to awaken profound and adoring thankfulness to the God of all grace, for the renewed and abundant tokens of His presence and favour, which have been vouchsafed in the course of its various meetings; and while the members of the Conference, in separating, would affectionately commend one another to His continued care and love, they desire to understand these gracious manifestations as intended to strengthen them in the faith of the principles which bind them together, and to stimulate them to prosecute, with increased fervour and devotedness, the great and holy cause to which they are committed."

**PUBLIC MEETINGS.**—The evening of the first day of the Conference was given to a General Conversazione, at which the Hon. Mr. Justice Crampton presided; and short addresses were delivered by the Rev. Dr. Bates, Rev. Joseph Thompson of New York, Rev. T. R. Birks, Rev. M. Fisch, Rev. J. A. Wylie, and Mr. Van de Velde. On the Friday, at noon, a public meeting was held, presided over by John Henderson, Esq., and at which addresses were delivered by the Rev. W. Arnott, Rev. Mr. Kuntze, Rev. A. Watson, M. Racine Braud, Rev. Dr. Begg, Rev. Dr. Hoby, and Rev. D. D. Heather. And in the evening of the following Monday, a second public meeting was held, presided over by T. R. Wheatley, Esq.; and which was also addressed by the Rev. T. R. Birks, Rev. M. Fisch and Braud, Rev. J. A. Wylie, and Mr. Van de

Velde, and by the Rev. Joseph Hay and Rev. John Pulling. On this occasion, the case of our two prosecuted fellow-Christians, recently condemned at Florence, was brought forward, and very impressively dwelt upon by Mr. Wylie, and the following resolution having been submitted, was carried by acclamation, viz.:—

"That this meeting, the most numerously attended of the series of the meetings of the present Conference, having listened with deep and painful interest to the particulars of the persecution of Francesco and Rosa Madiati, desire to convey to those dear and honoured sufferers for the sake of Christ the assurance of their affectionate and prayerful sympathy; and earnestly hope that the Council of the British Organisation may be able to devise some means whereby to place this resolution in their hands."

A meeting was also held, during the Conference, for *special* supplication on behalf of Ireland, when the Rev. Noble Shepherd presided, and the Rev. Mr. Holroyd, Rev. John Edwards, Superintendent of the Primitive Wesleyan Society in Dublin, and Rev. R. W. Thorburn, engaged in prayer. It was a season of solemn and holy earnestness—of united wrestling with the Angel of the Covenant, for the speedy arrival, in all their unclouded brightness, of Ireland's better days, the blessed effects of which, it may be permitted us to hope, will appear in the progress and ultimate completion of the glorious emancipation which has manifestly commenced.

### FRANCESCO AND ROSA MADIATI.

At a meeting of the Committee of Council, held on Friday, the 24th ult., Count de St. George, deputed by the Committee of the Alliance in Geneva, attended, to communicate their views and anxieties in regard to the case of the Madiatis, which were to the effect that the proposed deputation to the Tuscan Court should not be exclusively British, but have a more oecumenical character; and also that, throughout Europe, simultaneous and continuous prayer should be secured for the Divine blessing to attend its mission. A letter was also read from the Committee of the Protestant Alliance, stating that a deputation had been appointed, consisting of the Earl of Roden, the Earl of Cavan, and the Hon. Arthur Kinnaird, M.P., who were expected to start for Florence early in the second week of October, and requesting the Committee of the Evangelical Alliance to undertake the measures necessary, in order to call forth, as extensively as possible, a spirit of earnest and united prayer. The Committee, readily acceding to this request, adopted the following resolutions, viz.:—

1. That Monday, the 11th of October, be recommended to be set apart as a day of special prayer, for the preservation and success of the deputation in their benevolent enterprise, and on behalf of the sufferers whose release it will be their aim to effect, as well as of other

Christians, in Italy and elsewhere, liable to similar persecution.

2. That a circular containing this recommendation, together with copies of the papers already published, detailing the circumstances of the arrest, trial, and sentence of the Madiatis, be forwarded to each Committee of the British Organisation, and to each of the foreign Committees of the Alliance.

3. That in the forenoon of the day so appropriated, a meeting for united prayer be held at the rooms of the British Organisation, No. 7, Adam Street, Adelphi, Strand, to commence punctually at eleven o'clock, A.M.

4. That, inasmuch as numerous congregational meetings for prayer are wont to be held on the evening of each Monday, it be respectfully suggested that, wherever practicable, on the evening of the Monday in question, such meetings be made *special*.

5. That on the evening of the following day (Tuesday, Oct. 12), a more public and general meeting, though still of a strictly devotional character, be held at Freemasons' Hall, Great Queen Street, Lincoln's-inn-fields, to commence punctually at six o'clock, P.M.

6. That these proposed arrangements be communicated to the Committee of the Protestant Alliance, and that they be invited to co-operate in carrying them into effect.

**\*\* Admission to the meetings to be by Tickets.**

## Original Papers.

### ON THE MEANS DESIRABLE TO BE ADOPTED FOR PROMOTING THE INCREASED EFFICIENCY OF THE EVANGELICAL ALLIANCE.

BY THE REV. ROBERT REDPATH, M.A., LONDON.

It would have been contrary to the analogies of God's past dispensations, had our present facilities of intercourse not been turned, in many ways, to the promotion of that cause which He has most at heart. For no sooner had the wonderful invention of writing been carried to some degree of perfection, than it was employed to convey to his chosen people, and through them to the world at large, the promises respecting his Son, and the unnumbered blessings which he should bring. And when the language of Greece and the arms of Rome had overspread the civilised world, God selected that point of time to send his Son on his errand of mercy; and when his work finished, the witnesses of Christ's sufferings and resurrection were enabled, by speech and writing, to spread the glad tidings in every direction with a rapidity and success which, till that period, could not have been attained. And when, in modern times, the printing press has so marvellously multiplied the means of addressing the public, no book has so much profited by the invention as the Bible; and copies of the Scriptures can now be circulated in such overwhelming numbers, that, at the present rate of progress, the possibility appears not very remote of Christians, by their united efforts, not leaving a single family on the face of the earth without a Bible, and thus literally accomplishing the Divine promise, that "the earth shall be filled with the knowledge of the Lord as the waters cover the sea."

The most distant nations are now brought into closer contact, and are learning the results of experiments which have been made independently and apart with institutions, manners, laws, and forms of government widely different. The various sections of the Christian church ought surely to be looking over the hedges by which they have been separated, observe the modes of cultivation adopted in the different portions of Christ's vineyard, and the processes on which the Divine blessing has most conspicuously rested. We enjoyed last year, as the Report has informed

you, to an unparalleled extent, the opportunity of holding intercourse with Christian brethren from all parts of the world, and of gathering an incalculable amount of information respecting the religious condition of the several countries from which our brethren came. Had it not been for the Evangelical Alliance, those brethren could not have been brought together in such numbers, nor such information obtained. Now that our visitors have departed, it becomes us to set our house in order, and to consider the uses to which we may put the knowledge which we have acquired.

And the first thing which enlarged intercourse with our brethren should teach us, is to cherish more earnestly the spirit of Christian Alliance. If an Apostle could say to believers at Rome, "I long to see you, that I may be comforted together with you by the mutual faith both of you and me," do not we stand still more in need of the support and assistance which experience tells us we can render to each other? How great the privilege to associate with those who "are heirs of God and joint-heirs with Christ!" How animating to look in the face, whilst they are upon earth, those whom we expect to see hereafter in heaven! We know that the steps of our journey heavenward engage the special attention, not only of our Divine Head and Intercessor, but that God's dealings to us here are objects of devout study to angels. How instructive and beneficial to us must it be, to hear from our fellow-Christians what God has done to and through them.

And when we have to deal with the corruptions and moral evils which are to be found in the bosom of religious communities, we have the example of the Apostle to show the spirit in which it may be most effectually done. Instead of assuming a tone of bitterness and asperity, as we are too apt to do when we have to paint the faults of others, or covering the keenness of invective under the veil of righteous indignation, to show

the feelings by which his language was prompted he enters into a descant on Christian love, as that with which he sought to fill his soul before he penned a sentence of his letter. High as he soars, at all times, above everything selfish, and narrow, and earthly, he here rises above himself. We might think he had been caught up into the third heavens, and had listened to the redeemed conversing together about the faults they had been guilty of upon earth; or to some of the reports which ministering spirits, sent forth to minister to those who shall be heirs of salvation, give respecting the sins and follies of those whose spiritual welfare they had been commissioned to promote. And yet, the very Apostle who penned the 18th chapter to the Corinthians, had quarrelled with one of his own fellow-labourers, and the contention was so sharp betwixt him and Barnabas that they parted. Does not this show how difficult it is to combine zeal and love, and what vigilance Christians need to exercise on themselves when combating with the various forms of error and ignorance; to remember the counsel which many years' experience had taught the Apostle, that the servant of the Lord must not strive, but be gentle unto all men? It is here that every man may do most, by looking first to his own things; by attending to his own temper and frame, and then he may more beneficially look to the things of others. By living near to God, by standing close to the burning furnace of Divine love, we may be heated to such a degree as to radiate the warmth on all around us. By looking to Christ, we may be transformed into His image, till those that know Him, recognising the growing resemblance, love us the more for His sake. By constant contact with the great Head of spiritual influence, we may become conductors of the electric power, and we shall be drawn more to each other, as we are drawn more powerfully to Christ.

But while these spiritual means are to be plied first and chiefly, there are external arrangements which may serve to convey and concentrate them; and it is to these I would, for a short time, solicit your careful consideration.

One thought which naturally occurs, after the experience of the last six years, is, how desirable it is to multiply the opportunities of fraternal intercourse, and to introduce them into those parts of the country where they have not been enjoyed. These meetings have been found so delightful and refreshing, they have originated so many plans of useful-

ness, have diffused so much Christian feeling among all parties who have joined in them, that an attempt should be made by the Alliance to penetrate, if possible, all parts of the kingdom. The plan which experience recommends, is that of local district conferences, something between private social parties and public meetings, where the friends of Christian union can freely mingle and converse together, as well as engage in the exercises of religious worship. Such meetings as were held last evening in the adjoining room; or such as were held at Liverpool, for mutual conference, in 1846, may be taken as an instance of what it is desirable to effect on a smaller scale, but in a much greater number of places. To furnish opportunities for free and fraternal interchange of sentiment, is one primary purpose for which the Evangelical Alliance was formed—one in which all its friends, and many who have not openly joined it, are agreed, and on which it may be well to concentrate the energies of our various associations; for here we may apply the directions of the Apostle, "That so far as we are agreed, we should follow the same rule, and mind the same thing." But to hold these meetings in a number of places requires no inconsiderable amount of preparation and arrangement. To ascertain where and when they had best be held; to obtain in each district the most suitable place of meeting; to secure the presence and co-operation of proper individuals belonging to different denominations of the Christian church, and do all that is necessary to have a full attendance and satisfactory results, would require the unwearied labours of a travelling secretary.

The associations which have been already formed need, many of them, to be organised anew; a new spirit needs to be infused into their operations; and this can be done only by the visits of a representative, sent down from the Central Board. Many are willing and anxious to take a part in the movement, but for that very reason are afraid to take any step which might mar instead of helping it. They fear, perhaps, lest they should seem to be thrusting themselves forward, and arrogating to themselves more influence than others may be disposed to concede. What is everybody's business is sure to be neglected; and many favourable openings are passed, because there is nobody to take advantage of the desire that may be generally entertained for a meeting of the Evangelical Alliance. When a representative of the Society appears among them, the whole machinery

can be set in motion, without difficulty, and many useful objects, otherwise unattainable, can be easily promoted. It is of great importance that full accounts of these meetings should be furnished to the Central Committee, and that the local district associations should be aware of the proceedings of the Alliance, through *Evangelical Christendom*, and the authorised publications of the Society.

But if the mass of information we have gathered during the busy months of the Great Exhibition is to be turned to account, we must look to the state of religion in foreign lands, and see what we can do to strengthen the hands of our brethren; our own internal organisation will be invigorated and improved by our endeavours to do good to them; and our own piety deepened by contemplating the depth and strength of theirs. We naturally turn a wistful eye to Germany—the land of our own forefathers, with its 15,000 Protestant congregations, planted and watered by the labours and writings of Luther and his associates. That country was the cradle of the Reformation, to which the inhabitants of the United Kingdom are indebted for so many of the privileges they possess. The land where printing was invented; where the first struggles for religious liberty were made; and the first concessions extorted from the hands of Charles V., and afterwards from the house of Austria. That land has been the battle-field for the religious wars of Europe; has been so often laid waste with fire and sword; and, within our own memory, was engaged in the fearful struggle of the war of liberation; that we need not wonder it bears, on every part of it, wounds, and bruises, and putrifying sores, which, though bound up and mollified with ointment, have not yet been closed or healed.

It is interesting to think, that two years after the formation of our Alliance, in 1848, 400 ministers and leading members of the German churches met around the grave of Luther, at Wittenberg, and there entered into a solemn covenant to revive the principles and the spirit of Luther, and the doctrines of the Reformation, throughout the length and breadth of Germany: and they have succeeded in forming a great German Evangelical Alliance, whose proceedings are obviously destined to exercise a powerful influence over the National churches of Germany. The German Alliance is composed only of those who adhere to the Lutheran, Calvinistic, the Prussian, and the Moravian churches; but they welcome to their

meetings members and representatives from the churches of Switzerland, France, Holland, Belgium, England, and America, listen to their addresses, and seek to profit by their remarks. The religious revival in Germany is extending its influence on the education of the people; on the care of the poor; on the condition of criminals in the prisons, and in the houses of correction; on their orphan houses, asylums, and hospitals; and is directed, also, to the increase of missionaries; to the better observance of the Lord's day; and to the various works of Christian benevolence, in reclaiming the ignorant and careless, and relieving the destitute. We received a deputation from them at our last annual meeting, and they received a deputation from us. It is obvious, that an enlarged intercourse with such an association may be productive of the greatest mutual benefit. The recent convulsions of Germany show how much a pure Gospel is needed; how little the devices of politicians have done to secure the welfare of the people. The honesty and integrity of the German character, the industry which distinguishes the people, and the circulation of the Scriptures, now freely permitted in the north of Germany, forbid us to believe that the land of Luther and Melancthon will see her children Infidels and Socialists, or her ministers and professors detracting from the Divine authority of the Scriptures, and depreciating the peculiar doctrines of revelation.

In the other kingdoms, such as Holland and Switzerland, much may be done to revive vital Christianity among nominal Protestants; and in those places where Protestants constitute a small minority, as in France, where the Calvinistic churches, once so powerful, have now to struggle against such fearful odds, what need have our brethren of our visits, our help, our prayers! How useful the testimony which Christians of Great Britain and America may bear to the peaceful effects produced by the free and unfettered use of the Scriptures! Some such united assurance might be addressed to those Governments that dread the introduction of the Word of God; that its tendency is to heal divisions, to strengthen the foundations of Government; and that those countries alone, in which the Bible is extensively read, and its precepts obeyed, have been exempted from the convulsions which have elsewhere threatened to bury kingdoms in ruins.

The case of the Madiai is one in which all the Protestants of Europe and America ought to unite, and seek, by combined

remonstrance, to awaken the Government of Tuscany to a sense of the grievous wrong they have perpetrated on those who have done no other harm than that of possessing and of reading the Scripture. Here, the firm and persevering efforts of all the followers of Christ may not merely unloose the fetters of the prisoner, but may do more for the cause of truth, by peaceful persuasion, than could be done by the arts of diplomacy, or by the force of arms. If ever there was an instance in which Protestants of every country should try to the utmost what public opinion, petitions, and appeals, addressed to the Government of Tuscany through every channel that may be open to them, the case in question calls for our best efforts.

There are several Societies which direct their attention to the Continent—the Bible Society; the Tract Society; the Continental Aid Society; and there are considerable contributions to the Evangelical Societies of Paris and Geneva. But there are several ways in which we may assist our brethren abroad, and strengthen their hands in the good work in which they are engaged. We may ourselves visit and sympathise with them; we may become a channel for conveying the contributions of friends; and, above all, we may exhibit the spiritual oneness and concord of true Christians in all essential points, in contrast with that unity, merely external, which is claimed by the church of Rome.

It is in this light, we think, the services of the Evangelical Alliance are especially needed among our fellow-subjects, the Roman Catholics of Canada, and, to come nearer home, among the Roman Catholics of Ireland. I am aware that I am now touching on ground which I am delighted to think will be occupied by our honoured friend, Professor Edgar, of Belfast. There are only one or two points on which I propose to touch. Ireland has hitherto seen the different sections of the Christian church endeavouring to make proselytes to their own views; the people are little disposed to abandon the religion of their forefathers, in order to join one or other of the rival parties, between whose claims they feel themselves incompetent to decide. The experiment has yet to be made, what impression may be produced on their minds by a number of ministers or missionaries proclaiming to them the offers of salvation, without any other view than that of making them Christians; and, like our City missionaries, reading the Scriptures,

praying with them, circulating the Bible, and directing the religious feelings of the population into a right channel.

I am also deeply impressed with the views brought forward by Dr. Begg, at the Liverpool Conference, respecting the importance of obtaining missionaries acquainted with the Celtic language, and who have been brought up amid the civilisation and piety of the more enlightened parts of the kingdom. We can scarcely conceive the difference in the tone of mind between those countries, where an enlightened public press is perpetually at work, and where its produce leavens the whole style of thinking among the people, and a community where the language has been stationary for thousands of years, and in which there are none of those immortal works which stimulate and elevate the mind of the people. Still we need not travel beyond our own shores to know, that if the hearts of the people are to be won to the truth, they must be addressed in their native tongue. No matter how well they understand the other language; if the Gospel is to have free course and be glorified, every one must hear in his own tongue the wonderful works of God. It is so in Wales, both North and South, where the English language is so generally understood. It is so in the Western Highlands of Scotland. And with the warm feelings of the Irish, who cling so passionately to every thing ancient and national, there can be little doubt, that if we wish to raise them effectually from the depths into which they have sunk, we must descend to them, and speak to them in that language which is endeared to them by so many associations. How wonderful that Divine Providence should have prepared for us such great numbers of persons in Scotland, whose native language is Celtic, and dispersed them in our large towns, and who, if they are only summoned to the task by the united voice of all the Protestant churches, can in many ways promote the work of Reformation among the Celtic Irish. A call addressed to them by the united voice of their fellow-Christians, would raise up missionaries in quarters where we least expect to find them.

No one denomination, I am persuaded, could do the work. All denominations combined are, with the Divine blessing, quite equal to the task. The example of the London City Mission especially suggests, that if such an effort is to be satisfactorily worked out, the committee ought to be formed wholly of laymen. Nothing contributes more to the harmony

and efficiency of such an association, or to gain the confidence of the public, than to have the names of well-known laymen on the committee. It is scarcely possible to calculate the amount of good which may be done by such a combined effort. The London City Mission has found no lack of candidates, because it enacts no sacrifice of religious opinion or principle; it has had no difficulty in raising funds; and surely, if with all the clergy and ministers and places of worship in London, and with all the societies of every kind at work, it has been found necessary to employ 250 missionaries among a population of 2,000,000, where we have in Ireland a population of Roman Catholics amounting to twice, and, till lately, to thrice that number, a large additional agency is still more urgently required. There are ministers in all parts of the country perfectly able to examine candidates in their knowledge of the Celtic language; ministers in London, Sheffield, Manchester, Liverpool, and still greater numbers in Glasgow and Edinburgh. And since I arrived in Dublin, I observe, that exhibitions are offered of £30 a year, in connexion with the Queen's University, for the greatest proficiency in the Celtic language. Here, then, is an instrument which God has put in our hands, by which the rich treasures of religious thought and the benefits of civilisation may be poured into the Irish mind, by the medium of their own language, to an extent which has never been attempted.

To carry out these undertakings, to which the voice of Providence is loudly calling us, our ranks must be recruited, our associations organised; old and well-trying friends must be pressed again into the service, and new friends gained. This leads me to the last point to which I would at present advert, and that is, the desirableness of a manifesto being prepared by the clerical members of the Alliance, and addressed to their brethren, meeting the objections which have been urged against the Alliance, and the powerful inducements to combination in the present state and prospects of the religious world. And in doing so, it is of the utmost moment that it should be understood on all sides, that no one is to be called on to surrender

one jot of his own individuality, of his peculiar views or principles. It has been questioned by critics, whether such a grove can exist in nature, as that described by Spenser, the earliest and sweetest of the Elizabethan poets, who resided long in this country, and has bequeathed to us a description of Ireland's sufferings, as applicable now, as if it had been written yesterday. He speaks of many kinds of trees growing together in the same spot:—

“The sailing pine, the cedar proud and tall,  
The builder oak, sole king of forests all;  
The aspine good for staves, the cypress funeral,  
The laurel meed of mighty conquerors,  
And poets sage: the fir that weepeth still,  
The willow, worn of forlorn paramours;  
The yew obedient to the bender's will;  
The birch for shafts, the willow for the mill;  
The myrrh sweet bleeding in the better wound;  
The warlike beech, the ash for nothing ill;  
The fruitful olive, and the platane round.”

But in the garden of the Lord is planted every tree that is pleasant to the sight, and that is good for food. And so far from their being planted on the banks of the river of life having a tendency to produce uniformity, we should remember that the natural tendency of that stream is to develop more fully the powers and faculties, the gifts and graces, which he has bestowed on each. In the icy coldness of winter, when all is dead, and the sap has retreated to the roots, you may cut every tree of the same shape; or you may saw every trunk, when it is cut down, into pieces of wood of the same dimensions; but when it is growing in the soil, and when the breath of spring calls up the sap into the boughs and branches, every tree will follow its own laws of development, and will assume that form and those dimensions which its Maker originally intended. So will it be in every religious revival; diversity is the law, the ornament, and the benefit of every plantation under the care of the Divine husbandman. “I will plant in the wilderness the cedar, the shittah tree, and the myrtle, and the oil tree. I will set in the desert the fir-tree, and the pine, and the box-tree together; that they may see, and know, and understand together, that the hand of the Lord hath done this, and the Holy One of Israel hath created it.”

# ON THE STATE OF PROTESTANTISM IN FRANCE, BELGIUM, AND SWITZERLAND, SINCE THE GREAT CONFERENCE OF LONDON IN 1851.

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FRANCE: POLITICAL EVENTS—DECREED ORGANISATION OF PROTESTANT CHURCHES—SPIRIT OF LOCAL AUTHORITIES—WORKS OF EVANGELISATION—OBSTACLES AND ENCOURAGEMENTS—THE EVANGELICAL CHURCH AT LYONS—ROMANISM—PROTESTANTISM IN ALGERIA—BELGIUM: PROGRESS OF CONVERSIONS—CONSECRATION OF EX-PRIESTS—POPERY DECLINING—SWITZERLAND: FREE CHURCHES AND RELIGIOUS SOCIETIES—ULTRAMONTANISM—EVANGELICAL ALLIANCE—CONCLUSION.

Having been called to the honour of representing in this assembly the French section of the Evangelical Alliance, my first duty is to express to you the cordial sentiments of affection which the Christians of France entertain for their brethren of Great Britain.

My next duty is briefly to explain the circumstances under which I appear before you to-day.

I had an interview, two or three weeks ago, at Paris, with the President of the British Council, Sir Culling Eardley, whom we all deeply regret we do not now see amongst us; and was, very shortly after, requested to draw up, and submit to your attention, a report of the state of ecclesiastical affairs during the last twelve months, in that part of the Continent which forms the French branch of the Evangelical Alliance. I feel it incumbent upon me to add, that I should have shrunk from undertaking the task thus confided to me, and for which I do not hesitate to confess my great incompetency, if I had not reckoned, above all things, on the interest which attaches to the subject itself; and also, permit me to add, if I had not relied on the kindness, truly fraternal, with which you know how to welcome the brethren from foreign parts, who come on similar occasions. The shortness of the time allotted me for preparation, and the difficulty I have experienced in procuring the necessary materials, have not allowed me to extend my researches so far as I could have wished; I must, therefore, content myself with tracing the principal facts, and, I repeat, it is only in the full confidence that your kind indulgence will be extended to me, that I now submit my report to your Christian and benevolent attention. I begin with

## FRANCE.

### POLITICAL EVENTS.

The political events of which France has been the theatre since your last general assembly, and especially the attitude

assumed by the governing power in consequence of the acts of last December, are not, on the whole, of a nature to encourage the friends of the Gospel in that country. It is with the deepest regret that we have come to this conclusion; but the open and continued support given to the Roman Catholic clergy is a *fact*, which results from all that has been passing for some time in France, and the noxious influence of the Papal system shows itself in very many of the acts and measures of the Government. But, notwithstanding this, we believe that it would be an error to estimate highly the power of the Roman Catholic clergy over the masses, whom they rule chiefly by means of the material and pecuniary resources which are at their disposal; but over whom, we do not hesitate to affirm, they no longer possess that spiritual and moral influence which alone can render their power permanent. We have a firm conviction that the political commotions, which cannot fail to re-agitate France, in a future more or less near, and at a period which it belongs to God only to determine, will cause the Roman Catholic clergy—already gravely compromised in public opinion—to experience the disastrous effects of the storms that are at this moment accumulating over the country.

The history of the last sixty years—so fruitful in political and social overturnings—is quite sufficient to enable us to predict what is in reserve for the nation which is now occupying our thoughts; and if we pay a little attention to the symptoms that are calling forth public remark there, almost at the moment I am speaking, it is impossible to deceive ourselves as to the real character of the apparent calm which the nation enjoys, or as to the meaning of that general indifference to its public affairs, of which it has so recently given abundant proofs. It is not my intention to insist further on this point; and if I have said a few words on the political situation of the country to which I belong, it is because I believe the events at which

I have glanced to be intimately connected with the cause of the Gospel. The past shows clearly that the Word of God has always felt the political changes that have agitated France, from the time when the glorious Reformation rent the veil under which Romanism concealed the truth, and when the Lord formed there for himself a church of faithful worshippers, in the midst of populations delivered over to the gloomy superstitions of Popery, or to the grossest materialism, even when they do not take a pride in adopting the most revolting atheism. There is nothing in such a state of things to surprise us, if we bear in mind this fact, the truth of which all history confirms, that Romanism wields its spiritual power over the souls of men, far less with a view to religious uses than with the design of establishing a temporal and universal dominion.

#### REPORTED ORGANISATION OF PROTESTANT CHURCHES.

Reverting to France, we have to point out to you, as one of the greatest ecclesiastical events of this last year, the decree relative to the organisation of the Protestant churches.

It would be very difficult to form an opinion as to this important measure, which bears date the 26th of last March. The several organs of the Protestant press, with a single exception,\* have been unanimous in regarding this decree as a kind of satisfaction given to our churches, but at the same time hoping that several of its articles will be modified.

I have not to examine whether this opinion is well-founded; I only report. I will add, that this decree establishes a Central Council, to sit at Paris. This Council, which is permanent, is charged to represent the Protestant churches of France in an official manner, in their communications with the Government; and by means of it the Protestants will be able to cause their suggestions, their grievances, and their requests, &c., to be heard—a privilege which, it is thought, may, in a great many cases, afford immense advantages. Let us also add, that if the choice of the men who now compose this Council, and who are all taken from among our leading Protestants, has not met with equal approbation, this body can be constituted in a manner more conformable to the wishes of the churches, when they shall be called upon to form it in future, this right having been reserved

to them. You will rejoice to learn that this Board is presided over by the gallant Admiral Baudin, the same individual who, after valiantly fighting against you under the French flag, marches to-day along with you under the glorious banner of Jesus Christ. Admiral Baudin has just given proofs of his zeal, and of his attachment to the Protestant faith, on occasion of the measure attributed to the Minister of Instruction and of Public Worship, M. Fortoul, who had given orders that Protestant pupils should be no longer allowed to compete for admission into the Normal Schools. The fact, that M. Fortoul had done so, has been contradicted by the *Moniteur*, but it is not the less true; and we have heard it said, that to the firm and dignified language of the Admiral, rather, perhaps, than to the efforts of the two Consistories of Paris, we are indebted for having that interdict withdrawn, which had been directed against our Protestant youth, and which closed against them the career of public teaching.

This fact proves one thing, namely, that we should keep constantly on our guard against the attempts of our enemies; and that, as vigilant sentinels, we should be always ready to give the alarm at the least attack made by our adversary, assured that a blessing will attend our efforts, if they have for their object the legitimate defence of our religious rights, and the glory of God.

#### SPIRIT OF THE LOCAL AUTHORITIES.

The open and direct intervention of the Government in our ecclesiastical affairs having been limited to the decree of last March, and to the affair of the Normal Schools, it remains for us to consider what are the feelings which direct the local authorities in their relations with us. Let us say, once for all, that malevolence occupies the chief place.

The result of a great accumulation of facts which have taken place in various parts of France is, that the ill-will of the local authorities with regard to us is clearly established; and a war, in many quarters open, and in a multitude of places disguised, but not the less active, indicates the spirit which animates men appointed to make the laws respected, but who too often forget, in matters that concern the Protestants, that the Constitution which governs us guarantees equality, in the eye of the law, to all religious denominations.

\* *Les Archives du Christianisme*. The organ of those churches which are independent of the State. The Editor is the Rev. Frederic Monod.



In presence of this fatal tendency, of so many men who act on sordid and selfish principles, we are happy to be able to state, that liberty of conscience has many and courageous defenders in our country. Thanks be to God! their noble and zealous efforts have more than once been crowned with success, and we have the firm confidence, that whenever the occasion calls for it, they will know how to plead for the interests of our beloved churches, and to combat courageously in their defence, and for the maintenance of their rights.

I shall not stop to detail to you the specific acts by which the hostility of the municipal authorities towards us is manifested, but shall state generally, that it is shown in prohibiting religious worship, as at Etissac, and other places; in refusals of authorization for the opening of Protestant free-schools; in the closing of similar establishments; in refusing interments; in putting cemeteries under interdict; and in the exhumation of the remains of Protestants, taken up in defiance of the law which declares that the cemeteries are the property of the communes, and that they are, in no respect, held of the clergy.

The hostility of the municipal authorities is further exhibited in suggestions and importunities at the bedside of the sick and of the dying, in the hospitals and in the prisons; in compulsory conversions, and in conversions *in extremis*. Encouraged by the culpable indifference, or even by the connivance of the authorities, it was thus (to give one instance) that very lately, at Belley, in the department of the Aisne, a man named Charlet, condemned to death for having murdered a Custom-house officer, was visited by a Roman Catholic priest, to whom the wretched man declared that he was a Protestant. Notwithstanding this, the priest persisted in passing the night in the cell of the condemned man, and succeeded in making him accept the rites of the Roman Catholic religion.\*

#### WORKS OF EVANGELISATION.

Having thus glanced at some of the deplorable facts which show the fatal tendencies of our epoch, I am happy to be able to turn to a more pleasing subject, and to tell you of some of the works which we have been enabled to accomplish during the last year; and which prove, that if evangelical Christians are exposed to cruel trials, they do not grow weary of cultivating the vineyard of the Lord, in many

parts of the vast country which occupies our attention at this moment.

The meetings of our religious societies, which took place in Paris three months ago, were distinguished from all which had preceded them, by a cordial spirit of union and of brotherly love. It may be affirmed that the Evangelical Alliance exhibited itself there in all its expansion; abundant blessings accompanied the meetings; and I have never been witness to a spirit of sacrifice like that which was manifested during those days, in favour of several undertakings for which considerable sums were contributed during the sittings.

An interesting work has been commenced at Paris since the beginning of the year, in imitation of that which has been going on in London with such success under the title of "The City Mission." The new society, of which I wish to speak, is an association of young men for a similar purpose. Several truly pious young men devote themselves to this work, and we may look forward to the happiest results.

Within the last few months, a certain number of evangelists and colporteurs have also been employed in the capital, thanks to the generous aid of some English Christians, who bear the expense. The labours of these humble servants of the Lord make little noise, but their success is not the less real; and they prepare the way slowly, but surely, for the enfranchisement of a goodly number of souls.

Another association of very recent date is that of Sunday schools. I believe I here express the sentiments of its founders, in thanking, on this solemn occasion, those brethren of Great Britain who have interested themselves in the work, and have been ready to support it in its infancy with their sympathy and their donations. It is, perhaps, to the generous co-operation of the London Sunday School Society, that its young sister of Paris is likely to pass, in a few months, from its state of babyhood (excuse the familiar expression) to that of a great girl, and almost to that of womanhood.

Compelled to cut short these details, I shall say but a few words of the steps which have been taken for the establishment, and for the legal recognition, by the managers of the hospitals of Paris, of Protestant Ladies of Charity, on whom will devolve the charge of visiting our sick in the hospitals of the capital. This work has originated with a young and devoted Chris-

\* This fact was mentioned by the *Journal des Débats*, on the 3rd of July.

the first set the example by regularly visiting the sick Protestants in the hospital belonging to the quarter of Paris in which she resides. Though impeded in this undertaking by the Roman Catholic Sisters and by the chaplain, she did not suffer herself to be disheartened; and her entry into the hospital having been forbidden, in consequence of a plot, woven with an art truly jesuitical, she did not hesitate to bring the matter before the two Consistories of Paris. These boards had no difficulty in demonstrating the falsehood of the charges which had been brought against our young and devoted sister, and the director of the hospital, who had always acted kindly towards her, officially reinstated her. But more than this was conceded; and, as we have already mentioned, Protestant Ladies of Charity will be allowed, in future, to visit each of the hospitals of Paris, and it is even expected that this license will be extended to all the principal towns of France. Is not this a noble instance of what may be accomplished by the zeal and perseverance of a single individual, animated by the spirit of the Lord, and by the love of one's neighbours?

The preaching of the word of God has in no instance failed to follow its free course in the capital. New places of worship even have been opened. I call to mind that especially which is presided over by our brother, Napoleon Roussel, situated in the centre of Paris, and drawing together, twice a week, a great number of Roman Catholic hearers, to whom he announces with energy evangelical truth.

There has been a question raised for the moment, as to prohibiting the public worship of our Wesleyan brethren, upon whom a notice from the police authorities was actually served; but, thank God, no further measure in that direction has yet been taken. It is possible that the Government has thought there would be danger in carrying out its project, having learnt that the pastors of that communion, relying upon a decision of the Court of Cassation,\* had declared, with a firmness which does them honour, that they would not cease to exercise their sacred calling, and to announce the glad tidings of salvation.

Before taking leave of Paris, I ought to say a few words of a society founded only a few months ago; I mean, the society devoted to the history of French Protestantism. Its object is to search out, collect, and make known all documents, whether

printed or manuscript, which are connected with the history of the Protestant churches which use the French language. The researches of this society have a bearing, not only on the internal affairs of the churches, but on the relations that subsist between the Protestants and the Government; on the lives of eminent men belonging to the evangelical communion, and their labours in literature, in science, and in the arts; in a word, on all that relates to the origin of the Reformation in France, and on the state of French Protestantism in the sixteenth, seventeenth, and eighteenth centuries. The society also attends to the history of the churches that are of German origin, but have become French by the annexation of territory; and also to the efforts made to introduce reform into Italy and Germany. This society publishes a *Bulletin* periodically, which is sent to all its members; and a *Recueil*, which contains, in whole or in part, the documents with which it has become acquainted. The committee of this society reckons among its members men justly esteemed for their character and for their literary labours. Among others, M. Guizot, as its president; Christian Bartholom  s, Maurice Block, Eugene Haag, Lutteroth, the pastor Adolphe Monod, and Mr. Charles Read, *Chef du Service des Cultes non Catholiques* to the Minister of Public Instruction and Worship, &c. &c. Perfectly well received from its first appearance, this society, we doubt not, will co-operate powerfully in reanimating the spiritual condition of our churches, by placing before them the glorious examples which our fathers have left us.

If we now turn to the departments of France, we see that the Roman Catholic populations there are, very generally, eager to hear the word of life. The opposition which the preaching of the pure Gospel has raised up in several quarters, on the part of the municipal authorities, has not lessened the interest which it excites, but has rather had a contrary effect; and I could cite here a *commune*, the inhabitants of which (until lately Roman Catholics), despairing to obtain an evangelist, applied to the nearest pastor (one who had previously given them Bibles and Testaments), requesting him to furnish them with a book of prayers, and also with a collection of sermons; and who meet together, and edify each other, in the hope that more favourable circumstances will permit them to see evangelical wor-

\* Affaire Lenoir.

ship established among them. I cite this fact, because it has been recently made known to me; but it is not the only one of the kind which I could mention; while it is easy to see that numerous portions of the population—I might add, entire villages and communes—are quite ready openly to detach themselves, whenever a favourable opportunity shall arrive, from a church to which they have already ceased to belong, though they may still appear to form part of it.

#### OBSTACLES AND ENCOURAGEMENTS.

Among the obstacles which have been put to the dissemination of the Word of God, we must mention the new regulations respecting *colportage*. We know well, that these orders have been issued with the view of putting a check upon the publications of the mischievous portion of the press; but we also know, that, in certain localities, they class under this head, not only all Protestant works, but even the Bible and the New Testament. It is thus that, in some departments, the *colportage* of the sacred Scriptures themselves has been formally prohibited; in other departments, they allow the sale of the New Testament of De Sacy only, and do not permit our colporteurs to have other editions, even for the Protestants; in some instances, they have not tolerated the *colportage* of the almanack, *Des Bons-Conseils*. In short, a new circular of the Minister of the Interior enjoins upon the prefects to redouble their vigilance, and to subject to a particular stamp every copy of the works, the sale of which shall have been authorised;—this order extends even to Bibles and Testaments;—and yet, with all this apparent solicitude to keep down what it regards as mischievous writings, the Government is sanctioning, at one and the same moment, the sale of a most scandalous publication of the Socialist Proudhon; actually rescinding, at his appeal, its own previous formal condemnation of the work. It will be readily understood, that encompassed by such restrictions as those to which I have adverted, the circulation of copies of the sacred Scriptures has been greatly hindered; but we think that the Bible Societies should take the circumstances into account, and not discontinue their support of labourers in any direction in which it is possible for them to pursue their sacred trials, &c.; though they may have to travel vast tracts of ground formerly to obtain a small amount of success. The seed sown, it be with tears, will not be lost.

In several of our departments the certain signs of a real revival in pastoral journeys undertaken by several of our most eminent pastors, who have usefully employed their vacations, has had the effect of showing how much might result to the Protestant cause, if many of our pastors would adopt the same course; let us hope, then, that this example will be followed.

The fraternal meetings of the departments of the Charente continue to edify the churches of those parts, and even those of the neighbouring departments. It is to be wished, that similar associations should be multiplied in the different parts of France; they would promote the religious well-being of our Protestant populations, and could not fail to exercise a salutary influence over the Roman Catholic also, by offering them new opportunities of gaining instruction in the eternal truths of salvation; these meetings being consecrated to a familiar exposition of the Word of God, and to prayer.

Our various societies for evangelisation continue, in the midst of difficulties of all kinds, to extend the circle of their labours. The Evangelical Society of France, however, has felt compelled to abandon several posts, in places where, after long experience, it has seen that the results did not answer to the sacrifices they imposed upon the society; some stations, also, have ceased to belong to it, owing to the congregations having entered into the Union of the evangelical churches, and become independent of external support.

This is, perhaps, the place to notice a fact, of which it is right to put you in possession: that if, in certain quarters, our Protestantism is lukewarm and lifeless, the faith is not languishing everywhere; nor is the ancient spirit, which animated our churches three centuries ago, on the point of being extinguished. There is actually existing, in the department of the North, a little flock, the poverty of which is extreme, while the pastor himself follows the example of St. Paul, in working with his hands for his livelihood. There is in that neighbourhood neither church nor school; and you will understand this without difficulty, when I tell you that its inhabitants earn scarcely a franc (tenpence) a day; and have for their only food, black bread, which they moisten with a drink which they call coffee; their entire clothing costs less than three francs. Ah! no doubt, a more prosperous lot might become theirs, if they would renounce the faith of their forefathers,

and join themselves to those who could give them the goods of this world in abundance, to repay them for their apostacy; but they are resigned to endure all things, rather than commit such an act of unfaithfulness.

Allow me to quote a few lines from a letter which I received from that quarter, a few days before I left France:—"If there is not a brother to help us—a Dorcas who will have pity on our widows and our orphans—there will remain for us but one resource; that of seeking, in a foreign land, a country which will maintain its inhabitants. We hope better things from the goodness of our God, and from the sympathy of our brethren." Yes, we, too, feel confident that this touching appeal will be heard, and that some assistance will be rendered, to enable them to wait for better days; such fidelity, joined to such misery, cannot fail to find a friend in the God whom they serve, and to excite the generous sympathy of their fellow-Christians.

#### THE EVANGELICAL CHURCH OF LYONS.

I could cite a great many other interesting cases, but this would unduly extend my report; and I must, therefore, endeavour to confine it to facts of a general nature. I now come to speak of the Evangelical Church of Lyons.

This work, well known to the Christians of Great Britain, who, by the generosity with which they have hitherto come to its aid, have a good right to claim a large part in its success, continues to prosper under the favour of the Almighty. Political events, far from having been unfavourable to it, have rather contributed to its extension, and to the development of vital Christianity, by demonstrating to vast numbers of immortal souls the fallacy of the Utopian systems which, for a moment, had dazzled them, and the frailty of all things here below. The consequence has been, that they have lent a more attentive ear to the message of salvation, and to the fundamental and eternal truths of Christianity. Our colporteurs meet with very little further opposition in that great city; and they state that there is, in this respect, a remarkable improvement upon the past. Unhappily, it is not the same in the country round about Lyons, where Romanism exercises a power that makes itself felt more and more every day. You are, perhaps, not ignorant that Lyons is the seat of a secret but active propagandism; that it is to that city, as to a common centre, that all the funds are remitted, which are collected by the So-

ciety for the *Propagation of the Faith*; and that it is from thence, also, that those immense sums are supplied, which are designed to keep in repair the narrow meshes of that net which Rome holds in her strong hand, and in which she seeks to inclose the whole world.

But it is not only the Congregation of the Propaganda which is established at Lyons; the *Jesuits*, since their re-establishment in France, have had their headquarters there, and are seconded by the Society of *St. Francis Xavier*, whose name, as it has been truly said, explains to what order it belongs. To use the words of the same writer, "It is Jesuitism brought home to the very doors of the working classes; and you recognise it in the skilfulness of its combinations. The workmen—of whom this society exclusively consists—are enrolled by tens, hundreds, and thousands, with chiefs to each of these fractions. The *avowed* object of the society is to help the sick workmen. By paying five sous a month, or three francs a year, they are, in case of sickness, entitled to receive medical aid, and twenty-five sous a day."

These are the *published* rules of the association; but, closely connected as it is with the Jesuits, it is clear that it has for its main and ultimate object, Romanising and political influence. But this is not all. It is at Fourvières, close to Lyons, that the *Frères de la doctrine Chrétienne* (acting in perfect harmony with the Jesuits, if not, under another name, forming a branch of Jesuitism) have a gigantic establishment, which has risen up, as have many similar ones, in a surprising manner, in various parts of France, within a very few years at most. This order is devoted to training youth in ultramontane principles.

Such are some of the deplorable means which are brought to bear upon our misguided populations, and which tend to keep them from applying for consolation and support to the fountains of living water! For their mischievous undertakings, the object of which is to pervert the true way of the Lord, and to bring back the darkest days of idolatry, superstition, hatred, and intolerance, the means are never wanting. Money, and time and talents are largely supplied, and never, apparently, with greater energy and zeal than during the past twelvemonth. There has been no slumbering and sleeping, rely upon it, in the enemy's camp. He has been marshalling his legions, day and night, for his unholy warfare. It is high time that Protestants were up and stirring;

that they were everywhere upon their watch-towers; and that their spiritual armour were in readiness, the shield of faith and the sword of the Spirit, which is the Word of God!

But to revert to the particular point of which we were speaking,—the machinery brought to bear upon the population in the country round Lyons;—the result of all these mighty agencies is, that the peasantry have become exceedingly timorous, and that it is a most difficult task to know how to approach them, so fearful are they of being compromised. It well behoves Great Britain to consider what are likely to be the consequences of a revival of the monastic orders in her rural districts. If she has still to be instructed, let her turn her eyes to the quarters of which we have been speaking. We will venture to add, they will read her a startling lesson!

The Evangelical Society has a committee in Lyons, which, for zeal and activity, might be held up as an example. Most gratifying results have already crowned its labours. The committee holds an annual meeting, that is open to all denominations, and at which many Roman Catholics attend. These assemblies have greatly contributed to the spread of evangelical truth. Our friends there were to meet on the 18th or 19th of this present month of August. Leaving France, as I did, just at that time, I am unable to give you any account of what then transpired; but, judging from the past, there is every reason to expect that the results, under God's blessing, have continued to be cheering and encouraging.

The Evangelical church of Lyons, to which I have already adverted, extends to several spots in the department of the Rhone. It supports places of worship at Tarare, at Arbresle, at Villefranche, and at Villeurbane. The places of assembling in the city are situated at Brotteaux, and La Guillotière, at La Croix Rousse, and at St. Just. The Evangelical Society of Lyons supports several schools also in the city, and an infirmary—an establishment which is of great utility; it has likewise a labourer who is specially occupied in the evangelisation of the Germans, and two missionaries for the Jews, of whom there are many in Lyons.

#### ROMANISM.

The sort of education which Romanism in France is now giving, may be judged of from the fact, that during last May (*the month of Mary*, as it is heathenishly called

with us), the walls or porches of the churches in the capital were placarded with a large posting-bill, announcing no fewer than eighteen publications, all devoted to the worship of the Virgin. One of them was remarkable as containing seventy-two *litanies* addressed to her; several consisted of songs and hymns set to music; and another was that truly blasphemous work, the Psalter of St. Bonaventura, in which the Psalms of David are parodied.

And here allow me for a minute to draw your attention to what is reported to have passed on our last great public fête day, the 15th of this present month of August, on the occasion of the Prince President visiting the Madeleine, one of the principal churches of Paris. I refer to this, in order to show you what kind of religious instruction the children of French Protestants are likely to receive, if compelled to enter the Roman Catholic schools. I will add, whether conducted by the *Frères de la doctrine Chrétienne*, or by Sisters of Charity, as they are mildly designated, but one of whose first objects is, in defiance of the reiterated and most solemn warnings of God's holy word, to teach idolatry; or, in other words, to make children of tender years, before they have begun to know good from evil, and evil from good, to bow down to the graven images of the Virgin and the saints. The passage I proceed to quote may be read in *Galignani's Messenger* of the 16th of August. "At the door of the church, he (alluding to the President) was received by the Abbé Deguerry, the curé of the Madeleine, at the head of his clergy. *The Abbé delivered a short address, in which he expressed his great satisfaction at seeing the head of the State come to celebrate his fête-day on the fête of the assumption of the Blessed Virgin, showing that he placed himself under her holy protection. The President replied, that the curé was right in his supposition, for that he placed himself under the protection of the Virgin and the GENIUS OF THE EMPEROR.*" This will explain to you, more forcibly than any statements of mine can do, the kind of instruction which the French people have been receiving during the last twelve-month, and which they are now openly and publicly receiving, under the sanction of the highest authorities.

#### PROTESTANTISM IN ALGERIA.

The French Protestant churches in Algeria do not strictly fall within the limits marked out for this report, but a

very few words relating to them may, perhaps, be admissible.

The population of Algeria consists of about three millions of souls, of whom six thousand are Protestants. A third of these inhabit the town of Algiers, while the rest are scattered about in the agricultural parts of the country. There are places of worship for the Protestants at Algiers, Douira, Blidah, Oran, Philippeville, and Bone. Several pastors and evangelists are occupied in this important field of usefulness; but its extent is such as to require a far greater number. Some very interesting facts, which time and space will not permit to detail, tend to show that it would be a much easier task to evangelise Algeria than to Romanise it. The Mahometans, who form the majority of the population, hold in contempt the idolatry of Rome; while the simplicity of our evangelical worship inspires them with respect.

There is another encouraging circumstance as regards this French colony. We do not appear likely to meet with such obstructions there, as we often have to deplore in the mother country. Hitherto, at least, the authorities in Algeria have been friendly towards us. Let us, then, pray the great Lord of the harvest, that He would send forth more labourers into this extensive portion of His harvest. I hasten onward to

#### BELGIUM.

##### PROGRESS OF CONVERSIONS.

My statement respecting Belgium will be very brief. The work of evangelisation there offers nothing very remarkable during the last twelvemonths. Conversions are constantly occurring in that country. In various parts of it, numbers educated in Romanism are brought to profess the evangelical faith; with a few exceptions, however, it is the poor and the despised of this world, as it was when our Lord himself was the preacher, who most readily hear the Word of God, and receive it into their hearts. There are, in Belgium, three provinces in which the preaching of the Gospel has caused several flocks to renounce Romanism and to become faithful disciples of Jesus; these flocks have all formed associations in connexion with the Evangelical Alliance. The provinces consist of *Brabant*, where Brussels and Wavre have committees; of *Hainault*, where Charleroi, with some places around, and also Dour, Labouverie, &c., have committees; and, lastly,

of the province of *Liège*, where the town of that name, in common with Verviers, Seraing, &c., have formed associations.

It is worthy of remark, that as it respects Belgium, the Evangelical Alliance has found the greatest number of its members and devoted friends in the churches which have been formed by converts from Romanism. I feel it right to add, that while these our new friends and allies thus cordially co-operate with us in the work of the Alliance, they are anxious to see a closer union among the children of God, to replace those superstitious rites and carnal observances in which they had been brought up, and from which they rejoice to have been freed.

##### CONSECRATION OF EX-PRIESTS.

An interesting ceremony took place, about three months ago, in the church of Pâturages, in the province of Hainault. An ex-priest of Rome, Monsieur Neven, was solemnly consecrated for the evangelical ministry, after having given all the necessary guarantees, confirmed by a probationary ministry, exercised during the space of three years, in the quality of suffragan of the said church. A similar case occurred last year, in the instance of the Abbé Baudouin, late vicar in the diocese of Namur, whose name is probably in the recollection of many of you, and whose conversion made a great sensation at the time.

##### POPERY DECLINING.

The result of the information which I have gathered respecting Belgium is, that in that country, as in France, Popery is, on the whole, decidedly losing ground, notwithstanding its apparent confidence and vigour, and the extent of its ramifications. It would be difficult, I believe, to find there a real Roman Catholic; one who is tolerably well-informed as to the dogmas of his church, and who, at the same time, is consistent. In Belgium, as in France, religious indifference (if the expression may be allowed) and infidelity render torpid the minds of the population with regard to the great truths that concern their everlasting peace. To this result, the church of Rome, by her gross superstitions, her lying miracles, her priestcraft, and her idolatry, has herself largely contributed, whatever her sophistical advocates may say to the contrary. Thousands and tens of thousands are retained in the meshes of that net, to which we have already alluded, by motives and by considerations which will not bear

the slightest scrutiny; chiefly by religious indifference, united with a dread of losing *caste*; in other words, of forfeiting the position which they occupy in an artificial state of society. In Roman Catholic countries and communities (as, for instance, here in Ireland, where, in many parts, the Roman Catholics greatly preponderate, though I rejoice to learn that they are coming over to Protestantism more and more every day)—in those countries, there is more or less of stigma and reproach attaching to any individual who renounces Popery; and sometimes even personal danger may result to him; at all events, he may make up his mind to encounter calumny and detraction. In short, in some shape or other, there is a cross to be borne; but, happily, this state of things will not, at the utmost, be of long duration. "These light afflictions are but for a moment," and there is in prospect, for all Christ's faithful followers, "an exceeding and eternal weight of glory!"

But to return to the subject of Belgium. The situation of Protestants in that country differs, in one respect, materially from that of Protestants in France; and it is in this—that while the latter, as we have already shown, are often the victims of a partial exercise of power, our brethren in Belgium, on the contrary, enjoy, without hindrance, all the rights which are guaranteed to them by their constitution; and, with the exception of those particular kinds of annoyances to which I have just adverted, have only to struggle with the Romish clergy; a body, more powerful, it is true, than the clergy of France would be, if left to stand by themselves; but wielding, on the whole, a far less formidable influence, because they occupy a less ambiguous position than do the clergy of France, who are backed by the Government.

In concluding this part of my Report, I am happy to be able to inform this assembly, that the Sectional Committee of the Evangelical Alliance, which is formed at Brussels, has strong claims upon its sympathies, for the interest it has inspired in our Belgian friends in favour of this labour of love, and for the zeal with which it has exercised its important functions.

#### SWITZERLAND.

##### FREE CHURCHES AND RELIGIOUS SOCIETIES.

No important event has transpired in Switzerland, since the great Conference of

the month of August last; the condition of the churches is much the same as it was then. I should say, however, that no instance of persecution, on account of religion, has occurred during the year, which is certainly an improvement upon several preceding ones. Thanks be to God, our brethren of the free churches of the canton of Vaud have not had any fresh difficulties cast in their way; these young churches appear to have acquired stability, and, in consequence, are likely to increase in strength and stature. The numerous annual religious meetings were all held in the customary localities, and abundant blessings accompanied them.

The meetings of the religious societies of Geneva took place only two months since. These Christian festivals, which were most edifying, were extremely well attended. The Evangelical Society of Geneva continues its labours, not only in Switzerland, but also in France and in Italy. This society occupies twenty stations; it employs twenty-six labourers, of whom, nine are ministers, seven evangelists, and nine schoolmasters. It has founded fourteen Sunday schools, which educate 310 children. Thirty young men were pursuing their studies last year, in its Theological College; three completed their terms; six are candidates, of whom two are of Geneva, two are Vaudois, and two come from the Waldenses. Eighteen students of former years are actually pastors in Switzerland; nine of them are in the National church, and nine in the Free church. In France, there are thirty more, twelve of whom are in the National church. In Belgium there are nine; and in Italy, seven. Certainly, a society offering such results has a claim upon your sympathy, and I venture to hope that you will give it your warmest encouragement.

A Sunday-school association has just been formed at Lausanne. This society has published a circular, in which its members entreat the support of all their Christian brethren, to assist them in extending and strengthening this work, the progress of which must be joyfully greeted by all the friends of the Gospel.

#### ULTRAMONTANISM.

Ultramontanism does not slumber in Switzerland, any more than it does elsewhere; and of this we have lately had a proof in what took place at the Assembly of Posieux, in the canton of Fribourg, *that hive of Jesuitism*: an account of which was given in all the papers. We

believe it would be difficult enough for the Jesuits to revive another Sonderbund; yet, it may be well to remember, that it is not the *will* that is wanting, but the *means* of execution.

#### EVANGELICAL ALLIANCE.

In Switzerland, as in France, the Evangelical Alliance has experienced many fluctuations, some of which have retarded its progress. It has been, the not having had, sooner, a distinct and practical end in view, that has kept aloof many of our brethren, who yet entirely approved its general principles. This difficulty was removed at the last meeting of the Central Committee of Paris. It was then unanimously agreed, that the Evangelical Alliance should in future undertake the defence of religious liberty, and of those persons who might be persecuted for righteousness' sake. This decision is of great importance just now, on account of the new circumstances in which we are placed, and the dangers that seem to menace our beloved churches.

#### CONCLUSION.

This Report is now brought to its close. I have done for it the little that was in my power, but it has necessarily been drawn up in haste, and needs your indulgence accordingly; to that, I resign it. And now, as I may never have another opportunity, permit me still to add a very few words, on a subject which is all-important. In taking leave of you, I would venture again, with all due deference, to remind you, that as it is mainly among the poorer classes that the work of evangelisation continues to prosper, and as the upper and middle classes too generally stand aloof from it in Roman Catholic countries, foreign aid, and that

largely vouchsafed, is indispensably requisite; and to what other country can we look, if not to Great Britain; that country which the Almighty Ruler of the Nations has blessed with light and knowledge, and freedom and wealth, above every other?

We need a fresh supply of pastors and evangelists; of schoolmasters and schoolmistresses; for they are called for in all directions. We are in want of the funds to rear and educate them; and too often, we grieve to add, are in want of the means of adequately supporting them, when they are ready for their work; for, very generally, those who would hail their coming among them with delight, have not the ability to maintain them, being, "though rich in faith," destitute of this world's goods, and with great difficulty providing for their own households.

You have among you the worshippers of Mammon; but it is not to them that this appeal is addressed. *They* can have no sympathy for immortal souls, who care not for *their own*. This appeal is made to the really Christian portion of your population; to those who know how to value their spiritual privileges — the greatest vouchsafed to any nation under heaven, since the days of Christ and his Apostles. To such, generally, we would address it, but especially to those among them whom God has made His chief almoners and stewards upon earth; to whom, as it respects wealth and influence, and time and mental ability, He has entrusted the one, the two, or (it may be) the ten talents, to occupy until He come! Yes, it is, above all, to them that we say, in the emphatic words of the man of Macedonia, who appeared to St. Paul in a vision of the night,

"COME OVER AND HELP US!"

## European Intelligence.

### FRANCE.

VIOLENT HATRED OF ENGLAND BY THE JESUITS — PERSECUTIONS OF CARDINAL WISEMAN IN FRANCE — INTOLERANT ACT OF A PREFECT — JUDGMENT PRONOUNCED IN THE AFFAIR OF NETISSAC — ENERGETIC APPEALS OF M. AGÉNOR DE GASPARIN.

— France, September, 1852.

#### THE JESUITS' VIOLENT HATRED OF ENGLAND.

During some time the Jesuits much flattered England, because in their foolish dreams they hoped to bring it back into the bosom of the

Papacy. They then believed that Puseyism, with its anti-Protestant tendencies, would invade all classes of the nation. But since they have seen that the English, far from approaching the Roman church, are, as a body, more opposed than ever; since the Papal aggression



has provoked, from one end of Great Britain to the other, the most energetic resistance, and strengthened the spirit of the Reformation, the followers of Loyola and their journals rage against England. They try even to stir up against it an armed coalition of all the Roman Catholic powers, uniting with them Russia, although it be schismatic. At New York, *Freeman's Journal*, in vehement terms, urges Louis Napoleon to make an invasion on the United Kingdom, and offers him, in this event, in the name of the Romanist party, soldiers, arms, and money. In France, the Jesuits dare not so openly provoke war; but they express, in most bitter terms, their hatred of the English.

You shall judge of this from one or two extracts from the *Univers*. "England," says this organ of the clerical party, "is the true enemy of Christianity—a machine for revolutions, whose valves open to pour out disorder on the rest of the world. Of all the industries of England, the *pest of revolutionary ideas* is the most cultivated. Could Socialism disappear, the British Government would preserve its leaven, patiently waiting to make it ferment again everywhere. A Socialist zone starts from the ocean, advances by Belgium, Switzerland, and Piedmont, to the extremity of the isle of Sardinia, dividing Europe into two parts. It is the vast workshop full of *lofty English engineers*, where powder is prepared, which must *destroy the social edifice built by Christianity*." And in another number of the *Univers*, the chief editor says, "There is only in France national hatred, strong and rooted, against England. Forty years of peace have not weakened this feeling, which every Frenchman seems to bring with him into this world. . . . In the people it is instinctive; in the higher classes, especially where Protestantism and philosophy have not, so to speak, changed the French nature, it is rational. . . . England is the principal heir of all the hatreds and plans of the everlasting heresy. It is France which will give the conquering blow."

These extracts prove that the Jesuits and priests would like nothing better than to kindle between England and the Romanist countries a furious war. Combats, blood, carnage, extermination; such has always been their device; and if they could destroy by fire and sword the English of the nineteenth century, as they did the Albigenses of the thirteenth, they would, without fail, do so. Great Britain is to them the land of abominations; they detest it, and fear it at the same time; for as long as the English people continue and are independent, they well know that the religious and intellectual bondage of the human race cannot be entirely accomplished. But these atrocious provocations of the clerical party must inspire contempt, rather than indignation. The immense majority of the French are animated by very different sentiments, and whoever feels, on the face of the earth, any real love of liberty, is desirous that the English should continue in peace their works of evangelism, emancipation, and progress. Rome,—

Rome, superstitious and persecuting,—will fall before England! It appears that

#### CARDINAL WISEMAN

has some leisure time. He has lately visited the southern provinces of France, and figured in many Papist ceremonies. At *Cambray*, he marched at the head of a magnificent procession, in which were displayed the most worn-out relics of the middle ages. Among other curiosities of this kind was a *portrait of the mother of God*, holding her son in her arms, a portrait attributed to the pencil of *St. Luke*. Notwithstanding this noble origin, the image is very badly done; the right leg of the infant Jesus, in particular, is immoderately long. Was not Dr. Wiseman, who is regarded as a man of intelligence and good sense, ashamed of supporting, by his presence, such foolish superstitions?

At *Amiens*, the same Romanist doctor inaugurated a new convent of *Franciscans*; for all the ancient monastic orders, as I have already written you, are reviving, one after another. The Capuchins are flourishing again at *Marseilles*; the Dominicans increase at *Paris*; the Friars Minor of the Strict Observance are returning to *Avignon*, and there are the *Franciscans* re-established at *Amiens*. What will the *Franciscans* do? What good will they be? What can be, in our epoch, the part of these mendicant monks, who live at the public expense? I do not know; but Dr. Wiseman is full of great hopes on the subject of the *Franciscans*. He invoked, in his discourse, the *God of armies*, and mentioned that the first crusades were preached by the hermit friar of *Amiens*. This historical reminiscence led him to compare the *Franciscans* to the crusaders. "This same God," he said, "who employed the ardent accents of a hermit to stir up the nobles, people, and kings of France to deliver, sword in hand, the tomb of our Lord, will make use of the mild and peaceable words of the disciples of *St. Francis* to call you to fresh triumphs, victories of charity, and conquests of faith."

The language of Dr. Wiseman is poetical and even lyrical; but I doubt whether it be true and reasonable. The poor *Franciscans* will not be conquerors at all. Their triumphs will be limited to gathering abundant gifts among the credulous people, and exciting the disgust of enlightened men. I mention, with regret, the

#### ACT OF INTOLERANCE OF THE PREFECT

of the department of *l'Aisne*, who has forbidden the exercise of evangelical worship at *Fresnoy-le-Grand*, and other localities. Here is an extract from this ordonnance:—"We, prefect of the department of *l'Aisne*, seeing the report of the gendarmerie of *Bohain*, from which it appears that, on the 11th of this month, a numerous meeting took place in the commune of *Fresnoy-le-Grand*, in the said school-house of the Protestants, and before the door of this house, with the apparent object of hearing religious lectures and preachings—see article 291 of the Penal Code; considering that meetings of this nature may disturb pub-

no order, have decreed, and do decree as follows:—All religious meetings which are held without authorisation . . . are formally forbidden, and especially in the commune of Fresnoy-le-Grand."

Observe, that this prefect does not charge the meetings of Fresnoy-le-Grand with having taken a *political* character; he does not reproach them with having disturbed the tranquillity of the village or canton; he declares only that they *may disturb public order*. It is, then, on a simple *possibility*, on the *anticipation*, more or less false, of some abuse, that this functionary forbids assemblies which he himself acknowledges to be *purely religious*. Whither are we going with these proceedings, which would be more comprehensible in Turkey than in France? It rests with a prefect to hinder respectable and peaceable citizens from meeting to pray, read the Bible, and discharge the duties of conscience!

At the same time, *M. Courtois*, free Protestant schoolmaster at Fresnoy-le-Grand, has been cited before the Academic Council on the charge of having committed a *grave offence*. And what is this grave offence? Simply having taken a *direct and active part in a religious assembly*, which was held at his house. *M. Courtois* is culpable, because he prayed, and explained the Bible to some persons who had expressed a desire to hear him! It is a crime of a new kind, and which has not been inserted in our codes. Nevertheless, the schoolmaster will be, to all appearance, condemned by the Academic Council. The school and the chapel will be closed by the same blow, and the Papist clergy will have the advantage of alone raising their voice in the town of Fresnoy-le-Grand. Every one knows that they attach much value to this monopoly.

The tribunal of *Troyes* was called on, on the 17th August last, to give its

#### JUDGMENT IN THE AFFAIR OF ESTISSAC.

Pastor Recordon; his supply, *M. Dugaud*; and *M. Solay*, proprietor of the house in which the religious assemblies were held, were the parties concerned in this trial. The procureur of the republic alleged that there were no *true* Protestants at Estissac; that the persons who had become Protestants had done so *from other than religious motives*; that therefore their Protestantism was *insincere*; and that, granting their sincerity, they would have no right to meet for the exercise of worship, *without having asked and obtained authorisation*.

The advocate of the accused contested the right of the procureur of the republic to penetrate the consciences, and to scrutinise the secret motives of the new converts. He then showed that politics were completely foreign to their worship; and that it was not possible to cite against them a single testimony, or a single charge, relative to facts of this kind. He said that the necessity of a *previous authorisation* was absolutely contrary to religious liberty, since it would rest in the discretionary power of the civil functionaries. He then established that the Protestants of Estissac had been officially recognised as such by the

General Consistory of Meaux; that is to say, by the *national Protestant* church of France, and cited many decisions in support of his argument.

Notwithstanding this excellent pleading, the judges of Troyes condemned to be fined pastors Recordon and Dugaud, as well as *M. Solay*, for having taken part in an *association of more than twenty persons*, who met at certain fixed times to engage in religious objects, without having been authorised by the administrative power. Every reader will easily understand the importance of such a sentence. It results therefrom, that the exercise of Protestant worship, at least as far as new converts are concerned, is subordinate to the pleasure of the civil magistrates. Protestants by origin and birth will still be able to meet in their temples; but they are forbidden to make proselytes; and Romanists—should they even embrace openly the doctrines of the Reformation—should they even attest, in an official manner, their adhesion to Protestantism—will be always considered as Roman Catholics by the law; the priests will preserve the privilege of gaining Protestants to their confession, but our pastors and evangelists will not be free to follow their example. This is justice, this is equality, as it is interpreted by the Papacy.

#### THE HONOURABLE AND PIOUS M. AGÉNOR DE GASPARIN,

who has never wanted fidelity to defend religious liberty, nor courage to claim it before the great ones of the earth, has addressed some energetic letters to the Ministers of Justice, of General Police, of Public Instruction, and of Worship. He says that religious liberty is inscribed, in express terms, in the present constitution of the country—that the right of Protestants to propagate their doctrines is evident—that the conscience of all enlightened men confirms this right—and that the obligation to obtain *previous authorisation* before opening a new place of worship would be contrary to all liberty. "The liberty of the press," he says, "does not exist in Austria in connexion with the censorship; the liberty of travelling does not exist in Russia, in connexion with the discretionary granting of passports; so the liberty of spreading one's religious opinions by social preaching and prayer, no longer exists in a country in which the police decides whether one shall be able or not to meet for preaching or prayer."

Unfolding some ideas of an elevated character, *M. de Gasparin* adds, "Proselytism is the life of all religion, and the day in which a religion ceases its proselytism it dies. Proselytism of the Apostles, in the midst of Jews and Greeks; proselytism of the different churches, in the midst of pagans; proselytism of the Reformers, in the midst of Catholics; proselytism of the Catholics, in the midst of Reformers—there is the entire history of Christianity. Faith, true or false (and the State, doubtless, does not pretend to decide questions of doctrine)—faith, true or false, needs to extend itself; it cannot renounce it for a single day, without denying itself. Proselytism and

existence are, therefore, synonymous in matters of religion; so that religious liberty is nothing else than liberty of proselytism. If they refuse us this right, our religious liberty is annihilated. France is brought back to a level with Spain, Tuscany, and the Roman States."

To these pressing appeals of M. Agénor de Gasparin, the Minister of Justice has given a vague and evasive answer; the other Ministers,

as far as I can learn, have not replied at all. It is a convenient manner of avoiding questions, when one cannot solve them. But the friends of the Gospel will persist in their efforts, and will suffer persecution, rather than fail in their duty to their Divine Master. Sooner or later, their cause will triumph; for error is only for a time, and truth is eternal.

X. X. X.

## BELGIUM.

### PERSECUTION AND CONSTANCY.

Heigne, Jumet, near Charleroi,  
Sept. 9, 1852.

Sir, and honoured Brother,—Relying on your kindness I send you for insertion the following lines. You will perform an act of charity by laying before the Christian public of your noble country another instance of persecution, but one also of constancy and fidelity displayed by many of the friends connected with one of the rising churches of Belgium. We are, in many respects, free; our rights are acknowledged by the constitution; the Government is good and liberal towards us. Yet, everywhere, the masses of the people are intolerant; almost everywhere the converts to the faith of the Gospel are treated as pariahs. This state of things is chiefly owing to the priests, who all, yes, all—and I know a large number—use their whole influence to intimidate those who renounce their doctrines. The following facts will afford fresh testimony in support of what I have had occasion, more than once already, to make known by means of your valuable Magazine.

In one of the remote hamlets of the vast commune in which I reside, I commenced holding meetings, during the last autumn, on the evening of the Sabbath, in the house of a brother, and deacon of our church. These meetings have been numerously attended, from the first to the present day. Some hundreds of Roman Catholics have come to hear the word of life. Their conduct has ever been quiet and orderly; a circumstance the more worthy of remark, as the neighbourhood is one of ill repute, full of public-houses, from whence in every direction are heard on the Sabbath the loud voices of persons drinking within, the songs of the young people, and the noise of tambourines, and other instruments of music. The priests, who do not oppose a state of things which, alas, in this country shows the normal condition of the population amongst whom they move, have not been able to endure the preaching of God's word, the sound of our sacred hymns, and the accents of our prayers. They have loudly uttered expressions of their hatred and rage. On one occasion, the vicar declared that a curse had fallen on that part of the commune, that chastisement and vengeance from above had smitten it. He and his curates have made visits from house to house, but in vain; the meetings have still been well attended. Seeing that threats and promises were

alike useless, they became furious, and resolved to put an end to them at any price. They, therefore, addressed themselves to the managing director of a coal mine in the commune, at which our brother the deacon, with five or six families, are employed. This was making use of one of the most powerful agents of Romish tyranny and superstition. The report soon spread amongst the workmen of the coal-pits that the vicar had written to the manager requiring the dismission of all the Protestant workmen, and, especially, of our friend the deacon. The latter was called before the director, and defended himself with intelligence, firmness, and prudence. He said that the Christian workmen were peaceable and worthy men; that whoever continued to live a disorderly life found no admittance to the church. "If," said he, "I were a person of bad character, a drunkard for instance, and if my house were open to persons of similar character, the priest would never have written to you against me; but because I am a Christian—because I would follow the Saviour—I am obliged to come here and defend myself." He concluded by giving the director two excellent tracts, and entreating him to act with justice and humanity. (Our friend is the father of four young children, and also maintains his aged father.) A month,—six weeks elapsed, and it was thought that the storm had passed by, when an unfortunate man fell into the shaft of the mine, and was crushed to death by the fall. At his interment, the vicar, contrary to his ordinary custom, ascended the pulpit, and addressed the assembled workmen in a discourse full of invectives. He said that the accident had occurred in consequence of the number of swearers and Protestants with which the place was filled. Now, I wish you to remark, that the Protestants are the only workmen who refrain from swearing; and that when a man is known to forsake that vice, it is concluded that he has become a Protestant. The discourse produced a great commotion, and much irritation. Measures were taken, in order that every man who would not promise to attend the mass, with every member of his family, and that all who have sent their children to our schools, and who would not withdraw them, should be immediately discharged. The time was well chosen thus to intimidate the workmen, for it is the season when work is most scarce, because of the obstruction of the

canals. All, with one exception, preferred to remove, and seek a subsistence elsewhere. Their courageous conduct excited the admiration of observers, and gave new life to our flock, who all showed a readiness to aid those who were willing to suffer need on account of their faith. Just when the measure was put in force, one of the head workmen came to one of our friends, who is also a deacon, and said to him, "Do you intend to come with us to-morrow?" "Where?" "To the mine." "No, I would rather die than go." "Well, I expected nothing less from you," said the foreman, extending his hand; "you behave like an honourable man, and I respect you." Our friend had begun, during the last hour of work, to sing a couplet of a beautiful hymn, commencing thus:—

"Yes, I will praise my God,  
Through every hour of life."

His companions were affected, and said to him, "Are you singing, when you are just going to leave us?" "Yes," said he, "I sing because God has enabled me to be faithful, and because He is with me." They then requested that he would sing the whole hymn to them. One of our friends had been forgotten in drawing up the proscription list, possibly because he had borne a bad character, and had only been a few months a regular attendant at our place of worship. At night, the foreman, while taking his accustomed round, was heard to swear, when our friend reproved him, "What," said the foreman, "you are also a Protestant!" "Yes, I am." "I shall report you, then." And he was accordingly dismissed. I wrote a letter to the manager in defence of our brethren, and remonstrated with him on his unworthy conduct in the following terms:—"By the mea-

sures which you, Sir, have adopted, you have violated the law of the Gospel, which enjoins that you should 'do to others as you would that they should do to you.' You, a Roman Catholic, would not permit that any one should compel you to hear Protestant preaching, and why then will you compel Protestants to attend mass? If, in the year 1852, you dare to use intimidation, and thus do violence to the consciences of your fellow-men, what would you have done in the days of Granville and the Duke of Alva? I pity you sincerely, for you do not understand that a truly Christian person is ever tolerant towards others. May God forgive you, Sir, since you do not know what you are doing."

On the last Sabbath week, the priest concealed himself near the house in which I preach, in order to interrupt those who repaired thither. "Where are you going?" said he to one, though he knew well. "We are going to hear the Word of God," was the answer. "Say, the word of the devil," replied the priest, in a furious tone.

Brethren of England! behold what storms assail our infant churches, and more terrible ones still, may, I fear, be expected. Sustain our friends by your efforts and by your prayers. Labour with us while it is day, for "the night approaches in which we can no longer work." Rejoice when you read of these instances of courage and fidelity. In them you see the proofs that your labour—your sacrifices—have not been fruitless. Yes, we have to fight; the struggle is fearful, but we shall conquer in the name of God and of the Lord Jesus Christ. Let us be faithful even unto death. Peace be with you, dear and honoured brother.

Your affectionate brother,

J. JACCARD, Pastor.

## HOLLAND.

### PRESENT CONDITION OF THE WORK OF CHRIST IN HOLLAND.

(To the Rev. E. Steane, D.D., Hon Secretary to the Evangelical Alliance, British Organisation.)

My dear Sir,—We have received your kind invitation of August 16th, to attend the Evangelical Alliance meetings held in Dublin; but it came so unexpectedly that it was impossible for us to comply with the wishes and desires of our hearts. We must therefore be content to express, by letter, to the members of your Conference, our most heartfelt sympathy and brotherly love, with the sincere prayer and fervent desire that the Lord God will visit those meetings with a double measure of his Holy Spirit.

Being prevented from addressing you in person, we will endeavour to give you a statement of the present condition of the work of Christ, as it appears in Holland, especially as it stands connected with our Alliance. You are aware that the first meetings of united Christians, having the same object as your "Alliance" in England, took place in Holland in 1846; and, since then, they have been held two or three times every year. Our meetings,

from the first, have been of a liberal character. They were so from there being no doubt amongst us that those who attended them were true Christians, and men who entered fully into the feeling that meetings, on such a free principle, would be of the greatest benefit for our Great Master's cause. These meetings have gradually increased in number and importance. There have been those who, differing from us in many points, yet asked to be allowed to come and join us. To this we readily consented, believing that their attendance would not disturb the harmony of the meetings. We do not divide the voices upon any subject; important measures, however, are often unanimously responded to. We have often tried to collect a few principal truths into one general basis, whereon we might take a common stand. But we have been unable to do so, for two reasons:—Some of our brethren would never bind themselves to anything like a confession of faith; and others

would have introduced so many new dogmas, that they would have ended in overthrowing the old formulas of the Dutch Reformed church, replacing them by newer, but not by better ones. Messrs. Groen van Prinsterer, Baron Mackay, Lingendonck, and Elout, defended the latter views, whilst the more liberal principles were chiefly advocated by Dr. I. da Costa, Rev. Dr. Beets, Mr. Heldring, M. Vander Brugghen, and others.

Dr. Capadose offered us, some time ago, a programme of the Organisation of the British Evangelical Alliance, inviting us to join it. Individually, we would be glad to subscribe to this, but we feel compelled to continue in that course of action which binds us to no formulas. True, we have a document which gives the outline of all the Protestant confessions of faith. We highly value this, but not as a law interpreting the feelings of our hearts. Why, then, perhaps our English friends say, do not our Dutch brethren go a step further, and become a branch of our Alliance? We answer, it is as yet impossible; for the liberal character of many of our members would make them hesitate in subscribing their names to any formulas, and thereby binding the freedom of their feelings. I trust we are on some common ground with you; we all stand round our Saviour and Redeemer, and accept Him as our Lord and God, who brings us to the throne of the Father, and by His Holy Spirit leads us into all truth; He in our midst, and we around Him.

But we fear to wound the conscience of any weak brother. They feel that the word of man is not the word of God. Nevertheless, they know in whom they believe, and with tender love do we join, and offer the right hand of fellowship to the brethren of Great Britain. It is a fact, that even among those whose separation from our National church assumes somewhat of a rigid character, there is a spirit discernible, the Spirit of Christ, which keeps us, renews us, and makes us, at the end of every meeting, with thanksgiving, say, "This our conference was in communion with the Lord and in fellowship with the brethren." May God grant us the privilege of having soon again such a meeting.

The space of time allowed to our Alliance meetings is generally much too short to have long reports read of the different branches of Christian labour. This will be easily understood, when it is considered that most of the efforts made in Holland for promoting the great cause of Christ, are more or less connected with the Alliance. The Lord has given us much to do. This is our greatest joy. We mention,

1st. *The National Schools*.—Here we had a struggle of principle; a dislike of everything orthodox—rightly called by the Rev. Dr. Beets *orthodoxphoby*—had banished all positive Christian instruction from the schools. No Christian truths were allowed to be taught, but those which would not offend either Jew or Roman Catholic—that is, mere moral instruction. This principle nearly gained the victory. Frightful, indeed, was our prospect, and it was only with inconceivable trouble that we have succeeded

of late in emancipating the national schools from these ungodly systems to a free Christian standing. We may now rejoice in having free schools established in all our large cities, and we cannot but notice their flourishing state. We have also established an excellent normal school for teachers, and are now occupied in defending the right of anti-Roman Catholic schools as schools of the State. We have yet in this work innumerable difficulties, as both the liberal party and the Government wish to have mixed, that is, *religiously* mixed schools, which would soon make them again to become schools without religion. We are convinced that the principle of our opposers is untenable. Our views in this regard are quite those of Dr. Chalmers. A vast number of girls', infant, and ragged schools have originated from the stand we have taken. They develop themselves free, but in the right sense.

2ndly. *Our religious periodical*, "*De Verering*," is already known among you. We have made it, since last year, the organ of the Evangelical Alliance, and therefore changed its title. Its pages will tell you how much the Lord has given us to do, and how much He is blessing our efforts. The nation at large answers readily, by large contributions, to every appeal for assistance in Christ's cause which is made in this periodical. Another of our religious publications is "*De Nederlander*," a daily newspaper, under the direction of Dr. Groen van Prinsterer, that gifted Christian statesman, whom we value so much for his noble and elevated principles of political economy, which he so ably defends and maintains for the good of the State in that paper, as well as in the meetings in our House of Commons (*Tweede Kamer*), where he is assisted by two other members, Baron Mackay and Baron van Lynden, both highly esteemed Christians in our Alliance. Public opinion was first entirely opposed to our union, but has, for some time past, changed in our favour.

3rdly. *Missions, at home and abroad*.—In the country itself, evangelists are continually sent out by us to preach the Gospel to perishing sinners. The efforts of Da Costa, Capadose, and the missionary of the Free church of Scotland, Mr. Schwartz, are well known among you. The Rev. Dr. Beets, Messrs. Van Rhyn, Heldring, and De Liefde, are exerting themselves in behalf of a vast number of poor Germans, who come to our country to labour in the turf-grounds. You know that our land contains many vast pools, the drainage of which offers labour to a great many hands. About 1,300 of these labourers receive regular visits, instruction, and Gospel preaching, by some of our best evangelists. We distinctly see that God is blessing our efforts among them. In the missions *abroad*, the principle of sending out *missionary tradesmen* seems to us, after some experience, to be the most effectual. We bless the Lord for giving us this thought. The most interesting field of our missions is the Indian Archipelago, with its 35,000,000 of souls, subject to the power of our State; and among these islands, chiefly *Java*, with its 12,000,000 inhabitants, who so long—

and we confess it with sorrow—so carelessly by us have been forgotten. Not less than sixteen missionary tradesmen have been sent to Java, since the first of May last year—tried priests and kings, yet men who by the labour of their own hands provide for their daily wants, like St. Paul, making their tents whilst preaching. We charge our member, Mr. Van de Velde (C. W. M.), to give you some particulars of these our operations. We cannot recommend sufficiently to our British brethren to try the same principle. We have found it the best way of extending our missionary labours in an unheard-of manner. God smiles upon this our work.

5thly. *Neglected children*, more especially those of the poorer classes, are placed in Christian families, where they get proper superintendence. This is a principle founded upon experience. We think it well deserves attention. We have found many bad results in congregating these children in large establishments. The chief fault of such philanthropic and religious institutions is, that the young inmates are not trained to that natural labour whereby their own natural wants of life are provided for. Moreover, such institutions must always be very expensive, on account of the agents necessarily employed in conducting them. We rather try, when such neglected ones are entrusted to our care, to find them a suitable farmer's family, where they enter into the daily conversation and labour. By-and-by they become useful labourers, first natural, then spiritual; whilst in the philanthropical houses the training to labour has always somewhat of an unnatural character.

6thly. *The Magdalene Asylum*, Steenbeck, founded by the Rev. O. G. Heldring. Our

periodical, "*De Vereeniging*," contains the yearly reports of this blessed institution. In the course of its four years' existence the number of 140 unfortunate women were received there. Our operations among them are too full of the deepest interest to find a place for being mentioned on this occasion in a few words.

7thly. *The spreading of cheap Christian publications.*

8thly. *The emancipation of slaves in our East India colonies.*

9thly. *Assistance to colonisation both at home and abroad.*—Of the home colonisation our village of Hoenderloo, in the centre of the sandy heath of Gelderland, is a fine specimen. Its rise and progress is chiefly the work of Mr. Heldring.

10thly. Our united efforts with the Germans, Moravian, Belgian, French, and Swiss brethren, and now especially, also, with the British Organisation of the Evangelical Alliance, occupy our most earnest thoughts. We soon hope to come to encouraging results. A new union of ministers, under the presidency of the Rev. Dr. Beets, has lately been formed, wherein the British Organisation of the Evangelical Alliance has drawn no small attention.

Tell our English brethren that, though we have not the same Organisation, though we have not a creed as adopted by the Evangelical Alliance, yet our Alliance is an Alliance indeed with all who labour for the glory of the Lord Jesus Christ and the salvation of immortal souls; and, as such, we commend ourselves to them and their prayers, in their homes and in their conferences, with the renewed assurance of our brotherly love.

O. G. HELDRING, V.D.M.

Hemmen, Aug. 18, 1852.

## GERMANY.

### ANNUAL MEETING OF THE EVANGELICAL CHURCH UNION AT BREMEN.

OPENING SERVICES—ELECTION OF OFFICERS—REPORT OF LAST YEAR—UNIFORMITY OF WORSHIP AND PRIVATE CONFESSION—ROMAN CATHOLIC MISSIONS—MIXED MARRIAGES—CATECHISM—HYMN BOOK—INNER MISSION—TEMPERANCE SOCIETIES—EMIGRATION—CONCLUDING DEVOTIONS—SUBJECTS CONSIDERED IN COMMITTEES—PUBLIC SERVICES AND STEAM-BOAT EXCURSION—INFIDELITY OF PASTOR DULON.

Banks of the Elbe, October, 1852.

The meeting of the German Protestant Church Union, or "*Kirchentag*," which was appointed to be held this year in Bremen, commenced on the 18th and ended on the 17th of September.

#### OPENING SERVICES.

Great numbers of guests had continued to arrive in Bremen from all parts of the Fatherland, during several previous days, and were received with the frankest hospitality into private dwellings; and the first assemblage, for the purpose of mutual introduction and greeting, took place on the afternoon of Monday, the 18th, in the large hall of the Union.

Early on the following morning, the *Kirchentag* was solemnly opened by Divine worship in

St. Stephen's Church, in the festive adornment of which the ladies of Bremen had displayed no inconsiderable portion of female taste and skill.

The first hymn, *Gottes Stadt ist fest gegründet* ("Firmly founded is God's city"), sung by so many powerful male voices, in addition to the usual band of chorists, had an almost overwhelming effect. The sermon followed, which was preached by the Rev. Mr. Mallet.

#### ELECTION OF OFFICERS.

After the service, the meeting removed to the Ansgeri Church, in which a platform had been erected for the speakers. The business was introduced by a short speech of fraternal greeting from Mr. Von Bethmann Hollweg, the president. The meeting next proceeded to the

election of office-bearers for the present occasion, and their choice fell on Von Bethmann Hollweg, and the Consistory Counsellors Stahl and Von Mühler, of Berlin, as presidents of the Special Committee, and Pastors Rendtorff and Doel as secretaries.

#### REPORT OF LAST YEAR.

A Report, drawn up and read by Mr. Von Bethmann Hollweg, now followed, stating the realisation of several resolutions passed by the Kirchentag at Elberfeld, in 1851; and his hearers listened with pleasure to the announcement of the progress made in the establishment of a General Church Magazine, and the arrangements for the annual meeting of delegates from the highest church courts, for the purpose of consultation on ecclesiastical matters. A further subject of congratulation was the notification that steps had already been taken for the revival and promotion of singing in the churches as a part of *congregational* worship.

Unhappily, these pleasing prospects were greatly checked by the very discouraging result of the various applications, which, in accordance with last year's resolutions, had been severally made by the Committee—1st, to the Grand Duke of Oldenburg, in favour of a revision of the church order and discipline introduced into his dominions in 1849; 2nd, to the Governments of Baden and Lippe, entreating the replacement of the present deeply rationalistic catechism by that ancient Protestant panoply, the Heidelberg catechism, throughout their territories; and, *lastly*, to the King of Denmark, imploring him to heal the ecclesiastical divisions and meet the religious wants of his subjects in the Duchy of Schleswig, by listening to their just complaints of the forcible removal of their faithful pastors, and their replacement by men erroneous in doctrine and immoral in practice, and further by permitting the German language to remain the medium of instruction in church and school, in such parishes as had been used to it, and especially in those cases where the parishioners had unanimously petitioned for its continuance.

From the Duke of Oldenburg no answer had been vouchsafed, yet the report expressed a hope that the application of the Committee would not prove ultimately unsuccessful.

From Baden and Lippe direct refusals had been received, while from the Danish Government the answer had arrived, that the interference of the Kirchentag in the ecclesiastical affairs of Schleswig (a non-German province) being wholly inadmissible, their petition had not, and should not, be even submitted to his Majesty. This decision, which bore the signature of Count Moltke, cuts off the last lingering hope of spiritual relief to the German-speaking portion of the Schleswig population.

#### UNIFORMITY OF WORSHIP AND PRIVATE CONFESSION.

Two interesting subjects were next submitted to the meeting, viz., a proposed uniformity of worship to be established in the chief (or forenoon) public service on the Sunday,

throughout the whole Lutheran church. This plan involves the introduction of a liturgical rite, and, most probably, a large proportion of chanting; the revival of which, in conjunction with sculptured and painted "*aids to devotion*," is a favourite theory of a certain party in Germany, but more especially in Berlin, and was not without its advocates in the Kirchentag. It was introduced to the meeting by Pastor Schoele, of Eggenendorf.

The second topic laid before it was the importance and necessity of confession, more particularly private confession, as a means of edification, and many distinguished speakers were found to favour the proposition; among whom were Dr. Akerman, of Meiningen; Pastors Schwarz and Steffens, Dr. Krummacher, of Berlin; Dr. Wichern and Consistory Counsellor Müller, of Halle. Against the proposition there spoke, Superintendent Ball, of Rade, and Pastors Mallet and Treviranus. The length of this debate necessitated the termination of the first day's business, without touching on another subject of great interest named in the programme.

#### ROMAN CATHOLIC MISSIONS.

The Wednesday's meeting was, therefore, looked forward to with much interest, on account of the anticipated discussion of the all-important question of the position it behoves the Lutheran church to assume in regard to the Roman Catholic missions; which accordingly came on, after the speeches of several deputies from different German and foreign societies had been listened to, in a luminous and able speech by Professor Dr. Hengstenberg, of Berlin. He expressed himself (in the judgment of most hearers) far too mildly respecting Romanism generally, and the Jesuit mission in particular; and few, perhaps, coincided in the contemptuous tone in which he spoke of their efforts, and the *groundless* fears of Protestants regarding them. According to the learned Professor, the identification of the present coarse, uneducated members of the Jesuit propaganda, with the subtle, refined, and Proteus-like predecessors of former ages, is the mere working of a heated imagination; and, in short, that the modern Jesuits have little beyond superstitious zeal in common with the formidable seducers who formerly swelled Loyola's ranks. But while the bulk of the clergy present differed *to toto cælo* from this opinion, the next advanced by the reverend speaker found general acceptance, viz., that Protestant zeal, courage, and, above all, carefully-conducted Protestant education, furnished the surest antidotes to Jesuit intrigue.

Several speakers expressed sentiments directly opposed to those of the Professor in regard to Popery as well as Jesuitism, and stern and heavy were the accusations brought by some of the Rhenish brethren (who, it must be conceded, know her well) against the apostate church of Rome, for whom there stood a spirited apologist in Dr. Stahl, of Berlin, who, however, notwithstanding his indignant protest against *unwahrhaftig* their *exaggerated*

wound up a very brilliant speech by a motion, which was adopted by the meeting, that the German Government should be admonished to keep a watchful eye on the Roman Catholic movement, and particularly on the Jesuit mission, but chiefly, to raise a powerful arm for the protection and defence of the Protestant cause.\*

#### MIXED MARRIAGES—CATECHISM—HYMN BOOK.

The perplexing question of mixed marriages was next brought forward by Pastor Orth, of Berlin, and the meeting resolved, that Lutherans should be earnestly warned against the danger of such connexions, and that a disciplinary punishment should be appointed for such as, disregarding this warning, should add to their sin by failing to stipulate for the education, in the Protestant faith, of those children, at least, who are of the same sex as the Protestant parent.

The next care of the meeting was the drawing up of a petition to the Duke of Nassau, praying him to do away with the deeply erroneous catechism now in use in his dominions, and to restore that of Heidelberg.

The concluding business of Wednesday was the consideration of the Rev. Mr. Wackernagel's report, on the desired compilation of a uniform hymn book for the use of the Lutheran church in Germany. The principle of selection proposed by the learned gentleman received the sanction of the meeting.

#### INNER MISSION.

Thursday, the 16th, witnessed the first assembly of the Inner Mission Congress, and the proceedings were opened by Privy-Counsellor Von Mühler, of Berlin, who laid before them a highly interesting report of the various transactions of the past year.

He was followed by Dr. Wichern, of Horn (near Hamburg)—that man so peculiarly fitted and commissioned of God to promote the

spiritual and temporal well-being of his suffering fellow-creatures—who, in a speech of great power and pathos, propounded the question of "What treatment humanity and religion dictated should be given to evil-doers during their imprisonment, and after release from the same?"

The chief points insisted on by the speaker were—1st, That every prison must be furnished with its own special chaplain, whose spiritual jurisdiction must not, however, supersede, far less exclude, the visits of the laity to the prisoners. 2nd, That the church should consider herself bound to care for the support of the families of the imprisoned, and thus strive to obtain a salutary influence over them, through the medium of their affections. 3rd, That the church is further bound to restore them, on their release from incarceration, to ecclesiastical privileges, and thereby facilitate their re-introduction to social respectability. 4th, That a general interest in the fate and future fortunes of these fallen ones should be created in the public mind, by introducing special prayers for them into the public services of the sanctuary. 5th, That Preservation against Vice Societies, founded on Gospel principles, should be formed and increased. And, lastly, That it was the indispensable duty of the Inner Mission to appoint a special office-bearer for this particular branch of their spiritual activity. After long and earnest discussion, the propositions of Dr. Wichern were in substance agreed to by the Congress.

#### TEMPERANCE SOCIETIES.

This important subject was succeeded by one of nearly equal interest, viz., the Temperance cause, which occupied a considerable portion of both Thursday and Friday;—the conclusion came to being, that in consideration of the lamentably ever-increasing enslavement of the lower orders to the demon of brandy drinking, it became the stringent duty

\* From another correspondent, who gives us some account of the proceedings of the Kirchentag in relation to the two subjects of Private Confession and Jesuit Missions, it appears that the majority of the Lutheran clergy strenuously insist upon reviving Confession as necessary before receiving the Lord's Supper. It is, indeed, required by Luther's catechism, in which the minister is directed to say, "Do you believe that my forgiveness is the forgiveness of God?" Ans.—"I do." "Then so do I forgive you your sins, in the name of the Father, the Son, and the Holy Ghost." The opponents of this Popish practice are principally the ministers of the Reformed (Calvinistic) church, to which communion Pastors Treviranus and Mallet belong.

On the other subject, he mentions that Professor Stahl (professor of jurisprudence in the university of Berlin, and a member of the high consistory of that city) has a brother who is a Roman Catholic bishop in Bavaria, and that another brother, a painter, has recently gone over to that communion. Both his speech and Professor Hengstenberg's contained much in commendation of Rome, maintaining that though she has erred she has not ceased to be a true church of Christ; and ought to stand side by side with the Protestant churches as an ally, not to be opposed, but to be conciliated and supported. "You see," he adds, "how strong the High-church party is, and how rapidly they are going to Rome. May the Lord our God strengthen his people! Let us remain united in our prayers."

He also enables us to add the gratifying information that the pro-papery speeches of these High-churchmen provoked a considerable reaction. Some of the leading members of the Protestant Alliance, an institution recently formed at Elberfeld, and which is in friendly relations with the Protestant Alliance of London, who were attending the Kirchentag, summoned a special meeting the same day, and adopted some spirited resolutions, calling upon all sound Protestants to aid them in their determined opposition to Rome.

It ought also to be mentioned that an admirable memorial from the Rev. Th. Plitt, of Bonn (a copy of which is now lying before us), was presented to the Kirchentag, laying before it the case of the MADIAL, and imploring that some steps should be taken in reference to it. The assembly expressed their abhorrence of this persecution and their sympathy with the sufferers, and referred it to the Committee to consider what could be done to render them assistance.—EDITOR.



of all friends to religion and humanity, to second the efforts of the Temperance Societies, and by this, and all other devisable means, to endeavour to drive brandy from its present fatal establishment as the customary drink of the people; that hence it seemed highly desirable to increase the number and stimulate the activity of the Temperance Societies; and, lastly, that it seemed deserving of consideration, whether the meeting ought not to appeal, in its corporate capacity, to the different German Governments, in favour of a stricter control than at present exists, both over the production and the sale of spirituous liquors.

Several speakers next commended to the attention of the meeting the benefit to be anticipated from Christian Youths and Apprentice Societies; and the subject not only met a ready acknowledgment from the Union, but a resolution was passed, expressive of its conviction of the sacred duty imposed on each to promote such associations to the utmost in his own neighbourhood.

#### EMIGRATION.

A topic of paramount importance (and specially interesting to Bremen) came next under discussion, viz., the question of emigration; upon which, Pastor Dreier, of Bremen-haven, and Pastor Treviramus, of Bremen city, specially reported.

The consequent resolutions, based on their statements, which the meeting adopted, were—1st, That a chief and most demoralising evil affecting emigrants arose from the existing legal impediments and attendant expenses of marriage, and the consequent necessity for an urgent call on all magistrates and other official organs to remedy this crying evil by a removal of those impediments, and a material lessening of those expensive fees, which now operate so strongly against the formation of regular marriages as to reconcile many well-disposed and morally-inclined persons to live all their lives long in unhallowed connexion. 2nd, That the neglect hitherto shown by the Lutheran church of her emigrating members is a heavy sin, which must be not merely confessed and deplored, but amended. And, 3rdly, that it is the bounden duty of the church to watch over her emigrating children, and to take care that henceforth none leave their native shores without receiving her benediction and a Bible as a parting gift.

#### CONCLUDING DEVOTIONS.

The motion, that, in all future meetings of the Kirchentag, a day should be expressly reserved for the discussion of questions regarding schools and seminaries, was not discussed; and after the president had returned the warm thanks of the meeting to Bremen's hospitable inhabitants for the kind reception given to them, prayer was successively offered up by Pastors Treviramus and Mallet, of Bremen; Dr. Krummacher, of Berlin; and Pastor

Krummacher, of Duisburg, for the Divine blessing on their labours, when the Kirchentag was finally closed by singing the heart-affecting hymns, "*Die wir uns allhier beisammen finden*," and "*Nun danket alle Gott*;" this last being, as is well known, the anthem which speaks to every German heart of patriotic and domestic, no less than religious exultation.

Thus terminated the business part of the fifth Evangelical Kirchentag, and its members separated with gratitude for what they had enjoyed and been privileged to effect, and with the firm resolve, so God will, to meet again at the sixth anniversary, appointed to be held at Berlin in 1858.

#### SUBJECTS CONSIDERED IN COMMITTEES.

But, besides the public and general discussions thus cursorily hinted at, a great variety of special committee meetings took place in the mornings and evenings of these busy and memorable days; as, for example, on the subject of Temperance Societies; on the desirableness and spiritual advantage of introducing the arts of sculpture and painting into the adornment of churches; \* on the promotion of Teachers' Friend Societies; on the German missions in America; on chanting; on liturgical services, &c., &c. The introduction of this, with some clergymen, favourite innovation into the general observance of the Lutheran church, was attempted to be facilitated by a practical exhibition of a liturgical worship in St. Stephen's Church, on the evening of the 18th, by Pastor Mölker, of Lübbecke, but the impression made thereby on the Bremen public was anything rather than encouraging.

#### PUBLIC SERVICES AND STEAM-BOAT EXCURSION.

Whilst the general public evinced its interest in the Kirchentag by crowded and attentive auditories on every occasion when sermons were preached, the Bremen Senate marked its respect and esteem by placing two steam-boats at the disposal of the members on Saturday (the last day of their stay), to make a water excursion to Bremen-haven, and by providing amply for their entertainment on board.

The most charming weather favoured the voyage, and the day thus spent in innocent recreation and brotherly association formed not only a most appropriate termination to the exhausting although pleasurable duties of the week, but left an impression of Bremen kindness and hospitality which will not be easily effaced.

#### INFIDELITY OF PASTOR DULON.

It may only be necessary to add to the foregoing, that, by all I can learn, the avowed infidelity, and scarcely veiled communism of the Rev. Mr. Dulon, who has, during the last two years, attained so unenviable a notoriety

\* For evidence of the gigantic strides made by some of the Prussian clergy, but specially some in Berlin, towards Popish assimilation in these respects, see *Evangelical Christendom* for January, 1858, page 24.

in Bremen's annals, have operated in a directly contrary manner to what he desired and expected, by showing the thoughtless and indifferent the moral and even social precipice

towards which he was leading them, and by rousing others from orthodox slumber to Christian zeal and Gospel decision.

T. B. K.

## GRAND DUCHY OF POSEN.

### ANONYMOUS PECUNIARY HELP TO PROTESTANT CHURCH AT NEUBRÜCK.

Banks of the Elbe, Sept., 1852.

The question is often urged in Britain—"What has the Evangelical Alliance actually effected?" And, for those querists who sincerely desire a satisfying reply, such might be found in the contribution lists of *Evangelical Christendom*, as affording proof of that genuine Christian love (not in word only, but in deed and in truth), which has been evoked by the meetings, the publications, but, above all, by the *fraternising spirit* which presided at the birth, and has increasingly marked every step of the progress of the Evangelical Alliance.

Surely, it is not a small achievement to have thrown down so many partition walls, to have obliterated so many party distinctions, and caused thousands of those who, even while "holding the Head," were formerly disposed (nay, often deemed themselves bound in duty) to cling to their peculiar badge, and say, "I am of Paul, and I of Apollos," &c.,—to have caused such, I say, to change their voice and merge all minor distinctions in the great, the only abiding one,—“We are of Christ.”

Neither is it a small thing to have so drawn them together by the cords of brotherly love as to have induced a cementing and strengthening of the union by that “communicating with the necessities,” and “bearing of the burdens” of each other, which so beautifully illustrates the *oneness* of the body of which Christ is the Head.

But if any in England be tempted to make little of such effects, or to deny their greatly increased extent under the stimulus of the Evangelical Alliance, I would earnestly desire to lay before them the letters which, even in my limited sphere, bear evidence how vividly the traces of a Divine origin are recognised by continental Christians as belonging to the Alliance; and, truly, if exciting to “abundant thanksgivings” be a good work, the practical results to which that Christian association has led, and is daily leading, may well be received as scriptural proof of the goodness of the tree which bears such fruit. Where is the number of *Evangelical Christendom* in which no instance of love-taught benevolence is recorded? While their aggregate present a bright galaxy of works of faith and labours of love. How countless are the instances of brethren rescued from penury, or cheered in tribulation, or sustained under persecution, or revived when striving to hope against hope, by those who not only never saw their faces in the flesh, but who never would have learned their necessities, or even heard their names, had not the Evangelical Alliance, and its organ, *Evangelical Christendom*, been called into existence.

If, then, the angelic announcement, “Glory to God and good will to man,” be undeniably a correct delineation of the Gospel, it seems hardly necessary to ask, respecting an association acknowledged to have essentially promoted both,—“What has it done?” And though many of its truest admirers, and especially of its continental ones, think its basis might be advantageously extended, the latter at least have no difficulty in detailing its past, and confidently anticipating its future achievements, while they can point to the olive-complexioned Italian, and the fair-headed Scandinavian, and say, not only has the Evangelical Alliance procured effective aid for innumerable brethren, scattered between those far-diverging points, but it has enabled even British India to send her gifts to Styria and Moravia, bringing earth's most distant regions near, and uniting, as on the day of Pentecost, all kindreds and tongues in magnifying and praising HIM through whom it always has been, and always will be manifested, that “whoso loveth HIM that begot, loveth also those who are begotten of HIM.”

I ought, perhaps, to apologise for venturing an advocacy which is, assuredly, not needed from my humble pen; but such reflections naturally suggest themselves, when I have to report the transmission of two fruits of Christian sympathy, viz., £16 from Jubbelpore and Agra, to Senior Szepessy, in aid of the Moravian Ministers' Widows' Fund; and £150, from an anonymous member of the Evangelical Alliance, and constant reader of *Evangelical Christendom*, for the support of a distressed Protestant community in the Grand Duchy of Posen, whose destitute condition met his eye in the pages of *Evangelical Christendom*.

The statement given on the authority of the Gustavus Adolphus Association, drew forth a letter from R. R. to T. B. K., requesting information as to the spiritual condition of three Protestant churches mentioned by the Gustavus Adolphus Appeal as on the eve of abandonment, if left unaided, and particularly as to the doctrine preached to them, promising aid to the above munificent amount should the queries be satisfactorily answered.

Correspondence with various individuals, but specially with Consistory Counsellor Müller, of Berlin, enabled me to assure R. R. of the scriptural character of the pulpit ministrations in all three churches; but at the same time conveyed the pleasing intelligence, that two of the churches, in whose behalf a public appeal had been made by the Gustavus Adolphus Society, were already, in consequence thereof, relieved from their heaviest incumbrances, while the third, named Neubrück, though favoured with a believing pastor, whose disin-

terested services were sustained by a pittance hardly sufficient to keep soul and body together, and surrounded by an actively aggressive Roman Catholic population, was so sunk in finances as to warrant the fear that the Protestant community must dissolve itself, unless speedy and effectual aid were afforded.

On a representation of these circumstances to my respected correspondent, R. R., I was at once empowered to apply the whole £150 to meet the necessities of Neubrück, the capital to be laid out (under the guarantee of the Gustavus Adolphus Society) in assisting the erection of a church and school-house; the interest thereof, however, to be bound as a permanent debt on the congregation, as a needful addition to the pastor's small stipend.

The money has been, by the advice of Consistory Counsellor Mühler, remitted to the Posen branch of the Gustavus Adolphus Society, from whose secretary, as well as the pastor of Neubrück, the Rev. Mr. Zerbst, the most touchingly grateful letters have been received,

invoking blessings on their unknown benefactor, as well as the English Society and journal, through whose instrumentality their destitute condition was commended to his notice.

By the secretary's letter it appears that, but for this timely and efficient succour, the preached Gospel must in a very short time have ceased in Neubrück, and the Protestant flock, of upwards of 700, been scattered abroad without a shepherd, at the risk of being swallowed up by the overwhelming Popish population around them.

This rescue, then, is one of the things which the Evangelical Alliance has done; for without it there would have been no *Evangelical Christendom*, and without such an organ of impartial and *ecumenical* intelligence, the destitution of the Posen churches would never have been conveyed to the knowledge of R. R., who will, I trust, accept this intimation of his generous wishes having been complied with.

T. B. K.

## SWEDEN.

### ECCELESIASTICAL CONFERENCE AT HELSINGBORG, SWEDEN, AND FORMATION OF A BRANCH OF THE EVANGELICAL ALLIANCE FOR THAT COUNTRY.

(To the Rev. J. P. Dobson.)

Winslôf, near Christianstad.

Respected Sir, and honoured Brother,—I have heartily to thank you for two letters which I have had the honour to receive. The friendly announcement, with an invitation to attend the meeting in Dublin, is inserted in *The Evangelical Friend of the Church*, with a special recommendation; and the notice concerning the family of Madias is already translated for the same journal. How readily would I, for my own part, be present at the Conference of the Evangelical Alliance in Dublin, if I could; but I belong to the class of very poor clergymen, and must confine myself to good wishes, and obtaining information through the pages of *Evangelical Christendom*, regarding the spiritual enjoyments which such a meeting affords to warm-hearted Christians.

Our Ecclesiastical Conference at Helsingborg took place on the 20th July, without any disturbance on the part of the authorities. The meeting was attended by forty clergymen, of whom some had travelled 240 miles, and three had come from Denmark; by the same number of schoolmasters, one having journeyed 860 miles; by many of the nobility of Sweden, ladies of rank, the middle class, and a great number of yeomen. The proceedings were opened by an earnest prayer, offered by Pastor Fjellstedt, formerly missionary in the east, in which he sought grace, love, and harmony. The rector of Fahlköping (Lamartson) was elected president.

The subjects for consideration, as previously arranged, were—1. The relation of the pastoral office to the church. 2. Religious meetings in

private dwellings, or so-called conventicles.

8. How ought the pastors of the church to be appointed, according to the teaching of the New Testament and the standards of our church? 4. Ought a pastor to be blamed if he extend his labours beyond the precincts of his parish? 5. Is Sweden the only country in Christendom which does not require a home mission? 6. What is the amount of religious liberty guaranteed to Swedish citizens by the 18th paragraph of "the form of government?" 7. What is the view taken by Luther and the Augsburg Confession on the subject of religious liberty? 8. How ought the various denominations in the church to be regarded?

The sixth point occasioned a very animated discussion. In an action between the Consistory of Stockholm, concealed behind an unimportant individual, and Bernhard, the Romish priest in Stockholm, concerning proselyting, Bernhard's advocate has reminded the Court that we have now religious liberty. The 18th paragraph of our constitution (or form of government) declares—"The King shall not force any man's conscience, nor suffer it to be forced; but shall protect every one in the free exercise of his religion, so long as he does not disturb the peace of society, nor occasion public scandal." Even the advocate-fiscal of the Court, who is prosecutor-general, has, in his closing appeal, acknowledged the existence of religious liberty in our land, on the ground of the above-named law, but says, "As this law has not hitherto been practically applied, he is necessitated to crave that the sanctions of older laws against proselyting be carried into effect." The state of the case is

this:—Our form of government was drawn up immediately after the dethronement of Gustavus IV., in 1809, when a spirit of liberty was generally aroused in our country, and this may explain the liberal character of the sixteenth section. But when Bernadotte, in 1810, became Crown Prince, and his policy was to secure the support for his throne of the hierarchy and nobility, the law securing religious liberty was forgotten; no one ventured to name it, and during the last thirty years few even remembered it. This law now comes into notice, and is our help, since the question of religious freedom has during four years been brought forward in our land. This sixteenth section of the constitution comes to us as a hand from the clouds stretched forth to aid us, and in our meeting at Helsingborg we have loudly proclaimed its validity. We have appealed to the judges of our land, and desired righteousness for the people of Sweden in religious matters, as well as others, as it now appears that Sweden possesses, *de jure*, religious liberty. A petition has been prepared for general signature, praying his Majesty the King to grant the same religious liberty here, which has been for several years granted to Norway, viz.:—1st. Liberty to hold religious meetings in private houses; 2nd. That he will formally repeal the old law, which sentences Swedish subjects to banishment if they leave the communion of the Lutheran church. This new phase which the question of religious liberty assumes in our land, has awakened general terror among the conservatives, and especially among the senior clergy. They profess to consider the whole of Christendom in danger. And if we were to judge by the alarms we might believe it, if we had not reason to suspect that personal immunities lie nearer the hearts of many than the safety of Christendom.

When the discussions at our Church Conference had continued from ten A.M. to half-past seven P.M., with an interval of only an hour and a half,—and after Pastor Pontoppidan, from Ribe, in Denmark, when requested to give his views regarding religious liberty in Denmark, presented the joyful testimony that, amid the increasing noise of unbelief, a greater amount of Christian life had been awakened in Denmark than ever previously existed during the times of restriction; and that, amid the apparent disorder, ere the different denominations became fully organised each for itself, with its own statutes, the principle of order is nevertheless there, and daily acquires new strength,—the first day's Conference was closed by a glowing prayer from the heart and lips of the president; after which, several verses of a hymn were sung with voices which seemed to bear testimony to a profound conception of the significance of the day for our Swedish Zion. We know well that religious freedom is not the same thing as Christianity; that Jesus Christ, and not the law of religious liberty, is our Lord and Saviour; but we have also begun to understand that this Christ alone is Head over all things to His church, and this mighty truth

has at length, for the first time, been spoken with power and energy in our land.

The following day (July 21st), the clergy and schoolmasters assembled without the presence of others, that they might consider the eighth point, viz., the question—"How ought the various denominations in the church to be regarded?" If the discussions of the former day were pleasant, those of this day were still more so. The conversation frequently sparked with spiritual genius. The result was as follows:—Just as it is not a defect, but, on the contrary, a richness in light, that it can be separated into seven colours (is not each colour beautiful in itself?), so it is not a defect in Protestantism (as some assert) that it can be divided into various confessions. It is not a deficiency but a fullness; that is, in the same sense as the seven colours constitute a fullness. If one of the seven colours were lost, then there would be a defect; but now there is fullness. It is the richness and fullness of Protestantism, that it includes the very extremities of truth, confesses them contemporaneously, and harmonises them in a constantly advancing knowledge, so that they more and more appear in a loftier oneness, as, for example, free-will and election by grace. The fact that in Protestantism the opposites are found in this way preserved, constitutes the richness and fullness of Protestantism. No single membrane of the truth is lost. The everlasting irremediable defect of Romanism consists just in this—that it looks at the truth only on one side, and is therefore one-sided itself. Romanism is Christianity mutilated. It was not, however, denied, that as the light is separated by the intervention of matter, so the dividing of Christianity, that is, truth, into differing confessions, is a consequence of sin cleaving to our understanding. The chief thing is, that we become one in Christ by faith in Him who bought us with His blood, and that we love each other for His sake, forbearing each other's peculiar views of the one truth.

Another result of this day's Conference, was the formation of a Swedish branch of the Evangelical Alliance. Nine clergymen and ten schoolmasters signed their names at once, under a Swedish translation of the "Practical Resolutions" of 1846, and decided that this document should at once be printed and circulated, that filial societies may be established throughout the kingdom. Our paper, *The Evangelical Church Friend*, will, at the beginning of next year, become the official organ of the Evangelical Alliance in Sweden. Rector Hammar and myself were requested to take the management for the present in Sweden. The Swedish Alliance will hold its annual meeting the day after the next Ecclesiastical Conference closes in Helsingborg. We have the hope of obtaining many members as soon as the rules are printed, although many at our meeting last month cautiously held back. Some fear that a political design may lurk under the professions of the Alliance; but this prejudice shall, by the help of God, soon give way.

Greatly shall we rejoice if this information

communicate any pleasure to the members of the British Organisation, who have remembered their Swedish brethren with so much good-will. Permit me herewith to present the cordial salutations of the little Swedish Association to her elder, and, in all respects, wealthier sister in Great Britain. Allow me, further, to offer the thanks of the Swedish Organisation, for the loving, friendly hand which has been stretched out towards us. Gratefully shall we receive instruction and counsel from our elder sister, rejoicing to be co-workers for the great object aimed at by the members of the Evangelical Alliance in all lands, viz.—love among brethren, in the con-

sciousness that we have *one* Saviour, who in love gave himself to death for us all.

As we are without information regarding the origin and first formation of the Alliance, excepting the scanty notices furnished by periodicals, may we venture to request such documents as shall supply what we want?

Finally, allow me to present the Swedish Organisation's loving regards to the noble Sir Culling Eardley, to Dr. Steane, and the other officers who have honoured us with letters; and be pleased, my dear Mr. Dobson, to include in your kind remembrances your humble but affectionate brother in Christ,

CHARLES BERGMAN.

## Home and Miscellaneous Intelligence.

### EVANGELICAL ALLIANCE—BRITISH ORGANISATION.

RESULTS OF THE CONFERENCE IN IRELAND—TOUR OF THE REV. JOSEPH HAY AND REV. MR. DICKENSON—TOUR OF THE REV. JAMES READING—TOUR OF THE REV. J. POLLING AND THE REV. G. ROBSON—TOUR OF THE REV. M. CASTON AND REV. P. SIBREE—PRAYER FOR THE PERSECUTED MADIAT—PRIZE ESSAY ON INFIDELITY.

**RESULTS OF THE CONFERENCE IN IRELAND.**—Pursuant to arrangements recommended by the Council previously to the Conference, and determined upon by a Committee, which sat repeatedly during the period of its meetings, a number of brethren belonging to different denominations undertook, subsequently, to visit various parts of Ireland, for the twofold purpose of preaching the common salvation, and promoting the objects of the Alliance. Reports have not been received from all the brethren who engaged in this work of faith and love; but the following particulars, from some of the journals transmitted to us, and from other sources, cannot fail to interest the friends of Ireland, and to encourage all who are labouring to advance Christian union.

**TOUR OF THE REV. JOSEPH HAY AND REV. W. DICKENSON.**—The district assigned to these brethren embraced the towns of Dungannon and Cookstown in county Tyrone, and of Moneymore and Magherafelt in county Derry. On Lord's day, the 5th of September, Mr. Dickenson preached in Cookstown, and Mr. Hay in Moneymore to the congregation of the Rev. Dr. Barnett—addressing the congregation at large on the doctrine of Scripture as to the unity of the Church—the unity of the whole body of Christ; the obligations to act up to it, and the most successful manner of exhibiting it to the world,—with due reference to the objects of the Evangelical Alliance. It was not deemed necessary to hold a public meeting in Moneymore, as Dr. Barnett himself intended to follow up the appeal made to his congregation with such practical measures as had been recommended. On Monday evening, the deputation held a public meeting in Dungannon, in the Presbyterian Church of the Rev. Mr. Morell, who presided. The Rev. Dr. Barnett and various other ministers were

present. The meeting was large, and composed of persons of various religious denominations. The deepest attention was manifested, and a lively interest felt throughout. Both members of the deputation addressed the meeting at some length, on the origin and history of the Evangelical Alliance, the ends it contemplated, and the scheme by which it proposed to attain them—answering very fully the objections which some might entertain in reference to it. The impression produced appeared to be deep, and altogether favourable. “And from what we learned,” says Mr. Hay, “it seemed probable that steps would be immediately taken to form there a branch association.” On Tuesday afternoon, the deputation held a meeting at Cookstown, in the public Court-room. The arrangements there had been made by the venerable Mr. Millar, Presbyterian minister, now much enfeebled by declining years, who, through a long life of usefulness, had had the object at which the Alliance aims, very dear to his heart. The hour of meeting was made earlier than it would otherwise have been, to secure the attendance of the ministers of the Tyrone Presbytery of the Synod of Ulster, who were meeting in Cookstown that day. The hall was full; and deep attention was kept up throughout the meeting. A considerable number of the Presbyterian ministers, as well as ministers of other denominations, were present; and amongst them our esteemed friends, Dr. Barnett, who presided, and the Rev. R. G. Cather, who had presided at the devotional exercises on one of the days of the Conference in Dublin. These and other ministers followed up the addresses of the deputation; and a resolution was proposed and passed, that all favourable to the objects of the Alliance, and willing to co-operate in its support, should append their names, before

separating, to a declaration to that effect, which was then written out. Thirty-six adhibited their names. And this step, it was not doubted, would be speedily followed up by the regular organisation of a district branch. On Wednesday evening, a public meeting was held in Magherafelt, in the Church of Mr. Wilson, Presbyterian minister, who was present, along with Dr. Barnett, Mr. Cather, and other ministers. The active work of harvest was going on in the district; and this, with the hour of meeting being somewhat early, prevented its being so well attended as it would have otherwise been. The attention given to the addresses of the deputation was, throughout, fixed and solemn, and they had reason to believe that a movement in favour of the Alliance would speedily follow the meeting. The kind hospitality received everywhere by the members of the deputation, from ministers and other families in the district—particularly from Dr. Barnett of Moneymore, to whom they had been entrusted for the necessary arrangements of their tour—was of the warmest kind, and showed how cordially the deputies were received for their work's sake. The spirit of the Evangelical Alliance appeared much to pervade all the ministers with whom they mingled; and it seemed to have been, chiefly, want of information which had prevented them from sooner becoming its members.

TOUR OF THE REV. JAMES READING.—In compliance with the instructions of the Committee, the Rev. James Reading visited Belfast, Newtownards, Bangor (in the county Down), Lisburn, and Carrickfergus. On Lord's day, September the 5th, and on the following Lord's day, Mr. Reading preached at Belfast, in three of the Presbyterian churches, and in the Wesleyan Methodist Chapel in Donegal-square. In the last-named place of worship, kindly lent for the occasion, a large public meeting of the Alliance was held on Monday evening, September 13th. Almost every religious denomination in the town was represented on the platform, and the meeting was addressed by the Rev. Dr. Edgar, the Rev. John Johnstone of Tullylish, and the Rev. Dr. Drew, as well as by the deputation—Dr. Drew concluding an able and eloquent speech by proposing the following resolution:—"That we cordially approve of the principles and objects of the Evangelical Alliance, rejoice in the results it has already accomplished, and resolve, as far as in our power, to advance its interests." There had not been a meeting of the Alliance in Belfast for three or four years; but it is hoped that the members of the Belfast Sub-division will be stimulated and encouraged to carry their resolution into effect. The recent occasion is felt to have been eminently a "time of refreshing from the presence of the Lord." At the other towns visited by Mr. Reading, he preached and attended meetings to give explanatory statements of the principles, objects, and results of the Alliance. At Bangor and at Lisburn, he thinks, steps will be taken to form branch associations; while at Newtownards and at Carrickfergus there are good men who will probably join the

Belfast Sub-division. Wherever he went, he received a most cordial welcome, and acknowledges himself as specially indebted to the Rev. W. Johnstone, of Belfast, for the invaluable assistance which he so cheerfully rendered him in carrying out the intentions of the arrangement committee.

TOUR OF THE REV. J. PULLING AND REV. G. ROBSON.—Another mission on behalf of the Alliance was undertaken by the Rev. John Pulling of Deptford, and the Rev. George Robson of Lauder, in Berwickshire. These brethren left Dublin early on Thursday morning, the 2nd of September, for Auchnacloy, in the county Tyrone, where they were kindly received and hospitably entertained by Hugh Simpson, Esq. In the evening of that day, a meeting was held in the Presbyterian church, which was well attended. On the platform, there was the Evangelical Alliance in miniature. A medical gentleman, Dr. Scott, an Episcopalian, was called to the chair. Mr. Machilwaine, the minister of the church, gave out a psalm, a Wesleyan brother prayed, and other brethren, clerical and lay, in the town and from the neighbourhood, took part in moving and seconding votes of thanks to the deputation, and to the chairman for his conduct in the chair. The deputation addressed the meeting at considerable length—the one giving the history, and the other the principles, objects, and operations of the Alliance. The addressees were listened to with the greatest attention and interest. Altogether, this meeting was a very cordial and cheering one. Leaving the friends at Auchnacloy on Friday morning, the 3rd, our brethren set out for Omagh, the chief town in Tyrone. The meeting there, in the evening, was held in the Court-house—the Rev. Mr. Arnold in the chair. Mr. Mitchell, the Presbyterian minister, was also present. The deputation addressed the meeting as on the previous evening, only taking different parts. The audience was not large, but attentive. The proceedings were concluded with singing the 133rd Psalm, and prayer by Mr. Robson; and afterwards the brethren present, and several friends, met the deputation at their inn, where they had much interesting and agreeable conversation about the Conference in Dublin, and the religious state of Ireland. At seven o'clock, on Saturday morning, the deputation left on a car for Newton Stewart, at which place they took the train for Londonderry, where they found their friend, the Rev. Dr. Denham, waiting for them; and on the following day, according to arrangements which had been made, Mr. Robson preached in Messrs. Crawford and Wilson's church in the morning, and Mr. Pulling in Dr. Denham's. In the evening, all the places of worship but one were closed, and the ministers and members of the several congregations assembled to hear the deputation in the first Presbyterian church (the Rev. Mr. McClure's), being the largest in the town, where Mr. Pulling preached from Psalm cxxxiii. 1, and Mr. Robson gave an address, in which he narrated the history, and explained the principles and objects of the Alliance, exposed some of the objections

and opposition it has had to encounter, and recommended its claims to a very large and attentive congregation, consisting of about two thousand persons of all denominations in the town and immediate vicinity. On the morning of Monday, the 6th, a public breakfast was given to the deputation in the Corporation-hall—Sir Robert Bateson, Bart., in the chair. About seventy ladies and gentlemen belonging to the different denominations in the town sat down to breakfast; and at its conclusion, many more were admitted to listen to the addresses of the deputation on the claims and operations of the Alliance at home and abroad. At the close of their addresses, a cordial and unanimous vote of thanks was given to them for the manner in which they had discharged their duties, and also to the Evangelical Alliance for sending them. These votes, and one to the chairman, were moved, seconded, and supported, in excellent and eloquent speeches, by the Revs. James Crawford, R. H. Burgh, Dr. Denham, and Mr. Kay; Henry Darcus, Esq., Rev. A. McClure, and James Hayden, Esq. At the close of the meeting, the Rev. James Crawford having been called to the chair, a sub-divisional committee for Derry and the neighbourhood was formed, consisting of all the ministers present, and two laymen from each congregation. John Munn, Esq., senior, was appointed chairman, and Henry Darcus, Esq., secretary. The first meeting of the committee was arranged to be held on Tuesday, the 14th. May the future course of this Branch Alliance be like its commencement, at which the sentiments, spirit, and tone were alike admirable. Not a dissentient voice, not a discordant opinion, not a jarring note, was heard in this most interesting and influential meeting. In the evening of the same day, the deputation expected to be in Strabane; but circumstances rendering it inconvenient to receive them, or to hold a meeting there, they set out, on the morning of Tuesday, the 7th, for Rathmelton, in the county of Donegal, where they had a good and attentive meeting, in the evening, at Mr. Reid's church. Mr. Robson preached a short sermon from Ps. cxix. 8, and Mr. Pulling gave the address. Nearly all the ministers in the town, and several from the neighbourhood, were present, with whom fraternal intercourse was enjoyed. Early next morning the deputation returned to Derry; and in the afternoon left Derry, along with Dr. Denham, for Newton Limavady, in the county Derry. In the evening they had a meeting at Mr. Steen's church, which was respectable in point of numbers, and very attentive to the addresses of the deputation, and deeply interested in them. The Rev. Mr. Hughes, rector of the parish, was called to the chair, and a committee formed for the town and surrounding district—Mr. Hughes was appointed chairman, and Mr. Steen, secretary. All the ministers in the town, and several from the neighbourhood, were present at the meeting, which was a very interesting and

cordial one. There the labours of the deputation terminated; but they did not part company till the afternoon of next day, Thursday, the 9th, at the Giant's Causeway, where they separated with mutual regard and regret—with regard for each other's person, character, and welfare—and with regret at separation, after a week of truly pleasant, cordial, and profitable co-operation in the service of the Evangelical Alliance. In concluding their report, our brethren express their conviction that the Council acted wisely and well in sending out deputations through Ireland; and the belief, from all they have seen and heard, that the fruit of their labours will be the advancement of the cause of truth—of "peace on earth, and good-will towards men,"—in that lovely but distracted country. While they feel grateful and return thanks to all the brethren and friends whom they met with for their kindness, they were laid under special obligations to Dr. Denham, for his company, counsels, directions, hospitality, and assistance, personal and otherwise, while they were in the town and vicinity of Derry.

TOUR OF THE REV. M. CASTON\* AND REV. P. SIBREE.—The Rev. Moses Caston, of Leamington, was to have been accompanied by the Rev. Mr. Longmuir, of Aberdeen; but circumstances having arisen to prevent Mr. Longmuir from carrying out the arrangements of the committee, the Rev. Peter Sibree, of Birmingham, kindly undertook to be his substitute, and, along with Mr. Caston, left Dublin, on Saturday, the 4th of September, for Sligo. After a journey, diversified by various circumstances—the chief of which was, that they encountered two priests on the coach, with whom they entered into rather a sharp contest, and by whom they had the honour of being denounced from the pulpit on the next day—they arrived at Sligo in the evening, and were cordially received by the Rev. Noble and Mrs. Shepherd. Every preparation for their proceedings had already been made by Mr. Shepherd, than whom the Evangelical Alliance has not a warmer and steadier friend, or a more complete embodiment of its principles and spirit. On the Sabbath, Mr. Caston preached three times, and his companion twice, in the different chapels of the town; and on Monday evening, a large public meeting was held in the Methodist chapel, which was well attended, well sustained, and pervaded by a very delightful spirit of Christian union and love. A Presbyterian was in the chair. The deputation spoke at considerable length, pleading the cause of the Alliance, followed by others, among whom was an excellent clergyman of the Irish church—the Rev. Mr. Fry—who happened to be in the town as the representative of the Hibernian Bible Society, and at whose meeting Mr. Caston had attended and taken part in the forenoon. "It was," says Mr. O., "a promising beginning. Our hearts were all warm on the occasion. The house was full. The spirit of the Alliance reigned; and I be-

\* We regret that our Report of the Dublin Conference, published last month, should have omitted the name of Mr. Caston, who took part in the meeting for special prayer on behalf of Ireland.

lieve it was found good to be there. All seemed to be delighted with what they had heard, and ardently thanked us for our visit—good Mr. Shepherd not the least. An excellent lady, of the name of Green, invited us all to breakfast next morning, at whose house, in conversation and prayer, we remained till near noon; after which, it had been kindly arranged to give us a treat on their Lake; and, in what I may justly call an Evangelical Alliance boat, about twenty in number, we surveyed the beauties of Lough Gill—Presbyterians, Methodists, and Independents, and I believe one or two Episcopalian friends, were there. We and they sang together the songs of Zion; and late in the evening, at the house of our beloved host, we bade them farewell." From Sligo the deputation hastened, on Wednesday morning, to Ballina, where they were met by the Rev. Mr. Hamilton, the Baptist minister, who forthwith took them to his house to dinner. They were there joined by the Presbyterian and Methodist ministers, who gave them a hearty welcome, and facilitated their proceedings. They had previously arranged for a public meeting at the Presbyterian church, and a most effective meeting it proved to be. The Rev. Mr. Armstrong, Presbyterian minister, was in the chair. Some of all classes were present. Mr. Caston expounded the principles and warmly urged the claims of the Alliance. Mr. Sibree dwelt upon its importance in connexion with the evangelisation of Ireland, and entreated all to join it, if only with a view to that object. A Presbyterian and a Methodist brother followed, and a resolution was unanimously adopted, pledging the meeting to the immediate formation of a Sub-division of the Alliance for Ballina, which, the seconder of the resolution—the Rev. James Allen—said, "he felt sure would be found a flourishing, active, and productive appendage to the present Society." The next morning, the deputation were invited to a public breakfast at the Methodist lodge adjoining the chapel, and it was a delightful season. Love, peace, and joy seemed to reign. "I never witnessed," writes Mr. Caston, "a more gratifying spectacle." An excellent Episcopalian was there—the editor of the *Connaught Watchman*—who not only spoke well on the occasion, but afterwards inserted an account of the proceedings in his paper, and has since become secretary of the newly-formed Sub-division. The deputation left Ballina abundantly refreshed and repaid. The people were manifestly deeply interested in the Alliance, and agreed that, whatever the meetings in the "chief city" might have been, they could not have been superior to their own. Our brethren will not soon forget Ballina. They proceeded, in the afternoon, to Castlebar. Here they were a little disappointed. To their deep regret they found that there had been some mistake or miscarriage of letters, for which they could not account. The Wesleyan minister was absent. The Presbyterian minister lived some miles away. No preparations had been made for a meeting; and therefore, after seeing and conversing with an intelligent gentleman—editor of the *Mayo Constitution*—who

thoroughly approved of their object, all they could further do was to gather a few friends together in one of the chapels, and give them an address with prayer. From Castlebar they journeyed, on the following day, to Galway, where the Rev. Mr. Adair, Presbyterian minister, gave them a most cordial reception, and deeply regretted that no previous notice of their coming had been sent him. His sympathies were with them; and he urged them to stay for the Sabbath, in order to advocate the cause of Christian love among his own people. That, however, was impossible, as they had promised on the Sabbath to be at Athlone, the meeting at which place "*crowned all*." The deputation went thither by special request, conveyed to them from an excellent Christian merchant of the name of Burgess, whose heart was much in the cause, and who had kindly undertaken to prepare the way, by handbills about the town, announcing a public meeting for Monday. On their arrival by the train they were met by Mr. Burgess and Mr. M'Whinny, Presbyterian minister, who took Mr. Caston, at once, to call upon the clergyman of the parish—a good man, devoted to the Saviour's cause, and an approver of their object—to solicit his attendance at the meeting, and in the hope of inducing him to preside; but, to their great regret, they could not prevail upon him, though professing admiration of the Alliance, and speaking strongly in favour of it. The meeting, however, was held (the deputation having preached in the different chapels on the Sabbath), and proved a noble one. Presbyterians, Methodists, and some of the Church people were there, and all seemed deeply interested and gratified. Such an evening, they assured the deputation, they had never witnessed in Athlone before. It was (to use their own words) what they had long wanted. A new era seemed to have commenced—the reign of Christian union and love; and the chief desire expressed was, that all could but unite to rescue the land from Popish darkness and power. Many thanks were given to the deputation for their visit—many affectionate prayers offered for their success. A fine spirit was awakened, and a resolution passed unanimously to form a Sub-division for Athlone without delay; of which Sub-division, it is still hoped, the excellent clergyman of the Protestant church will yet become a member. From Athlone the deputation returned to Dublin, thankful to that God who had been with them, and had so prospered their way, ascribing to Him all the glory, and only anxious that He might deign to accept the efforts, however feeble, which they had been putting forth to advance the cause of righteousness and peace in Ireland. Mr. Caston, in concluding his report, says—"A truly Irish welcome we had in every place; and in each, the Evangelical Alliance was our theme, agreeably to the special request of the committee in Dublin that it should be. It seems to me pre-eminently adapted for Ireland. In the relative position of Protestants and Papists there, the visible union of the former is especially important and desirable. So our



friends felt it to be. And, in proportion to the conviction and desire of this, did they rejoice to have the Alliance among them. In Dublin, I believe, from what I heard, the benefit was great; and in the parts which I visited, I am sure, equally so. My earnest prayer is, that the God of truth and love may greatly prosper it in that country, and make use of it as one of His instruments for diffusing Christian light, liberty, and concord through all its borders." Besides the places already mentioned, and the deputations whose labours have thus been recounted, several other towns were visited by other brethren, who, with equal readiness, had put themselves at the disposal of the committee, although no particular or formal record of their proceedings has yet reached us. Especially were very valuable and efficient services rendered by our beloved and honoured brother, le Pasteur Fisch of Lyons; and in consequence of them, and of the services of the Rev. Wm. Tyler, who was associated with him, Sub-divisional committees were expected to be formed at Drogheda, Newry, and Armagh. Enough, however, has been done—and, of what has been done, enough narrated—to show, on the one hand, how much ignorance still prevails in regard to the Alliance; and, on the other, how prepared thousands of God's people are to yield to its claims, as soon as presented and enforced in the spirit of Christian simplicity and kindness; enough, too, let us hope, to throw increased earnestness into many of the prayers continually ascending on behalf of the sister island, that the beauty of the Lord our God may be upon her, and that she may yet, ere long, be made glad according to the days wherein she has been afflicted, and the years during which she has seen evil.

**PRAYER FOR THE PERSECUTED MADIANS.**—In accordance with the resolutions adopted by the Committee of Council, and published in our last number, a circular was issued to all the Sub-divisions of the British Organisation and to foreign sections, as well as to numerous ministers and private individuals, soliciting special prayer on behalf of our suffering fellow-Christians, Francesco and Rosa Madiat, and the deputation about to proceed to Florence to seek their liberation; and most interesting and encouraging has been the response to it from every part of the United Kingdom and from the Continent. On the 11th and 12th ult., thousands and tens of thousands of God's people were engaged, as doubtless they have often been since, in earnest wrestlings with the Angel of the Covenant for the continued support and consolation of His injured and afflicted servants, and the success of those who had so generously undertaken to befriend them. Accounts have been forwarded to us of many of the meetings which were held; but the anxiety we have felt to give a full report of the proceedings of our brethren in Ireland,

renders it impossible to communicate particulars this month; and, for the same reason, we are compelled to postpone inserting the memorial of the Evangelical Alliance to the Grand Duke of Tuscany, with which the deputation have been entrusted.

**PRIZE ESSAY ON INFIDELITY.**—The prize of *One Hundred Pounds*, offered by the Council of the British Organisation for the best Essay on the aspects and operations of Infidelity (British and foreign)—the competition open to all classes—has been awarded, by the decision of the adjudicators, to the Rev. Thos. Pearson, minister of the United Presbyterian Church, Eyemouth, Berwickshire. The following is their Report:—"As adjudicators of the Essays on Infidelity which have been sent in to the Council of the Evangelical Alliance, we have to state that the Essays submitted to our inspection have been *thirteen* in number, and that of these we are unanimous in pronouncing the best to be that bearing the two mottoes—

*'Pensatur trutina.'*

*'ὁ δὲ ποιῶν τὴν ἀληθεῖαν ἔρχεται πρὸς τὸ φῶς.'*

It is a production marked by distinguished talent, by high mental culture, and by extensive research on the important subject which is brought under discussion. We have had no difficulty in assigning to it decidedly the highest place; and we are of opinion that its publication would confer a valuable service upon the cause of Evangelical Christianity in our age and country, especially among that portion of the educated classes who are disposed to view with favour the more recent phases of speculative infidelity. Another of the Essays, viz., that bearing the motto—

*'Signifer, statue signum, hic manebimus optime,'*

has also commended itself to our approbation by its excellence in several respects, especially by its adaptation to popular use, although unequal, in our judgment, to the first-mentioned Essay.

(Signed) "THOS. R. BROOKE, B.A.

"THOS. W. JENKYN, D.D., F.G.S.

"PETER LORIMER, S.S.T.P."

The above Report was presented to the Committee of Council at their last meeting; and the sealed envelope in their possession, inscribed with mottoes corresponding to those of the successful Essay, having been opened, the name and address of the writer were found to be as already stated; and Mr. Pearson will receive (d.v.) the prize which has been adjudged to him, at a public meeting proposed to be held in Liverpool, in connexion with a meeting of the Council, arranged to take place there early in November. Unsuccessful competitors may have their manuscripts returned on applying for them, *correctly described*, to the Official Secretary of the British Organisation, 7, Adam Street, Adelphi, London.

# Original Papers.

## REMARKS ON LOVE TO CHRISTIANS,

OCCASIONED BY A PASSAGE IN THE DYING EXPERIENCE OF DR. JUDSON, LATE  
MISSIONARY TO BURMAH.

(For Evangelical Christendom.)

Another subject (it is said), which occupied a large share of his attention, was that of brotherly love. You are perhaps aware, that, like all persons of his ardent temperament, he was subject to strong attachments and aversions, which he sometimes had difficulty in bringing under the controlling influence of Divine grace. He remarked, that he had always felt more or less of an affectionate interest in his brethren, as brethren,—and some of them he had loved very dearly for their personal qualities; but that he was now aware he had never placed his standard of love high enough. He spoke of them as children of God, redeemed by the Saviour's blood, watched over and guarded by his love, dear to his heart, honoured by him in the election, and to be honoured hereafter before the assembled universe; and he said it was not sufficient to be kind and obliging to such, to abstain from evil speaking, and make a general mention of them in our prayers; but our attachment to them should be of the most ardent and exalted character—it would be so in heaven, and we lost immeasurably by not beginning now. “As I have loved you, so ought ye also to love one another,” was a precept continually in his mind; and he would often murmur, as though unconsciously, “‘As I have loved you—as I have loved you,’”—then burst out with the exclamation, “Oh! the love of Christ! the love of Christ!”

That Christians are, in a special sense, the children of God, we know from the testimony of his word, John i. 11—13, and 1 John v. 1; and we ought to love them, among other reasons, and first of all, because they stand in this relation to Him. God has begotten them, therefore we should love them. They are to be loved for their Father's sake. We love the sanctuary because it is God's house. We love the Bible because it is God's book. We love the Sabbath because it is God's day. We love Jesus Christ because he is God's Son. We love them not for these reasons exclusively, but for these reasons

pre-eminently. And so we are to love believers because they are God's children.

We should love them also for the honour they do to Christ. They believe in him, and confess him before an infidel and ungodly world. They confide in him for salvation. They all gather round his cross as the common centre of attraction, and all build upon it as the only foundation of their hope. Others see in Christ no loveliness, no beauty; but to them his very name is fragrant, “his name is as ointment poured out.” The world first rejects, and then despises him; they first believe in him, and then adore him. So Thomas, when his unbelief gave place to a triumphant faith, exclaimed, “My Lord and my God.”

We should love them for what Divine grace has made them. It is true, none of them are what they ought to be; but neither are they what they once were. If they are not sanctified wholly, they are sanctified in part. If they are not saints *made perfect*, still they are saints. They are God's workmanship, and he forms their character upon the model of his own. The ungodly, the profane, the licentious, and the unholy, are not to be found in the family of God; but where else, except among his children, can we look for the graces which adorn humanity, or the love which befriends it? Wilberforce, Howard, Carey, Martyn, Judson, were all Christians.

We should love them, because the world hates them. The world loves not God; therefore it loves not his children. The world crucified Christ; no wonder that it persecutes Christians. “Marvel not, my brethren, if the world hate you.” The world is no more enamoured of your Lord than when it put him to death, and expect not, therefore, that it should love you. But let Christians love one another all the more, and for this very reason, because they are companions in tribulation, and in the kingdom and patience of Jesus Christ. We in England have heard of the faith and the trials of the Madiais and

other persecuted fellow-Christians, and we "remember them that are in bonds as bound with them."

We should love them, lastly, because to do so is to comply with the new commandment of Jesus Christ. Christ loved all his disciples, and he still loves them all. And so should we. We may have our preferences and special friendships: Christ had his. Mary sat at his feet, John leaned on his bosom; but he shed his blood, not for Mary and John alone, but

for James and Peter also, and for all believers. We may prefer our own denomination, and form intimate friendships with the members of our own church, but the true love of the brotherhood will enlarge our hearts till they embrace all who believe in Christ, and love all for whom he died. "As I have loved you," said the dying missionary, repeating his Lord's words. Even so—this is at once the motive and the model. "Oh, the love of Christ! the love of Christ!"

## European Intelligence.

### FRANCE.

LETTER OF CARDINAL BOLAND AGAINST APOCRYPHAL MIRACLES—THE QUESTION OF PROFANE AUTHORS—M. GUIZOT CHARGED WITH SOCIALISM AND PANTHEISM.

— France, November, 1852.

Cardinal M. de Bonald, archbishop of Lyons, and primate of the Gauls, has addressed to all the curés under his jurisdiction a

LETTER WARNING THEM AGAINST APOCRYPHAL MIRACLES.

This intelligence will astonish your readers. What! a priest, an ultramontane ecclesiastic, a friend of the Jesuits, a *prince* of the Roman church, attack false prodigies, and complain of popular credulity! What a singular thing! Has not Popery always been favourable to pious frauds?

Your surprise will cease when I have explained the *cause* of M. de Bonald's conduct. He is still engaged in the affair of La Salette, which has often had a place in our correspondence. You recollect that, on the frivolous evidence of two children, who pretended that the Virgin had appeared to them on the summit of this mountain, the bishop of Grenoble instituted on La Salette a chapel and a place of pilgrimage. The devotees flocked thither, attracted by the novelty, and consequently abandoned the ancient places of pilgrimage situated in the diocese of Lyons. This change of direction occasioned a considerable loss of money to M. de Bonald and his clergy. Hence, much disagreement and rivalry of interests between the two prelates. M. de Bonald maintained that the two children had invented a ridiculous story of the appearance of the Virgin, and had even retracted. The bishop of Grenoble, on his side, continued to affirm that the miraculous appearance was true. He has even laid the foundation of a splendid church on La Salette, and written a pastoral letter demanding the contributions of the faithful. The Cardinal de Boland was irritated, and, in bad humour, levelled a philippic against false miracles. You see that at the bottom of this dispute there is a *question of money*. It is the competition of two mer-

chants, who labour to gain the good graces of the public. If the imposition on La Salette had not diminished the revenues of his own diocese, the Cardinal de Bonald would have kept silence. He has spoken, he has protested, for pecuniary advantage.

These explanations being given, I will quote some lines from the letter of M. de Bonald, which really contains some excellent things. "In the time of social perturbation," says the prelate, "there are some religious but impatient spirits, who would in some way *force God to interfere in a visible manner*. Providence, according to them, is very slow in manifesting itself; they hope to hasten it. They hear voices from the east and the west. The effects produced by a *natural* cause, which they do not understand, they turn into prodigies; and, without further examination, without having recourse to the wisdom of the wise, they allow themselves to be abused by *false appearances*, and proclaim the truth of *untested miracles*. Soon *speculation*, which mingles in everything, in the present day, seizes upon this imaginary fact; it works it into a *mercantile gain*, at the expense of simple and artless credulity. Greedy merchants accompany these recitals of *apocryphal indulgences*; they procure for themselves profits by this *blame-worthy traffic in superstitious objects*," &c.

The Cardinal de Boland here speaks in the same manner as Protestants; he unveils the unworthy and sacrilegious frauds of those who, by false prodigies, pick the pocket of the credulous. It is to be regretted that this sincerity has been produced by an ignoble rivalry of stalls and merchandise.

THE QUESTION OF PROFANE AUTHORS

continues to occupy the chief place in the Romanist press of our country, and to excite very warm disputes. The *Abbe Gayme*, the first instigator of this controversy, wishing to unite practice with precept, has published a

collection of small books, intituled, *Library of Christian Classics, Latin and Greek*. Twelve of these volumes have already appeared; twelve more will complete the work. The design of the author is to place some fresh classics in the hands of our young scholars, in the room of Homer and Virgil, Demosthenes and Cicero, Herodotus and Sallust, Plato and Seneca.

What are, then, the authors that Abbé Gaume has found to substitute for the poets, orators, historians, and philosophers of antiquity? First, the Bible in the Latin translation of the Vulgate. This is well, and the Protestants assuredly will applaud the introduction of the Holy Scriptures into the national education. But take care! the Bible which this abbé offers to our pupils, and which he calls *Biblia parvula* (a little Bible), is not the complete text of the Word of God. M. Gaume has abridged and mutilated the sacred books. He takes one chapter here and another chapter there, laying aside that which does not please him. Sometimes he suppresses nearly a whole book of the Old Testament. In a word, it is no longer the Bible of the Lord; it is the *little Bible* of M. Gaume. The French priest gives us some *expurgated Scriptures*; he corrects the work of the Holy Spirit! As to the New Testament, he joins to the Gospels the *homilies* of Pope Gregory I., saying that these homilies are *chefs d'œuvre de doctrine*, and will greatly explain for our scholars the sense of the text of the evangelist. See how M. Gaume respects the inspired word! And he gives to this mutilated Bible the pompous name of *Christian Classics*!

Let us proceed further. The Abbé Gaume accompanies his pretended Bible with other volumes, which comprise the select acts of martyrs (*selecta martyrium acta*). These are, for the most part, gross legends, invented in the barbarous ages. Children will be able to find there the acts of *St. Symphorose* and her seven sons, *St. Laurent*, *St. Sixte*, *St. Vité*, *St. Modeste*, *St. Hippolyte*, *St. Saturnin*, *St. Sixtenius*, and a crowd of other saints of the same kind, with a great preparation of extravagant miracles and absurd events. M. Gaume presents us this indigestible trash for *Christian Classics*!

This is not all. After the martyrs come, in this curious collection of the abbé, the *Lives of the Saints* who have not been martyrs. Thus, for example, the monk *Asion*, the priest *Epictate*, the bishop *Martin*, of Tours, the devotee *Sanctulus*, &c. These apocryphal biographies are all full of prodiges. Supernatural accidents are much more numerous than natural facts. And these are still *Christian Classics*!

The Abbé Gaume says that children love instinctively the *marvellous*; that they hear with avidity, in the chimney corner, the tales of their nurse or grandmother; and that, consequently, they will take great pleasure in his acts of the martyrs and saints. I ask M. Gaume's pardon; but if he proposes to make

our children sceptical and unbelieving, he is taking precisely the best means for that! Is it not evident that all these old and stupid legends will excite the mockery of the scholars in our national colleges, and drive them to include the Gospel itself in their repugnances? Priest of Rome, your *soi-disant Christian Classics* will do more harm than the worst authors of profane antiquity have ever effected.

#### M. GUIZOT CHARGED WITH SOCIALISM AND PANTHEISM.

In a book, intituled, *Moral Meditations and Studies*, and in many of his discourses, the Honourable M. Guizot had proposed to the Roman Catholics an *alliance*, offensive and defensive, against socialists and materialists. He thought that Protestants and Papists could easily unite on the common ground of faith in a supernatural revelation, and that they should march under the same banner, hand in hand, against those who deny the essential articles of religion and social order. It was a generous illusion on the part of M. Guizot. Men who have studied with more care the spirit of the Papacy, and its fundamental tendencies, have not shared in the hope of the illustrious civilian. They know that the church of Rome will never unite with Protestants, because it considers them as heretics, as much to be condemned, and perhaps *more dangerous*, than atheists themselves.

In fact, a distinguished writer of the Jesuit party, M. Nicolas, has published a reply to M. Guizot, in which he undertakes to prove that Protestantism *necessarily* and *logically* leads to *pantheism*, and consequently to *communism*, which is the social pantheism, as pantheism is religious communism. Protestantism, according to this author, is revolt against supernatural order, and must terminate fatally in *naturalism*. No alliance, then; no union! M. Nicolas assures us that all Protestants, not excepting M. Guizot, are pantheists, naturalists, materialists, socialists, and communists; *quod erat demonstrandum*.

I have not to refute the sophisms of M. Nicolas, which have not even the merit of originality. I simply state the fact, to convince honest and candid minds, who propose an alliance between Papists and Protestants, that it is a vain dream—a Utopia not to be realised. Rome is essentially intolerant and exclusive; she has repeated, from her origin, to all dissenting communions—"If you are not with me, you are *against* me." The disciples of the Reformation have not to expect sympathy, or agreement, or repose in the Papal church. We must be, in our turn, not demi-Romanists, not timid and indecisive men, who covenant with the Papacy, but plainly Protestants. Let us not flatter ourselves, like M. Guizot, with a chimerical alliance; and, whilst respecting the conscience, rights, and liberty of the disciples of Rome, let us remain firm on our own territory.

X. X. X.

## THE FRENCH PROTESTANT CHURCH AT BORDEAUX.

Tunbridge Wells, Oct. 13, 1852.

Dear Dr. Steane,—Perhaps you will allow me a little space in your valuable journal, to endeavour to interest your readers in a cause, which I trust may call forth their Christian sympathy. In an extended and most interesting tour we have lately made on the Continent, we have been privileged to have much intercourse with many eminent and devoted Christians and pastors, and have been deeply interested in the work that is going on to advance the Redeemer's kingdom by those good men, who, amidst difficulties and opposition of no common order, are enabled by Him, who alone can bless their efforts, to persevere in their labours of love. But it is for the French Protestant church at Bordeaux that I now plead. Its devoted and zealous minister, M. La Harpe, is, in truth, labouring there, and has an attached, but poor congregation, who can do but little to aid him in two important undertakings he has much at heart; the one, to build a *school-room* for the poorer children

of his little flock; the other, to obtain a *colporteur*, or *Bible reader*, who is much wanted to visit, not only the Protestants, but others in the town. In a letter lately received from Mde. La Harpe, she writes, "Since you left us, we have talked over, with some friends, what should be done in our large town to promote the interests of the Gospel. I hope we shall be able to find a proper man as Bible reader; and I also hope we shall be enabled to open a school. Allow me to commend these two earnest wishes of ours to your interest. Would not some of your societies or Christian churches help us to sustain a Bible reader? It would cost £40 a year; and this, I know, our poor little church is utterly unable to give." In furtherance of these two objects we beg to transmit to you, for the school of M. La Harpe at Bordeaux, a donation of £5, and an annual subscription of £2 for the Bible reader. I am, dear Dr. Steane, yours very truly,

JOHN FINCH.

## HOLLAND.

## HALF-YEARLY MEETING OF "CHRISTIAN FRIENDS."

SEMINARY OF THE FREE CHURCH OF SCOTLAND IN AMSTERDAM—REPORTS ON SCHOOLS, &c.—  
JAVA MISSION—EVANGELISATION OF SAILORS—PREACHING TO ROMAN CATHOLICS—THE  
MADIAS—AUSTRIA AND THE BIBLE SOCIETY—NATIONAL SCHOOLS—NEW TRANSLATION OF  
THE BIBLE.

On the 12th and 13th October, the half-yearly meeting of "Christian Friends" took place in Amsterdam. The attendance was more numerous than on any previous occasion; and, though chiefly composed of men of learning and rank, yet many members from the country, farmers, &c., had come from various parts of the kingdom. Some of the most influential names were accidentally not found on the list of the members present; still, Dr. Da Costa, Baron Van Lynden, Revs. O. G. Heldring, J. L. van Rhyn, J. de Liefde, Hasebroek, Mr. Labouchere, Rev. Mr. Schwartz, Mr. Koenen, Mr. Pierson, &c., were in *their usual places*.

In the absence of Mr. GROEN VAN PRINSTERER, M.P., the President, who was prevented attending by indisposition, the chair was occupied, first by Dr. ISAAC DA COSTA, and afterwards, upon his motion, by BARON VAN LYNDEN, M.P.

The first day's meeting was chiefly preparatory. The order of the different topics to come under consideration the next day was settled. A few foreign brethren were introduced from Wurtemberg, Prussia, Brussels, and Scotland. A proposal to exclude the reporters of the press was negatived, as was also another for the admission of ladies.

SEMINARY OF THE FREE CHURCH OF SCOTLAND IN AMSTERDAM.

The Rev. MR. SCHWARTZ, missionary of the Free church of Scotland among the Jews, being

invited to give an account of the seminary for the education of *colporteurs*, evangelists, and ministers, recently established in Amsterdam by that body of Christians, announced that a Christian lady of Holland had offered a large building in Amsterdam for the institution, on condition that it should be made subservient to the training of young men for the preaching of the Gospel upon the basis of the Dutch Reformed Confession. The Free church had readily accepted the offer. A deputation had recently been from Scotland in Amsterdam, in order to take charge of the premises. At this very moment teachers were sought for. Dr. DA COSTA, one of them, enlarged in a warm speech upon the subject. He pointed out the danger of false doctrinal preaching and teaching, as it exists at the universities of Groningen and Leyden, and the lamentable influence which such a false theological education must have upon the large number of young ministers which yearly comes forth from these universities. He rejoiced in the providential aid which the seminary of the Free church seemed to promise. And as the Free church aimed not at planting her church-government principles upon the soil of Holland, but desired only to serve this country according to its *own* wants—national wants—wants in its *own* church, he could not but feel thankful for the Christian support the Free church was called upon, in a providential way, to give to their fellow-Christians in Holland. The meeting expressed its sympathy with this event;

some of the members would have asked more information, or expressed their opinion about the seminary, but the evening being already far advanced (eleven o'clock), the subject was postponed to the next day, when it was resumed after other matters had been disposed of. It was stated that the classes would open on the 1st of November. Twelve pupils had applied for admission. Fears were expressed that the seminary would cause dissent from the National church. Dr. Da Costa once more warmly defended it.

#### REPORTS ON SCHOOLS, ETC.—JAVA MISSION.

At 8 o'clock, a.m., the meeting was opened, as the day before, with the reading of the Bible and prayer. Some reports were read of different Christian schools, and other similar institutions. They will be published in the Rev. O. G. Heldring's periodical, *De Vereeniging*. The missionary labour in Java was next touched upon, and warmly received. It was evident from different speeches that the meeting claimed the fullest liberty for having the glad tidings of salvation in Jesus Christ proclaimed among Java's twelve millions of souls.

#### EVANGELISATION OF SAILORS.

Rev. J. L. VAN RHYN read a very ably written paper on the evangelisation of our sailors. He deemed it of great necessity that the deep depravity and sunken condition of seafaring men should be exposed in a truthful pamphlet. The physician's help will only be called for when the evils and dangers are brought to light. Ministers and missionaries should try to convince the shipowners and bookkeepers of their awful responsibility, in not affording opportunity to the men and ship-officers in their service for hearing the Gospel, and for not having positive orders and rules laid down for regular observance of Divine services, daily prayers, &c., on board their ships. He rejoiced in the establishment of two "Sailors' Homes," one in Amsterdam, and one in Rotterdam. He recommended the sailors, when having come home from their voyage, as specially deserving the attention of all who love to seek for the salvation of souls. The training of our young men for officers and captains (merchant fleet) ought to undergo a mighty change. A great blessing is to be expected from pious officers and pious captains. The publication of suitable religious books for sailors was also a means of blessing to them he could not sufficiently recommend.

A venerable OLD CAPTAIN of one of our East Indianmen gave with deep affection utterance to his sympathising feelings.

Lieut. VAN DE VELDE (late D.R.N.) advocated the necessity and efficacy of *preaching* the living Word of God. Formulas of prayers and services, when prescribed by a certain rigid rule, will soon lose their influence, if not continually baptised by the preaching of a clear and sound Gospel. It should not be lost sight of, that officers of the royal navy frequently come in contact with their friends on shore. These friends, if they know the saving love of Jesus, should, by all means, try to make them

share their blessings; and these converted officers would afterwards become the means of the salvation of perhaps hundreds who would serve under their command.

As Mr. Van de Velde quoted some instances, by the way of illustration, from the work of grace in Jesus among the British royal navy and merchant fleet, some members of the meeting thought it advisable not to lay too much stress on the example of Great Britain in this regard. To which Mr. Van de Velde replied that he could not do better but engage his friends to go to England and convince themselves of whatever efforts were made in that country for seafaring men. A resolution was taken for sending an address to the *Nederlandsche Handelmaatschappij*, requesting the advancement of the Gospel of our Lord Jesus Christ on board her ships.

#### PREACHING TO ROMAN CATHOLICS.

After half an hour's adjournment for taking refreshments, the meeting recommenced, at one o'clock, p.m.

The cause of Gospel preaching among the Roman Catholics was moved by Mr. VAN JEYLINGEN (Hague). He was warmly supported by Mr. VOORHOEVE, from Rotterdam, Rev. O. G. HELDRING, &c. This important subject drew the deep attention of the whole meeting. Some thought that our labour for the conversion of Romanists should be limited to those provinces where their number ~~increases~~ or forms a majority which might become dangerous for the rest of the State. Others gave accounts of what was done by evangelists and colporteurs in different towns. Again, others showed that a distinction should be made between the Romish laity, who were *deceived*, and their priests, who would be better pointed out as *deceivers*. The Rev. O. G. Heldring communicated the results of the *Bremen Kirchentag*, which he had attended. In Germany, there was a great tendency towards Puseyism visible among the Lutherans. It was said that one of the German princes is forming a plan for uniting the Lutheran and Romish churches. He (Mr. Heldring) expected little from material efforts, but everything from the Bible. Let the daring priest burn the Word of God; the desire for what he forbids will grow all the stronger for it.

Rev. J. JAMIESON (of the English Episcopal church at Amsterdam) fully sympathised with Mr. Heldring's speech. He told the meeting that he had received a letter from the bishop of Tuam (Ireland), with new and important intelligence about the conversions from Romanism in that country. Everywhere the question was heard in Ireland, "What is truth?" The Bible alone caused people to ask for the truth. It is the mighty sword of God. Mr. Jamieson laid on the table a number of tracts and handbills, stating the struggle of Romanism against the Word of God and evangelical missions in Ireland, and asking the support of prayers and pecuniary means.

Mr. VAN DE VELDE gave an account of what he had heard and seen at the last meeting of the Evangelical Alliance in Dublin. He

preachers, by tracts, by Bibles, by placarding the lies of the priests in contradiction of the Word of God in the streets, &c. He concluded his speech with an account of the tour which some of the members of the Evangelical Alliance had made in Ireland, after the Dublin meetings were over, and of the barbarous cruelties they found everywhere committed by the Romish priests upon the poor benighted people, especially women and children.

#### THE MADAIS.

Mr. TALMA, of Utrecht, moved the cause of the Madais. He invited Dr. Da Costa to give an account of the meeting held lately at the Hague on behalf of the Madais. Mr. Elout Van Soeterwonde was invited to join the British deputation to the Grand Duke of Tuscany, as member for the Netherlands. Though well convinced that Mr. Elout gladly undertook this journey at his own expense,

had proposed to the head deputation at Amsterdam to instruct the Government through the Foreign Affairs Office of the nature of Protestantism; as it is in various ways, that the Government Catholic States consider all revolutionists.

BARON VAN LYNDEN observed that which our national schools are the machinations of the Roman little while ago they would have schools. Now they ask the opposition to schools, but where the Bible is important cause under deep and consideration.

Mr. TALMA spoke of the new Bible, as it is planned by the D Synod. He desired that this come first under consideration meeting.

## DUCHIES OF SCHLESWIG AND HOLSTEIN

(To the Editor of *Evangelical Christendom*.)

#### THE EXILED CLERGY.

Holstein, Nov., 1852.

Rev. Sir,—It has more than once been my privilege to pay, through your valuable publication, a just tribute of sympathy to the expelled evangelical clergy of our sister Duchy. But never, perhaps, was my conviction of the heavy account which the present Danish Government (or, more properly, the dominant faction in Copenhagen) will have to render at the great day of reckoning, as strong as since

calamities as light, compared with of our "teachers into corners." then, must be the state of the faithful teachers are wholly driven their places filled by men who but theirs; whose doctrine is as to render its being common in an "unknown tongue," for of hearers a ground of rejoicing vicious lives speak a language read of all men," while by the talite, litigious and selfish an-

salience, there is a day coming when they must give an account of their stewardship to Him who "is no respecter of persons."

But to return to the deposed superintendent, now pastor of St. Michael's.

Having heard much of his popularity, and the crowds that pressed to hear him, I availed myself lately of the opportunity afforded by a casual visit to Hamburg to judge for myself, and on the 22d ultimo took my place in one of the very backmost pews of that vast pile.

The hour for the commencement of the chief service (*Haupt Predigt*, as it is termed), there being three meetings for worship in St. Michael's, is nine o'clock; and to my surprise I found the immense building entirely filled below, and that, too, with a very fair proportion of male auditors—a thing of lamentably rare occurrence in continental churches generally; while the galleries, for some reason unknown to me, were nearly empty. I much regretted not having forced my way up thither, despite the pew-opener's evident disinclination thereto, for I anticipated losing a great deal of the sermon by reason of the distance at which I sat, and the far projection of the galleries overhead.

But I was soon most agreeably disappointed, Pastor Rehhoff not only possessing a voice of great depth and power, but so admirable a management of its intonations, that, although seemingly speaking in a key rather below than above that of ordinary conversation, his distinct enunciation, his calm yet energetic delivery, enabled me to gather without effort every syllable of the admirable discourse, which was, I am persuaded, audible in the remotest corner of the immense building, notwithstanding that its form, if my unskilled decision may be relied on, is not particularly well calculated for hearing.

The text selected from the Epistle of the day (Romans iii., from the 19th verse to the end) was verse 28th, and never did the simply conclusive winding up of the apostolic argument find a more plain, scriptural, and irrefragable illustration.

The preacher commenced with calling attention to the leading word of his text, "therefore," in proof that verse 28th should be regarded as a summing up of the previous theme, viz., that all, whether Jew or Gentile, being sinners and devoid of that glory (viz. innocence) which can avail in the sight of God,\* and as no polluted source can by possibility yield a pure stream, justification, if attained at all, could be so only by God's free grace, through the redemption that is in Christ Jesus.

Through all the self-righteous windings and subterfuges of the unrenowned heart did the scriptural orator follow up his proof until he could, at every phase of the argument, join issue with the Apostle, and aver, "therefore we conclude;" and every auditor in that vast as-

sembly must have, perforce, subscribed in his secret soul to the humbling declaration that by the deeds of the law there shall no flesh be justified in God's sight.

Justification by faith, as God's free gift, occupied the second part of the luminous discourse, as forming the very essence of the "glad tidings" of great joy to all kindreds of the earth; the sole anchor of their hope; the all-sufficient and all-accessible resting-place for the sin-weary soul.

It was with strangely mingled feelings of satisfaction and its opposite, with the Danish Government, that I left the venerable church of St. Michael's. Satisfaction that, though they meant not so, their tyrannous acts had served to place this excellent preacher in a sphere commensurate with his talents; so that he might well address his persecutors in the words of Joseph to his brethren, "As for you, ye thought evil against me, but God meant it unto good, to bring to pass, as it is this day, to save much people alive." Dissatisfaction, when I reflected on the many thousands of attached parishioners from whom he, and the other *hundred and nine* ejected Christian ministers, had been violently torn, who are now scattered as sheep without a shepherd; or, worse still, exposed to the misleadings of blind guides, whose senseless, if not palpably erroneous preaching, reconciles many a compelled church-goer (for attendance on the ministrations of the Government-inducted clergy is now compulsory in the Duchy of Schleswig) to the somniferous tendency of a sermon in a foreign language, which Danish is to three-fourths of the population of Southern Schleswig.†

But although, doubtless, Pastor Rehhoff gives many a regretful sigh to the memory of his former beloved and loving charge, he may well rejoice in the unhemmed spiritual activity he is permitted to exercise in the "free imperial city of Hamburg." More especially, when he contrasts it with the shackles which a petty frontier tyranny imposes on his distinguished fellow-confessor, Superintendent (or Bishop) Nielsen.

This excellent and devoted man, when driven from his Schleswig diocese, found, not merely a refuge, but a kindly welcome with the reigning Duke of Oldenburg, who inducted him bishop of Entin, a small but beautiful Oldenburg dependency, which adjoins the Duchy of Holstein.

Unhappily, however, the *principality* of Entin affords, like many other parts of Northern Germany, evidence of the arbitrary nature of those compacts and treaties by which the great ones of the earth alienate and appropriate lands and their inhabitants, on the principle of barter; and thus, in process of time, it has come to pass, that several parishes,

\* So runs the 19th verse, in Luther's translation.

† Is it surprising, that when in one parish a jovial pastor treats his hearers, in default of a prepared discourse, to amusing anecdotes of his own life, and another commends to his confirmation neophyte the learning of *loyal* songs, as preferable to hymns and catechism—is it surprising, we ask, if Jesuit zeal should favourably contrast with Protestant profaneness, and that a band of forty disciples of Loyola could be lately gathered in Protestant Holstein? Let those who exiled the faithful shepherds answer for the lost sheep of their neglected flocks.



or parts of parishes, belonging to the Entin principality, are dis severed from its main body by intervening strips of the Holstein territory.

Now, as, in order to exercise his episcopal functions in these isolated portions of his diocese, Bishop Nielsen is necessitated to desecrate, with his obnoxious and exiled person, the possessions of the Duke of Holstein (*alias* King of Denmark), it might, perhaps, have been expected that consideration for a neighbouring and allied Prince (one, moreover, of the Agnati, who can make unquestioned pretensions to the Danish succession) would have induced a tacit, if not a frank and generous concession of Nielsen's right to cross the intervening barrier in the exercise of his spiritual duties. But as, alas, magnanimity is far from being in the ascendant in Denmark, not only has Nielsen been formally inhibited, under the penalty of instant arrest and imprisonment (on the ground of illegal return from banishment), setting foot on the soil of Holstein, but direct personal application from the Duke of Oldenburgh to the Danish Government has utterly failed to obtain even a mitigation of the stringent sentence!

The result is, that the isolated portions of Nielsen's diocese must remain destitute of all spiritual surveillance; their sick and dying must be unvisited, and all spiritual communication continue in a state of abeyance, as if the impassable gulf, mentioned in the parable of Dives and Lazarus, had suddenly yawned between the bishop and his charge!

How this striking evidence of the "conciliatory" spirit professed by Denmark in all her diplomatic discussions with the great European powers, will affect them, it is easy to foresee. They may, perchance, remonstrate, and, *preterea nihil!* But its working on the thinking, and especially on the religious part of the German public at large, may be more injurious to Denmark than her present rulers imagine, particularly as it is but one among hundreds of instances, of an ungenerous *lording it over* those, whose discomfiture must, in all fairness, be more ascribed to European diplomacy, than to Danish prowess, and which have already begun to turn the tide of public opinion in favour of the Duchies.

#### VEXATIOUS POLICE INTERFERENCES.

Perhaps, as civil and religious liberty are so intimately linked, it may not be deemed out of place, or uninteresting, by the readers of *Evangelical Christendom*, if I here record two facts, by which an idea may be formed of the *peace and love promoting* system which, at present, is being pursued in these now-subjugated countries, under the immediate agency of an overwhelming Danish army.

Two objects of peculiar hatred to the Danes are, the Schleswig-Holstein colours (red, blue, and white), and the favourite national melody, commonly known by its first line, "Schleswig-Holstein meer-umschlungen," (or, "Schleswig-Holstein, ocean girdled"), which is as dear to the inhabitants of the Duchies as "Rule Britannia" is to Britons.

Accordingly, against both, "war to the

teeth" is waged by civil and military officials, and wearers and singers punished by the infliction of heavy penalties, and even imprisonment!

In regard of the colours, the affair is carried so far as to interfere with female costume—a laughable example of which lately occurred in the city of Schleswig.

Three young ladies, dressed respectively in white, blue, and pink, appeared one evening, arm in arm, on the public promenade; nor ~~was~~ I prepared to dispute the *possibility* that this was a girlish mode of resisting a provoking toilet restriction, by displaying on *three* persons the colours prohibited to be worn by *one*. Yet, surely, the *demonstration*, if it were one, would have been most effectually rendered innoxious by leaving it unnoticed.

Not so, however, judged the Commandant of Schleswig, who no sooner beheld the detested tri-colour pass by his lodgings, than he despatched an adjutant to summon the delinquent in blue to his angust presence!

Let any English father make the case his own, and imagine his youthful daughter, ~~not~~ only accosted in the public street by an unknown officer, but compelled, despite her alarmed remonstrance, to accompany the moustached stranger to the private chamber of his *chef*, and he will have some sympathy with the Schleswigers, subjected to Danish martial law.

It is true, that, in this particular instance, the lady was *quite pour la peur*, inasmuch as the Commandant, an old man, contented himself, after having shown his power, with necessitating the reluctant girl to sit by him at the window, while he expatiated on the pleasure afforded him by the contemplation of the becoming costumes of her two still perambulating companions, whose dresses *now* presented the royal Danish colours, red and white. Still, few, I think, will be disposed to deny, that the subjecting of female dress to military surveillance and control, is at once puerile and irritating, not to say unseemly; and that the exercise of such power *may* (as, indeed, it already has done) give opportunity for much puppyish impertinence on the part of the younger officers.

Of the persecution of the song I have mentioned, a truly ludicrous instance occurred during my recent visit to Hamburg, by the Danish guardship causing a steam-boat to heave to, in the Elbe (shots being fired into her to enforce compliance with the signal, to the terror of the female passengers, some of whom had to be sent ashore in hysterics), and all because the prohibited melody was being sung on board of her. The steamer was detained for several hours, until the police-magistrate of Altona, and its military commandant, Colonel Duplat, went on board to act as judge and jury on the occasion—when, lo! the mountain brought forth a mouse; for the delinquents proving to be *Hanoverian soldiers* returning from furlough, consequently no way subject to Danish police regulations, and the captain of the steamer declaring his incompetency to control his passengers in the use of

their voices, so long as no offence against good morals was committed, the Danish officials had to retrace their homeward way, with the mortifying consciousness of having barked without being able to bite.

Now, may we not ask, whether is hatred or contempt most likely to be the meed of a Government which makes war on clergymen, women, and music? But, alas! it is easier for the spectators than the sufferers of such annoyances to laugh at their tormentors; and,

least of all, can those whose dearest interests are endangered by the banishment of their teachers, be expected to kiss (with other than a Judas embrace) the hand that has so painfully smitten them.

May God's merciful providence effect a change of measures, rather than of men, before the seeds of a new civil war be so widely scattered and deeply embedded as to ensure, sooner or later, an iron harvest!

J. C.

## GRAND DUCHY OF POSEN.

ACKNOWLEDGMENT OF MONIES BY PASTORS POST AND CZERSKI—RAVAGES OF CHOLERA—POWER OF FAITH EXEMPLIFIED IN THE DYING—SIGNS OF THE COMING CONFLICT—PSEUDO-PROTESTANTS—CONDITION OF THE ROMISH POPULATION—ENCOURAGEMENTS.

My dear Dr. Steane,—I have just received letters from Czerski and Post, acknowledging the receipt of £10, which was forwarded to each of them from their kind friends in England. From circumstances which they state, it appears to have been a most seasonable supply. Omitting a few of the more private particulars, I send a translation of their letters, which I think will be acceptable to your readers.

Believe me, my dear Dr. Steane,

Yours very truly,  
RIDLEY H. HERSHELL.

*Extract of a Letter from the Rev. Augustine Post to the Rev. R. H. Hershell.*

Posen, Oct. 11, 1852.

Dear Friend,—With a grateful heart do I thank you for the remittance of £10, the gift of English Christians, which you have sent me, and which came in a time of great need; and be assured that I shall never cease to implore the blessing of God upon them and you.

I have, in the course of my residence in Posen, suffered much from scarcity of provisions, revolution, inundations, &c.; but the present distress in the city, and in my congregation, exceeds all that has gone before it. It seemed as if I never could survive this trial. After I had, in the course of a fortnight, visited 105 sick-beds, and buried sixty-five persons, my own health gave way, and I was myself attacked with cholera; but God had mercy on me, and, after six days' illness, again raised me up. Your gift of love then came, and infused new comfort and hope into my mind; never did the delivering hand of God appear to me more striking than on the present occasion.

The destroying angel has mercifully passed over my family, but my congregation has been severely visited. About a twelfth part of their number have died. We have twenty-three orphans, fatherless and motherless, to bring up; I have used a portion of the money you sent me in relieving their pressing necessities.

Although my heart has been bowed down under so much suffering, yet the Lord has graciously granted me many comforts and alleviations. The sick-bed, and the bed of death, are the Christian's best school, in which he learns Divine wisdom. The devoted piety

and holy courage with which I have seen both men and women face death, when all hope of recovery from that dreadful disease was gone (many of them robust young persons), has taught me a lesson I shall never forget. Never have I before seen the entire victory over the world, produced by the faith of the Gospel, so strikingly manifested, as at the death-beds where I have recently stood; never have the state on this side and beyond the grave appeared in such near contact, and never have I before so strongly seen the value of true repentance and godly sorrow for sin. Many Roman Catholics sent for me when on their death-beds, and several of them turned from their foolish idolatry to the living and true God, and from their vain self-righteousness, thankfully to lay hold on that grace which God bestows, through Christ Jesus, to the believing and repenting sinner. Several Roman Catholics have, since this visitation of the cholera, joined my congregation, so that the blanks left by death have been in part supplied. . . .

Trusting that our dear brethren in England will not withdraw from us their helping hand, I remain.

Your grateful and affectionate

A. Post.

*Rev. J. Czerski to Rev. R. H. Hershell.*

Schneidemühl, Oct. 9, 1852.

Beloved Brother in the Lord,—On returning from a long journey, which I had undertaken in the cause of church reform, I found your letter, enclosing £10. You can hardly conceive the joy and thankfulness this caused to me and mine.

Amid the storms of the world, the intrigues of the Jesuits, the confusion that reigns even in the domain of Protestantism, my friends have become fewer, my enemies more numerous and active. You can hardly conceive the confusion at present prevailing on the Continent in religious matters; it seems to threaten the outbreak of a religious contest similar to that in the sixteenth century, and the various sects seem preparing themselves for the coming warfare. The priestly caste are gathering all their strength, in order to support their position and authority in the world; once more they will venture to go to war against the Spirit of

God, perhaps in order to be finally overcome by Him. Timid souls tremble and turn pale at the impending consequences of the present religious commotion; stronger souls, on the contrary, look with hopeful courage at the struggle, and strive with true self-sacrifice for the highest good of man, the Gospel of peace. And, indeed, he can have no solid conviction of the power of the Gospel, who would dread any permanent success to result from the efforts of that party, who, through blindness of mind and hardness of heart, set themselves in opposition to the Spirit of God.

The apparent success that attends the efforts of the Jesuits would be much less, did not a party, that assumes to itself the name of Protestant, pave the way for them. The Jesuits would with difficulty find any sphere for their activity, if these pretended Protestants, who, in heart, are not Protestants at all, did not make matters ready for them. I have spoken with some of these nominal Protestants, and, to my great astonishment, have heard opinions expressed that can neither be reconciled with Protestantism, nor with the Gospel of Christ. I have heard them, for example, speak of the Popedom as an institution beneficial to the church; of auricular confession as a useful means for improving morality. What can we say of such persons? They are, in reality, Papists, who serve the great enemy of the Gospel rather than Christ. In the Gospel of Christ is found no foundation for the Papacy; none for auricular confession. These are the inventions of self-seeking and ambitious men; they are institutions through which, as the history of every age testifies, the most abominable wickedness is perpetrated, and the people demoralised.

When we look at a purely Romish population, where the Gospel of Christ has taken no root, what is the state of the people? They are the miserable slaves of a licentious priesthood, incapable either of understanding their dignity as human beings, or the relation in which they stand to their Creator; ideas which genuine Protestantism awakens in the soul; while at the same time it brings peace to the conscience, and outward prosperity to the nations who embrace it.

But, notwithstanding the discouragements arising from divisions amongst Protestants, and other adverse circumstances, there is yet no cause to despair of the success of the Gospel. It is gaining some adherents in every quarter of the earth. The Papacy, that oppressor of mankind, is tottering; its apostles and abettors cannot conceal from themselves its impending downfall. The time draws near, prophesied of by John in Rev. xviii., when the mighty God will sit in judgment on this dwelling of Satan, this abode of unclean spirits, this "cage of every unclean and hateful bird;" the momentous hour draws nigh, when this mighty hierarchy shall fall, and

when they who have been joined with it shall utter a cry of woe at its destruction. Do not think, dear brother, that these expectations of the near approach of the terrible day of the Lord are mere fantasy; they are founded on the word of the Gospel, that word which is spirit and life, and all whose prophesyings are truth.

Assisted by the power of the Gospel, and supported by faith in God, I strive, without ceasing, for the overthrow of Romanism, that enemy of mankind I deny not, but ever openly maintain, that to this object I dedicate all my powers. No hindrance shall prevent me from endeavouring to find an entrance for the Gospel of Jesus Christ into the hearts of enslaved men, to whom a deliverer is so needful. I rejoice to see how, from day to day, the radiance with which Popery has long contrived to invest herself, fades away; and how, when unmasked by her newly-enfranchised prisoners, she stands before them as an object of abhorrence, whose efforts again to enchain them are altogether vain. They turn from her with horror, and say, "What! should we return to you, our oppressor? In vain do you call us back; we take leave of you for ever. We shall serve our Lord and Redeemer in humility of heart, and be no longer the slaves of a wicked priesthood, of men alienated from God, and devoted only to self-interest." Thousands now speak thus, who, a few years since, bent the knee to the imperious hierarchy. The scattered seed springs up, in spite of all outward hindrances, inspiring at once gratitude and hope.

But the more the Spirit of God and the Word of Truth find entrance into the hearts of men, the more fiercely do the enemies of God rage. The more my efforts prosper, the more my enemies seek to injure me. Some say, "He is rich, he has given up his religion, and lives in worldly ease and comfort;" while others say, "He is a poor man, he is not in a position to exercise much influence;" and some entreat me to forward their schemes, and co-operate with them, promising me worldly advantages in return. You, dear brother, know my condition; I need not, to you, defend myself against the calumnies of my enemies; but there are others who are not acquainted with my circumstances, and therefore receive the accusations of my enemies as truth. However, God is my helper. In this place, and the surrounding neighbourhood, the Word of God has taken such root, that the Jesuits think it useless to send their missionaries to this district.

Rongé's and Dewiat's extravagant proceedings have greatly damaged the cause of church reform, and it will be some time before confidence is restored in regard to any efforts at reformation,

Believe me, your affectionate Brother,

J. OZENAKI.

## GRAND DUCHY OF TUSCANY.

FRANCESCO AND ROSA MADIÀI.

It is three months since we communicated any information respecting these confessors and sufferers for Christ. Much, however, has been done in that time, and an interest has been awakened in their case in almost every Protestant State in Europe. We mentioned, indeed, in a short paragraph in our October number (page 320), that at the instance, principally, of the Evangelical Alliance of Geneva, the deputation to the Grand Duke of Tuscany, already resolved upon, would be enlarged by associates from other countries; and our readers have learned from the public prints that its mission has been accomplished;—but not with success. Francesco and Rosa MadiàI are still in prison; and the Tuscan Government turns a deaf ear to the importunities of the united Protestantism of Europe. The deputation, as it was ultimately composed, consisted of the following gentlemen:—The EARL OF RODEN, the EARL OF CAVAN, and CAPTAIN TROTTER, for England; COUNT AGENOR DE GASPARIN and M. DE MIMONT, ex-Captain of the *Etat-Major*, for France; COUNT ALBERT VON POURTALIS, formerly Prussian Minister at Constantinople, and M. VON BONIN, Captain of the Guards of the King of Prussia, for Germany, accredited by the *Kirchentag*, or German Church Union; COLONEL TRONCHIN and COUNT DE ST. GEORGE, for Switzerland; and M. ELOUT DE SOETERWONDE, for Holland.

The British and French portions of the deputation arriving first in Florence, and not being joined at the appointed time by their colleagues, who were unexpectedly detained on the way, entered upon their work without them. They made a communication to the Duke of Casigliano, the Tuscan Minister for Foreign Affairs, stating the object of their mission, the capacity in which they came, their determination not to resort to the mediation of diplomacy, and soliciting an audience of the Grand Duke. To this note they received a reply, addressed to Lord Roden, in which they were told that his Imperial and Royal Highness appreciated the course they had adopted, and would have repelled any political pressure, had that been used; that the Madiàis were condemned for the crime of propagating Protestantism, which is proscribed by the laws of Tuscany, as an attack upon the religion of the State; that the Grand Duke reserves to himself the exercise of his prerogative at such time as he may judge right, and can allow no interposition in a case which concerns the administration of justice; and that he declined to grant them an audience. Thus repulsed, as might perhaps have been anticipated, and adhering to their resolution not to request the intervention of either of the ambassadors at the Tuscan Court, no other course seemed open to them than to transmit to the Grand Duke, through his Minister, the document they intended to have left with him, had they been favoured with an interview. This they accordingly did. It bears the signatures of the English and French members of the deputation, and of M. von Bonin, who in the meantime had arrived from Prussia.

After this had been done, the other members of the deputation reached Florence. They had improved the time they had been delayed at Genoa, by preparing an address to the Grand Duke, with the intention of submitting it for adoption to their associates. On finding, however, that they had been anticipated, they resolved to send it from themselves; but as it was in perfect harmony with that already transmitted, it was enclosed in a note from the whole body of the deputation. And we have now to add, that the Duke of Casigliano intimated, in acknowledging the receipt of each of these documents, that he did not consider it consistent with his duty to lay either of them before his royal master. The deputation was thus again repulsed; and, for anything to the contrary in the communications made to them, the Madiàis are doomed to drink the cup of sorrow to its dregs. The deputation, indeed, have said, that they infer an intention to liberate the prisoners, from some expressions in the answer sent to their application for an audience; but, for our part, we confess that we do not see a sentence in that note which might not have been written by NERO.

At the same time, we believe the Madiàis will be liberated. It does not become a despot to seem to yield. But we believe him, nevertheless, to be thoroughly alarmed at the position in which he finds these atrocious proceedings have placed him, in the face of observant and indignant nations. He little apprehended that such a commotion would be excited by the wrongs inflicted upon two persons so humble as these victims of his malice. Rome thought herself safe (for the inebriated yet insatiable Sorceress, still thirsting for the blood of God's saints, is at the bottom of it all) in worrying these feeble sheep. But there is ONE whom neither Rome

nor her vassals are much accustomed to think of, who not only looks on with intense interest when His servants are persecuted, but who has caused these memorable and significant words to be engraven in imperishable characters upon a tablet more durable than marble or brass—*He that toucheth you toucheth the apple of His eye.* The humbler the position of His people, and the less able they consequently are to protect themselves, the more are they cast upon the protection of God. And it must strike all who take notice of such matters, as a thing quite as indicative of His unseen interposition, as in itself it is unprecedented, that monarchs and princes (and this is literally the fact) should be moved to sympathy, in common with their subjects, in the sufferings of persons otherwise of no public consideration, than as suffering wrongfully for conscience sake. Were we at liberty to state all that we know, we could mention several Continental Sovereigns who have been made acquainted with the case, and have expressed a warm interest in it. The evidence of this is now lying before us, in a form in which, moreover, we have reason to believe it has passed under the eye of the most exalted personages in this kingdom. The steps taken by the King of Prussia are before the public, and do him the highest honour. In addition to the representations which he instructed his ambassador to make at an earlier stage of the proceedings, he despatched Count Arnim-Blumberg on a special mission, not, however, diplomatically, but personally, as the bearer of a letter from himself, and that nobleman arrived in Florence while the deputation was there.

Under the influence thus exerted from so many quarters, and in a manner so considerate, we repeat our conviction that the end may be considered as attained. The deputation had opportunities of hearing and observing other things than were told in the notes of the Duke of Casigliano; and on these, more than on anything said by him, their impression is known to be founded. At the same time, unless the intended act of grace, or act of justice, as we shall call it, come soon,\* there seems too much reason to fear that, in the case of Francesco Madiai, it will come too late. He is seriously—we might say dangerously ill, and may yet find a dungeon the nearest path to heaven. But should our expectations, after all, be disappointed, the question will arise, what steps shall then be taken? With a consideration which the Grand Duke ought to appreciate, as his Minister professes for him that he does, the deputation declined to avail themselves of diplomatic assistance. We have diplomacy, therefore, in reserve; and we trust that British statesmen, should such a measure be necessary, will not shrink from the duty of taking the lead in a united protest from all Protestant Governments against this attempt to revive the intolerant spirit of the worst age of Papal persecutions.

We now subjoin various documents and letters, which, we are sure, will be read with the deepest interest.† Two of them have appeared in the public prints.

LETTER FROM THE EVANGELICAL ALLIANCE OF GENEVA TO THE EARL OF SHAFTESBURY, CHAIRMAN OF THE PROTESTANT ALLIANCE OF LONDON.

Geneva, Friday, Sept. 17, 1852.

My Lord, — We have the honour of announcing to you, in the name of the Evangelical Alliance of Geneva, the speedy arrival in London of the Comte de St. George.

He is delegated to the Protestant Alliance, of which you are the President, to present an important proposal on the subject of the Madiais.

If we have thought it right that the first commission of M. de St. George should be given to him by the Committee of the Evangelical Alliance, it was because, in accordance with its very title, it feels itself enabled to represent, better than any other Society, all that is evangelical and Christian amongst us. But, at the same time, in order that there may be nothing wanting in the unanimity of the

request of which he is the bearer, three other letters will be given him from the Eglise Evangélique of this city, from the Société Evangélique, and from the Society of Foreign Missions.

Francesco and Rosa Madiai, at the age of fifty years, condemned, for the sole cause of the Gospel, to four years at the galleys, repulsed by their Prince on their appeal for mercy, have just been sent to the Marenme, and are now undergoing their sentence in the midst of malefactors. Is there any Christian in our churches who could, in taking his morning meal, or in laying his head on his pillow at night, think of this Christian pair, torn from one another, and bearing obloquy for our common Master, without sharing that obloquy with them, and without remembering that it has been said, "Remember them that are in bonds as bound with them; and them which suffer adversity as being yourselves also in the body"?

\* It is understood to be deferred to do honour to the expected *accouchement* of the Grand Duchess.

† A pamphlet has been published by J. COOK EVANS, Esq., of Lincoln's Inn, containing the Act of Accusation and the Sentence, preceded by an able and well-reasoned Introduction, in which he shows that the sentence is founded upon a palpable violation of Tuscan law. We believe that Dr. STUART is also preparing a narrative of the whole case, at the request of the PROTESTANT ALLIANCE, which they will publish with all the documents.

‡ Francesco is sent to the Casa di Forza; Rosa to the Ergastolo.

My lord, we remember these two prisoners; we, too, are in the body; we suffer adversity with them, and we feel the desire of labouring for their relief.

More, however, than the Madias are involved. We have everything to fear for many others. Do we not behind these two martyrs see hundreds of Christians threatened with the like fate, and for the like crime—their attachment to the word of God? Who can henceforth open, as they did, the word of God, and endeavour, as they did, to conform their life to it, without having in view the galleys, and perhaps death; since the canon laws pleaded by the priests before the princes and judges of Italy demand more than the galleys, and even require extermination and the stake? "*Punitur ad ignem*" they have said. (*Concil. Constant.*, sess. 44, art. 23.)

This sentence on the Madias, if nothing is done to check it, will have a widely-extended result. Solemnly pronounced in the face of Europe, confirmed by the Sovereign (who might have used the right of pardon, and refused to do so)—this sentence must not be considered as an isolated fact. It is the signal of a fearful transition,—a return, in the spirit of secular princes, to the errors of the past; a fresh encroachment of the canon law on the legislation of their States; and a first symptom of the submission of their conscience to the conscience of the priests, however bloody may be its requirements. Doubtless, we knew already that their canonical laws concerning persecution are considered by them as unchangeable, because Divine; we knew that the atrocious bulls of the Popes for the extermination of heretics had lost none of their authority in the eyes of the priests; that the decrees of the Provincial Council of Toulouse, of Beziers, and of Oxford, as well as the General Councils of Lateran and of Constance, require that for all future times all such Christians as the Madias should be burnt alive; but these laws have for the last century been rendered powerless by the indignant voice of humanity, and it seemed as if their application were to be nothing henceforward but a matter of ancient history. Now, the trial of the Madias marks the return of a time when the conscience of judges and of princes not daring to make itself heard in opposition to that of the priests, their hands are to be again imbrued in the blood of the servants of God.

Now, we cannot but see that the Tuscan Government has made fearful progress in the new path which it has struck out for itself since the trial of Count Guicciardini. The Madias are not merely exiled on political and civil grounds, as persons who might compromise the public peace and the good of the country. Such an act, although very revolting, would portend much less evil for the future than the sentence passed upon them on the 8th of June. They are punished by the civil law in the name of the Divine law, as being morally criminals; they have offended God, they must be punished; and if that canonical law which is pleaded by the priests, and which is the basis of the criminal law, were followed

out to the letter, they would be sentenced to death.

Thus we see that, in order to obey God, their Sovereign has even confirmed their sentence by refusing their pardon, notwithstanding their age, their moral lives, and their unwavering meekness. While, then, at this time we are exerting ourselves in their favour, others besides ourselves, looking forward, may tremble with too much reason for all Europe. They may feel that the same principles and the same laws, which demand the punishment of these two inoffensive beings at the hands of the Tuscan tribunals, may equally demand of all Catholic princes to take up arms against the Protestant nations; in fact, to exterminate heretics abroad at the head of their armies, as they exterminate heretics at home by means of their tribunals.

What is there, then, on the part of Rome, to prevent our seeing all Europe in flames? Certainly, it will not be owing to the moderation of man; it will only be attributable to the power of God.

It is, then, with the greatest pleasure, my lord, that we have heard of the determination of the Protestant Alliance to send a deputation to Tuscany as soon as possible, in order to obtain an audience of the Grand Duke, to implore his clemency and mercy for our fellow-Christians.

In thanking God, however, that England has taken the initiative in such a deputation, we earnestly desire that the measure should be of a more œcumenical character, and should unite to itself the Christianity of the Continent; not, however, so as to be for that reason delayed, or so as to cease to be under your direction. We should wish that three or four more persons, representatives of Switzerland, Holland, France, and Germany, should be added to your deputation, and should join it at Marseilles.

We think that the Christian fellowship which unites us altogether in Jesus Christ as one body would thus be better manifested, to the glory of God; that all suspicion as to any political motive would be more completely dispelled; and, lastly, that all the friends of the Gospel in Italy, as well as the Madias, would receive more abundant comfort by this European demonstration of sympathy.

Lastly, we are certain that this measure, undertaken in the name of Protestant Europe, will bear fruit, whatever may be its immediate result as regards the Tuscan Government.

If our request should be received favourably by the Grand Duke, we shall bless God for the prince as well as for the prisoners, and it will be a subject of gratitude to all our churches to have thus, by means of this intervention, arrested the chariot of persecution in its first movements, and checked the violence of the priests. If, on the contrary, the demand is rejected, if cruelty prevails, if the persecution is unrelenting, the mere knowledge of these facts will not be useless to the churches of God, nor to the Protestant sovereigns and to their councils. England and Europe will know that the most harmless Christians are

treated as criminals, and that the sovereigns of that country, which but lately was the most tolerant in the Catholic world, have become the most cruel persecutors of their subjects as soon as they consented to yield themselves to the influence of Rome.

Permit us, therefore, my lord, to submit to you the following proposals (here follow some points of detail).

M. de St. George hopes, if it pleases God, to be in London by Tuesday, 21st of September. We beg you to receive, my lord, the expression of our highest regard.

LOUIS GAUSSEN, D. TH.,  
Vice-President of the Evangelical Alliance of Geneva.

CHARLES BARDE,  
Minister of the National Church, Member of the Committee of the Alliance, and Secretary *ad interim*.

To the Earl of Shaftesbury.

MEMORIAL OF THE BRITISH ORGANISATION IN CONNEXION WITH THE EVANGELICAL ALLIANCE.

*To his Royal and Imperial Highness the Grand Duke of Tuscany.*

May it please your Highness.—The British Organisation of the Evangelical Alliance, assembled at Dublin in their Annual Conference, being an association of Protestant Christians of almost all denominations in the United Kingdom, have heard, with feelings of deep compassion for the sufferers, of the sentence passed upon Francesco and Rosa Madiai in the judicial courts of Florence, by which they are consigned to several years of imprisonment and hard labour, for the alleged crime of "impiety, shown in making proselytes to the so-called Evangelical or pure Gospel Confession."

Had these persons been guilty of any moral delinquency or political misdemeanour, we should not have felt that we were in any way required to interest ourselves on their behalf. But when their only real offence, as appeared upon their trial, consists in the fact that they possessed the Bible and had left the communion of the church of Rome, we are impelled to represent to your Highness, that to interpret this fact into a crime, and then to visit it with the severity of punishment in this case inflicted, is to violate all the principles of justice and humanity.

Respectfully, but with a deep sense of the wrong which has been done to religion and to religious liberty in the persons of these fellow-Christians, we complain to your Imperial Highness of this iniquitous sentence. It is a public and flagrant dishonour put upon the Word of God, by which not only we, but your Highness and all your subjects, will be judged at the last day. It is an invasion of the sacred province of conscience which exceeds the just authority of the ruler, and tramples at once upon the supremacy of Christ and the rights of man.

We cannot but further represent to your Royal and Imperial Highness, that the members

of the Romish church in the United Kingdom enjoy the fullest liberty, not only for the exercise of their public worship, but for propagating their faith; nor when they make proselytes in our country do either they or their converts incur any penalty, or become thereby amenable to any law. But while we concede these rights to the professors of a religious system which we regard as unscriptural and erroneous, it cannot surprise your Highness that the act which brands the profession of our own faith as a crime, and condemns the subjects of Tuscany who embrace it to the punishment of the thief and the murderer, should appear to the Protestants of Britain a grievous and aggravated wrong.

We, therefore, humbly pray your Royal Highness to remit the sentence which Francesco and Rosa Madiai are now undergoing in the prisons of Tuscany, and restore them to liberty. By the adoption of such a course, commended alike by humanity, religion, and justice, your Highness could not fail to gain the esteem and approbation of all good and enlightened men, whatever be their religion or country.

THE REPORT OF THE DEPUTATION TO FLORENCE, COMPOSED OF EVANGELICAL CHRISTIANS OF VARIOUS COUNTRIES, ADDRESSED TO ALL THE PROTESTANT CHURCHES IN EUROPE.

In reporting upon the result of our mission, we have to state that, in accordance with what we understood to be the views of those whom we represent, we, in our first communication with the Tuscan Minister for Foreign Affairs, disclaimed the advancement of any political object, or the use of any political assistance, aiming to approach the Grand Duke in the character solely of Protestant Christians, who sympathised with the position, and desired to alleviate the actual condition, of our imprisoned brother and sister, Francesco and Rosa Madiai. We would further state that, in order to gain our object of an audience with the Grand Duke, we scrupulously avoided putting forward our firm conviction of the injustice and cruelty of the sentence under which they are confined. Our task was not to demand what we believed to be justice, but to ask that which would be deemed by the Grand Duke the exercise of mercy.

Notwithstanding the conciliatory spirit in which our request for an audience was received, and the grounds thereof stated, we regret to have to announce that our application was refused. As it is our wish to narrate everything with moderation, we would add that this refusal was couched, as will be seen by the annexed correspondence, in courteous terms. As regards the great object of our mission, it is but too evident that the hope and out of mercy is most vague; nevertheless, as the language used would seem to justify a hope, we cannot but trust that it may be speedily realised.

With the termination of our mission, we consider it our duty to acquaint those whom we represent—and the Christian public generally, with the actual position of the Madiai.

Not having as yet had the privilege and advantage of personal access to them, we proceed, from information on which we can fully rely, to present their condition accurately; avoiding everything in the way of exaggeration, not only for the sake of truth, but because it is a melancholy fact, that sufficient of grievous hardship exists to excite the warm indignation, and enlist the active sympathies of Protestant Christianity.

The Madials, then, are not sentenced to the galleys, nor are they confined in chains, nor placed in the same cells with felons.\* They are treated with kindness by the attendants in the prison; but their sentences has been not only for a term of imprisonment of unusually long duration, but one which has attached an unjustifiable stigma of infamy to them. Their confinement is solitary, and involves with it labour (*travasso feroce*). Considering the activity of Francesco Madias's past life as a travelling courier, and the extreme delicacy of his wife Rosa from spinal disease, it is no matter of surprise that this confinement should have proved most injurious to the health of both; and fears are to be entertained as to a fatal issue, if it be much further prolonged. What would be the sensation in Europe, if any such sad termination to their present sufferings should ensue? We ought here to notice their total deprivation of all public worship, and the consolations of a minister of their own faith—privileges which would be most precious to them, and which are amply accorded to every other, even the very worst, offenders confined within the same prisons. They are separated from each other, not only in different cells, but in different prisons; the one on the heights of Volterra, the other fifty miles off in Lucca—as if the intercourse of these poor sufferers could be dangerous to the State; so that to the hardships already alluded to, is added an agonising uncertainty as to the health of each. They are denied the use of such devotional or other books as may be in accordance with their own views; when allowed to take exercise, they are obliged to do so in a confined space, between high walls, which shut out the view of everything except the sky.

Lastly, with respect to the trial and sentence. Although the evidence was not allowed to be published *in extenso*, we may state, on the authority of those who were present at the trial, that it was distinctly proved that the life of Rosa Madias had been for years marked by acts of charity and love, without reference to the peculiar faith of those whom she succoured; that upon these occasions she made no use of such opportunities to assail the religious principles of those whom she benefited. The few acts of controversial discussion deposed to against them were in answer to, or in consequence of, the applications or arguments of those who themselves entered into discussion with them. It resulted from the whole trial that *publicity*—an essential element of their crime under the law by which they were tried—was so completely, and, on the face of the

sentence, so confessedly wanting, that the Bench (who acted both as judge and jury) were obliged to base their conviction upon the general course of jurisprudence, as exhibited in former decisions. These decisions were, however, shown to be inapplicable, or, even if applicable, not sufficient to warrant any such severity of sentence. It is further worthy of notice, that this incongruity between the law under which they were tried, the case under which they were convicted, and the sentence under which they are suffering, was, independent of the facts, made the ground of formal appeal on the part of their counsel, Signor Maggiorani, whose name deserves to be noticed by us with gratitude, not more for the talent and legal knowledge which he displayed, than for the boldness of his professional conduct, and the tender and considerate assistance which he has privately afforded to his oppressed clients. It should be added, that the arguments of Signor Maggiorani on this point were formally and publicly assented to as sound and valid under the signature of others most eminent at the Florentine bar. An appeal for further argument in the case was not only not opposed, but was advocated by the counsel for the Crown; and yet such appeal was ineffectual.

We have preferred a temperate and accurate statement of facts to any, the most eloquent, appeal to your feelings. What our feelings are, may be easily conceived; suffice it to say, that they impel us to urge a loud and continued protest against a sentence of imprisonment thus inflicted; involving with it bodily suffering, and even risk of life, together with religious privations, from which all offenders in every civilised country are exempt.

The Report, which we have thus laid before you, would not be complete, were we to leave the impression that this is but a solitary instance of suffering for Christ's sake. The case of the Madias is but the type of a numerous class; for it is an awful fact, that the progress of persecution is fearfully advancing. It would, therefore, be desirable that the publicity which its peculiar circumstances have obtained for it should attract attention to very many others, in order to make them the subject of our earnest prayers and efforts. We do not exaggerate when (in the very terms of the persecution of the first Christians) we affirm that a system prevails here of "entering into every house," where suspicion not of political but of religious "crime" exists, "haling men and women, committing them to prison," and "breathing out threatenings." We might tell, with truth, of not a few "put into the common prison," of several "scattered abroad," and of very many who, hungering and thirsting after these privileges, are prevented meeting for prayer and the study of the Bible. We can only say, in conclusion, "My brethren, these things ought not so to be." How they are to be remedied may be considered by others possessing more worldly wisdom than ourselves. In the meantime, we cherish the hope that, when and how the Lord may see fit, He will

\* Their treatment was mitigated after remonstrances from high quarters reached the Grand Duke.—*Eng.*



vindicate His own cause, and deliver those who are persecuted for His name's sake.

RODEN,	}	Members of the
CAVAN,		British
JOHN TROTTER,	}	Deputation.
HENRY TRONCHIN,		Members of the
ALEX. H. DE ST.	}	Swiss
GEORGE,		Deputation.
GRAF ALBERT VON	}	Members of the
POURTALIS,		German
A. VON BONIN,	}	Deputation.
F. DE MIMONT,		Member of the
	}	French
		Deputation.
ELOUT DE SOCTER-	}	Member of the
WONDE,		Deputation for
		Holland.

Florence, Oct. 29, 1852.

NOTES OF MY CONVERSATION WITH ROSA MADIAT, IN THE PRISON OF LUCCA, OCTOBER 31, 1852.

I visited the Ergastolo prison, at Lucca, at one o'clock on the 31st of October, and was met at the door by the direttore (governor). He asked me if I was Lord Roden, and after I had replied in the affirmative, he said that orders had been received yesterday to allow me to visit Rosa Madiat. He conducted me up stairs to a small door, at which he rang the bell, and it was soon opened by a person dressed as a Sister of Charity. We passed through a long corridor, very clean and airy, on both sides of which were cells. During our progress I had some conversation with the direttore, and asked him if the prisoner was aware that I was coming; he replied that he did not know. I found that the female who had admitted me was the matron of the prison, and spoke French very well. I told the direttore that I had some letters for Rosa, and begged to know if I might give them to her. He said it was his duty to read her letters first, so I gave them to him. We soon reached the door of the cell in which she was confined; when opened, there was presented to my view a rather tall figure, with a very interesting countenance, apparently about fifty years of age, dressed in the striped habit of the prison, with a cap on her head of the same materials, her hands and face delicate and pale. Notwithstanding her prison clothes, she appeared, in her manners and address, far superior to the station which she had filled in society. The direttore asked her if she knew who I was? She said not; not being aware that any one was coming to visit her. He told her that I was Lord Roden. She then pressed my hand, saying, How could she ever thank me enough; that she knew she could never give any return to her *bienfaiteurs* but her prayers. I told her I had come to-day with the expression of the deepest sympathies of Christian men, from England, France, Germany, Switzerland, and Holland, to convey to her their feelings for her and her husband, which had led them to leave their homes as humble suppliants to the Grand Duke on their behalf; that he had refused to see us; but that, in his reply to our application, he had spoken of the time and

moment of grace being in his own power; by which we hoped that he had in view a time for the exercise of mercy towards them, and that we trusted and believed that it would not be long delayed. I reminded her that she was suffering for Christ's sake, and that she was not the first who had so suffered. She then immediately referred to the case of Joseph, who, though innocent, had been put in prison like her. I remarked, "Yet see how God turned it to Joseph's benefit, and to His own glory;" that Peter and Paul, and others, had been also honoured as she was honoured; and that we, who had come to Tuscany to assist her and her husband, if in our power, wish partakers with them by deep sympathy in their sufferings, participated also with them in their honour; for it was written, "Whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it." (1 Corinth. xii. 26.) She then spoke of the conduct of those who had falsely sworn against her, to whom she had been so kind a friend. "Well," I said, "do not think of them, except to pray for them." She said she did this. I added, "Remember what charges were brought against our Lord and Master, and how He prayed, even for His murderers." I asked, "Whether the Lord Jesus was her strength and comfort?" to which she replied, "Oh, how could I have gone through what I have, now a prisoner for fifteen months, if it had not been for Him!" I inquired if she had any religious books? She pointed to a few by her side, among which was a Roman Catholic Bible.

I then interrogated her about her food. She said she had now bouillon every day, and meat twice a week; and on other days two eggs; and though she did not wish to complain, she could not but severely feel the great contrast between this diet and her former comfortable mode of living. I told her to remember that all this was for Christ's sake; and that, as sure as it was God who had sent Joseph to prison, so sure was it He who had put her there, that she might glorify Him. I was much struck with Rosa's forbearance, in not alluding to the unwholesome diet and barbarous treatment, to which she was subjected in the *Bargello*, the common prison of Florence, for many months previous to her being committed to the *Ergastolo*. I thought that it would be useful to tell her before the direttore and the matron, who were present during the whole of my visit, of the great interest which her case had excited in Europe, in order to draw forth a continuation of their kindness to her. I made known to her the anxiety which the King of Prussia had shown, by sending Count Arnheim, a Prussian nobleman, specially from Berlin, to plead her cause before the Grand Duke. She said she understood that he, having heard at Genoa of his refusal to see us, had not come on to Florence, as also the deputies who were on their way thither. I told her she was quite mistaken, as they were all now at Florence, and that my brother deputies had sent in their petition to the Grand Duke for an audience, but had been also refused. The

conversation was carried on throughout in French, which Madame Madiati herself seemed to wish; as when I spoke to her in English, she answered me in French, though able to speak English well. I was not interrupted in bringing the Gospel before her, to which she always responded, and seemed established in her faith. She said that all her hopes were rested on the work of Christ. When I saw that the direttore had read the letters which I had put into his hand, I asked him whether she might have them. He said, "Yes," and put them on the table. I never saw a more melancholy object, nor such an instance of the effects of bigotry, tyranny, and cruelty—this dear servant of Christ, a woman of superior mind, education, and appearance, bent down to the very lowest state of depression, by an incarceration of fifteen months, for reading and openly confessing the Word of God! I told her that I hoped to see her husband the day after to-morrow, and asked her if she had any message for him? She said, none; except to tell him that she was well. I replied, "How can I tell him that, as you look so poor and delicate?" "O, I am well," was her answer, "in comparison to what I was; but I suffer from a spinal complaint which afflicts me greatly sometimes; I wrote to him yesterday." All her letters are read by the direttore or matron. Her cell was neat and clean, with a window high up. I asked her whether she took exercise in the open air. She said, there was a place for the prisoners to walk in; but that she did not like to go there. She was permitted, however, sometimes, by the favour of the matron, to walk with her in the yard, where the linen of the prison was dried; but, in consequence of her very debilitated state, she generally confined her exercise to her cell. I brought for her comfort the following Scripture before her:—"Blessed are ye when men shall persecute you, and speak all manner of evil falsely against you for my sake." "These," I added, "were the words of the Lord Jesus." I then took her by the hand, and she said, "Pray tell all those who have taken such an interest in our case, how much I feel—more than I can express, and how much I pray for them; and that I hope they will continue their prayers for us." I said that I could assure her that she was already, with her husband, the subject of the prayers of thousands, who deeply sympathised with them both.

There were many other interesting details in our conversation, which, for brevity's sake, I omit. I parted from her with a prayer, that God might look upon her still in His great compassion, and support and strengthen her to the end. Much affected, she pressed my hand, and I turned my back on a scene which I can never forget. I heard the heavy bolt of the cell door, which again closed on this "prisoner of Jesus Christ" (Philemon 1), suffering for His name's sake, and I retraced my steps to my carriage, with sensations which may more easily be conceived than described.

RODEN.

NOTE OF MY CONVERSATION WITH FRANCESCO MADIATI IN THE PRISON AT VOLTERRA, 3RD NOVEMBER, 1852.

Having arrived here last night, I proceeded at ten o'clock this morning to the great prison, allocated to persons convicted of the worst crimes, containing within its walls at the present time above 500 criminals. This most imposing building is situated on the summit of the heights of Volterra, 1,800 feet above the level of the sea. I waited on the direttore, who received me with civility. I presented to him my passport, that he might identify me as the person whom he had received orders from the Government to admit to visit the prisoner, Francesco Madiati. He introduced me to the sub-direttore, desiring him to conduct me to Madiati's room. We passed through a very long corridor, with cells on either side, and reached the door of the infirmary where Francesco was confined. I was shown into a small room, where the window was on a level with the table, and there was air and light in abundance. Francesco rose from his chair when the sub-direttore told him who I was; he then shut the door and retired, so that I had full opportunity to converse with the prisoner alone. In about a quarter of an hour the sub-direttore returned with the doctor. I thanked them both for their kindness to Francesco, particularly the latter; and I told Madiati, in their hearing, that I was at the head of a deputation which had come from England, France, Germany, Switzerland and Holland, to implore the Grand Duke's clemency towards him and his wife; that, in so doing, we were not only influenced by compassion for them, and the deepest sympathy for their sufferings, but that our special object was to endorse the principle which they had maintained, and for which they were now suffering, namely, that every individual in the world had a right to read the Word of God without note or comment; and that that principle was near and dear to our hearts as Christians. Neither the sub-direttore nor the doctor made any remark to this; but the latter said, that Francesco's health had improved, that all fever had left him, though there was still much weakness. I then told Francesco that I had visited him and his wife at the request of my brother deputies, who, together with all who loved and valued the word of God, were warmly attached to them both, and were thankful to God for the confession which they had been enabled to make, and for the support which He had given them under their heavy trials, during fifteen months' incarceration, several months of which I was aware had been spent in the *Bargello*, the common prison of Florence, where the treatment of them had been most cruel—indeed, barbarous.

The sub-direttore and doctor having retired, he spoke much to me of the state of his health, saying he was better; but in his weak and reduced frame I could too plainly see the effects of all through which he had passed, and, although comparatively better, I have no doubt that a much longer confinement must

A A

terminate in his death. He talked of the comfort which he had in the Scriptures; he found the testimony of the Lord Jesus in them his great support; he cared little for other books in comparison with the Word of God; he was allowed the Roman Catholic Bible by Martini, with notes.

I told him that his wife, whom I had seen two days before, requested me to tell him that she was well. He was looking forward with great hope to his speedy liberation, and seemed much disappointed at the failure of our application. I said that the King of Prussia had taken a special interest in their case, and had sent a nobleman from Berlin, Count Arnim, to plead their cause before the Grand Duke. His eyes then filled with tears, and he exclaimed, "How can I ever be grateful enough to God for his mercies to me!" He spoke of his own nothingness, and that therefore it could only have been God who had put it into the hearts of kings and nobles, and of Christians of distant countries, to be so interested in their behalf. He added, that he felt that he was in God's hands, and that He would do with him as He pleased.

I found in Francesco Madiati a simple-minded Christian, greatly depressed and worn down by severe suffering, mental and bodily. He made no complaints, and spoke with the greatest respect of the Grand Duke his sovereign, to whom, I had previously heard, he had been always a most attached and loyal subject. He evidently would have entered more at length into the particulars of his case, but I told him that I already knew them. When I asked him if I could do anything for him, he said, "Nothing but to pray for him." I then offered up a short prayer with him for the continuance of God's favour and support towards him and his wife, and bade him farewell with feelings kindred to those with which I had taken leave of his poor wife.

RODEN.

#### LETTER FROM THE EVANGELICAL CHRISTIANS IN TUSCANY TO THE DEPUTATION.

*To the Christian Brethren forming the various Deputations sent to appeal in favour of Francesco and Rosa Madiati, held Prisoners in Tuscany for the cause of the Gospel.*

Beloved Brethren in the Lord,—The evangelical Christians in Tuscany, greatly moved by the earnest proof of Christian love shown to them by many brethren of various countries and languages, but united to them in one common bond of faith, desire to express their thankfulness and gratitude for the love that has led you, unsolicited by them, to come hither for the sole purpose of endeavouring to alleviate the sufferings of our brother and sister, Francesco and Rosa Madiati, now enduring hard bondage for reading the word of life, and for the open and free confession of that truth, believed and held by them with that constancy and steadfastness alone worthy of those who, like faithful sheep, know the voice of the "true Shepherd" that died to save them, and "follow Him whithersoever

He goeth;" but for which steadfastness they are now accused of impiety.

We believe it unnecessary to recapitulate the painful history of their long and severe sufferings, inasmuch as you are already well informed of all that has happened to us, and have with so much love watched all the while we have been subject to within the last few years. You have heard, that having been bred up and instructed to assume at least the outward garb of religion, even if accompanied by a fatal and passive indifference, provided we did not openly question the customs and traditions imposed on us; many of us became either solely wrapped up in the political vicissitudes of our unhappy country, or, "ignorant of God's righteousness," went about "to establish our own righteousness, not submitting ourselves unto the righteousness of God." (Romans x. 3.) In this fatal delusion we must have remained, had we not had free access to the unadulterated Word of God, "able to make us wise unto salvation." It is through His mercy and grace alone that we now abide faithful unto that Word, notwithstanding the many trials daily renewed against us by our rulers. For these, indeed, we continually pray, knowing the many difficulties and obstacles they have to contend with, from those who are the worst enemies to the diffusion of God's Word, and whose influence our rulers have sought to enlist, by concessions in their favour and by severity against those who have separated themselves, under the idea that to uphold the predominant religion of the State is the best guarantee for the peace and prosperity of the country.

We are truly sorry that at this time, specially, we cannot personally render you an open testimony of our gratitude and love in the singular proof you have given us of your sympathy with our suffering brethren; but you are well aware that we are not permitted now even to meet together for mutual edification, and that we are obliged to abstain from assembling ourselves together, even for the sole purpose of worshipping God, through fear of either imprisonment or exile, and the consequent distress of our families. We are thus in difficulty between the laws of our country and the express law of our God. (Heb. x. 25.) We would gladly forego many of the rights of citizens, or willingly bear any other burden, if in exchange we could meet in the name of our Lord.

But though we cannot openly and collectively offer you the expression of our gratitude for the sympathy which you have so manifested towards us in our trials and sufferings, we cannot be hindered from offering up our prayers to the "Father of mercies" and "God of all grace," that He may crown your mission with success, and may grant us better days when we may "worship God in quietness, not daring to make us afraid."

If, however, it must needs be that we should yet suffer for the truth, we commit ourselves in confidence to our Father in heaven, who will not permit us to be tried above what we are able to bear, and who has graciously assisted

His people that "as their days are, so shall their strength be." (Deut. xxxiii. 25.) And we abide the issue of these trials with the calm assurance that He who permits them will overrule them for His own glory and for our good; and that the things that befall us shall turn out, as in the early days of His church, rather to the furtherance of the Gospel.

One other matter we cannot pass by. We have been accused of making a profession of the Gospel for the sole purpose of endeavouring to undermine the present political state of the country; but your deputation, coming from so many friendly States, is a clear and undeniable proof that we have not been actuated by political motives in searching, as we have done, the Scriptures of truth.

We entreat you, that when you return again to your native lands, you will convey to our brethren who sent you the expression of our deepest gratitude; and tell them that we feel encouraged and sustained by their sympathy, and that the moral support of all the evangelical Christians of Europe is of the greatest value and consequence to God's people in this land, who desire to know for themselves the Word of eternal life. Above all things, request them to unite their prayers with ours, that the Lord may uphold us in all our need, and prepare us for all that He has prepared for us; and that His Word may have free course in this land and be glorified. Finally, that in all that concerns us His will, and not ours, may be done. Our trust is in Him from whom our strength cometh, and whose grace is sufficient for us; and for the joy set before us, we gladly endure the passing afflictions of the present time, knowing that "He who hath loved us and washed us from our sins in His own blood," shall guide us at last "to the rest that remaineth," when "the Lamb which is in the midst of the throne shall feed us, and shall lead us to the living fountains of water, and God shall wipe away all tears from our eyes."

May our Lord and Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the Gospel, strengthen, comfort, and bless you above all that you can ask or think; and to His name be all the praise.

Florence, October 29th, 1852.

REPLY OF THE DEPUTATION TO THE ADDRESS  
OF THE EVANGELICAL CHRISTIANS IN  
TUSCANY.

Beloved Brethren in the Lord Jesus Christ,—Though we entertained no doubt of the warm sympathy you would feel for us while exerting ourselves in favour of a suffering brother and sister of your own body, yet we must assure you of the joy that has filled our hearts at the address we have just received. This joy is increased, not only by the Christian character of the sentiments therein contained, but by our knowledge that it emanates from a body so numerous that it makes us lift up our hearts to the Lord with thankfulness for the fact that, even in this land where darkness so long prevailed, He has been adding daily to the church those that should be saved. (Acts ii. 47.)

As our own mission has been throughout free of every worldly or political object, we have the less scruple in exhorting you to continue in the same course. We know that the more truly you are evangelical Christians, the better subjects you will be; mindful of that Scripture, that "Whosoever resisteth the power resisteth the ordinance of God." (Rom. xiii. 2.) "Let not then your good be evil spoken of." (Rom. xiv. 16.) This counsel we would tender to you, in all simplicity; ever mindful, however, of that last appeal to be made to all rulers in extreme cases, "Whether it be right in the sight of God to hearken unto you, more than unto God, judge ye," (Acts xiv. 19); followed as it must be, in matters of conscience, by the reply, "We ought to obey God, rather than men," (Acts v. 29).

It is unnecessary to suggest to you that we must all be prepared with patience under suffering for conscience sake. For us, to hear of your sufferings is grievous; for you, it is even "thankworthy, if a man, for conscience sake toward God, endure grief, suffering wrongfully" (1 Pet. ii. 19); for (most glorious of consequences!) "if, when ye do well and suffer for it, ye take it patiently, this is acceptable with God." (1 Pet. xi. 20.) The remedy is in God's hand. He has already filled the hearts of those who have not been "counted worthy to suffer" with sympathy for those who have; and if, ye only pursue your present course of submission to His will, and to those appointed under Him—of love for the truth, strengthened rather than weakened by persecution, and of close union, as brethren and fellow-sufferers for Christ's sake—ye must not doubt of that help from the Lord, who has promised to listen to the prayers of them that ask Him.

We know that if a man's ways please the Lord, "He maketh even his enemies to be at peace with him." (Prov. xvi. 7.)

Already the prayers of hundreds of thousands of Protestant Christians are raised to Him, not only in favour of the *Madiais*, whose sufferings are known, but for the unknown multitude who, like you, are hindered in their course by those who love not the light.

That these acts will strengthen and not weaken your faith, we are confirmed in believing; while we witness in you an ardour of love for the Saviour, little dreamt of by many who have free liberty to confess Him, and to call upon Him, to feast on His words of comfort, and to join in the pure worship of Him as the sole Mediator between God and man. Thus, then, must we continue, in hope, in faith, in love, to offer up this prayer for you—"The God of all grace, who has called us unto His eternal glory by Christ Jesus, after that ye have suffered awhile, make you perfect, stablish, strengthen, settle you." (1 Pet. v. 10.)

SUPPLEMENTARY INFORMATION FROM THE  
EARL OF CAVAN.

Dear Dr. Steane,—In connexion with the interesting facts contained in the papers concluding the work of the Christian Mission to Florence, one or two little incidents, which came to our knowledge when there, may perhaps be

interesting to yourself, and to such others as you may like to communicate them to. It may not be generally known that Francesco Madiat's arrest was within a few days after his return from Rome, whither he had been to obtain information as to the state of true religion. This makes his case somewhat more interesting, showing the zeal of these sufferers for the truth's sake. It is also an interesting fact, that the Jews in Italy are great helpers forward of the printing of the Scriptures, from the conviction that, hateful to them as the New Testament is, it is, they believe, the destined weapon which will break down the still more odious system of idolatrous Rome.

Under that very rigorous and despotic Tuscan police law, which gives such arbitrary power to the police, about five-and-twenty converts at Florence (three of whom were priests) have, since Comte Guicciardini's exile, fallen under its heaviest penalties, and have been imprisoned or exiled for a period of twelve months, two only having renounced their faith to escape suffering. Those who were fortunate enough to be exiled, are now disseminating the Word in Sardinia and elsewhere, like the early believers, who, when they "were scattered abroad, went everywhere preaching the Word,"—while, alas! the poor liberated ones from prison are still subject to the Argus eye of the police—I do not here allude to the hundreds of others who have been, and still are, suffering under this *reign of terror*.) I have heard it expressed that they would be only too glad, and have even applied for the surveillance of the police, if they might but be allowed to meet for reading the Scriptures and prayer, to prove that there is nothing political in their motives, but this has been denied them!

My esteemed friend, Captain Trotter, suggested to them a union in prayer with Christians, on Saturday evenings, for an abatement of this persecution, and that, "whether by life or by death, such a torch may thereby be lighted throughout Italy as may never go out till the Lord come," and in this I trust all who are interested in the suffering Madiats will join.

Ever yours, very sincerely,

CAPAN.

Hill House, Bridgewater, Nov. 16, 1852.

EXTRACT OF A LETTER, DATED PARIS, SEPT. 8, 1852.

We have this moment received two letters from Mr. —; he has succeeded, most unexpectedly, in obtaining leave to see both the Madiat occasionally. He found him *very ill*, confined to bed; he was afraid his brain was affected. He spoke to the doctor, who promised to do everything he could. The next day, Mr. — saw him again, and he was better for medicine, and *very happy*. He said—"If my health improve, I shall be as happy as a prince." He was sent off, chained hands and feet. He only smiled when he said this. He sent a message to his wife—"We have already passed from death unto life, and should she hear of my death, she must not sorrow but rejoice; and that, should I hear of hers, I should rejoice for her with unspeakable joy."

They are permitted to write to each other once a week. Mr. — has been also to Lucca to see Rosa, who looks well, and in spirits; he says she is quite a Christian heroine. As yet, she has not been made to wear the prison dress, or have her hair cut off. It had been suggested to her to petition that this might not be done. She refused, saying—"No, here I am; and I will submit myself to whatever may be ordered; there is only one thing I should greatly wish to petition the Grand Duchess for, which is, that some months may be added to my imprisonment, and taken from my husband's." All the people are wonderfully kind, as they can be, to them both. She is in a solitary cell yet, and cannot see out of her window. They both mention you in terms of grateful love.

J. S. goes on to say—This great lenity towards them must, in some measure, I think, be occasioned by some mighty intercession from foreign powers; certainly *from no merciful feelings of the Government*. One strange thing is, that a man is at the head of Rosa's establishment, and expressed great sympathy and respect for her; and Mr. — says, the officer at Volterra seemed to feel great sorrow for him. He is to be sent to work out-of-doors when well. I am just as fit to bear hard work, for he never was used to it, and now he is much enfeebled.

PARTICULARS RESPECTING THE DEPUTATION—  
THE GRAND DUKE—THE SENTENCE OF THE JUDGES—CORONATION OF THE VIRGIN—VISIT OF THE DUCHESS DOWAGER AND THE ARCHBISHOP OF LUCCA TO ROSA MADIAT—PERSISTENCE OF THE GOVERNMENT IN RIGOROUS MEASURES.

(For Evangelical Christendom.)

Florence, Nov. 10th, 1852.

My dear Dr. Steane,—Ere this time you have, no doubt, seen the documents which relate to the proceedings of the deputation sent to the Grand Duke of Tuscany, to plead for the liberation of the Madiats, and it is needless to refer to them more particularly. The universal impression among the friends in Florence is, that the deputation has done much good; and the *men* themselves, who composed it, increased the interest which had been already awakened. It was felt, at first, that the deputation had gone to work somewhat hurriedly, and that it would have been much better to have awaited the arrival of the whole party; and it may be fairly questioned whether they should not have availed themselves of the friendly offices of the English and Prussian ambassadors, so as to have been presented to the Grand Duke. Both Sir Henry Bulwer and Baron Usedom had come from Rome for this purpose, and were somewhat annoyed at being passed by. The deputation lost the opportunity of being presented in the usual way, and the Grand Duke was, no doubt, glad enough to escape such an interview; for, notwithstanding the language of the Duke of Casigliano, he would scarcely have dared to have refused the request of the two ambas-

sadors, when they asked to present men of such high position. Indeed, the pompous way in which the Duke speaks of refusing to submit the documents "to the high consideration of his august sovereign" sounds somewhat ridiculously to those who know the usual ways of the Court of Florence. The Duke has not forgotten that, four years ago, "his august sovereign" was carried off, almost frightened to death, in an English ship-of-war; and the general understanding is, that the Grand Duke gets in private all the documents which he publicly ignores. At all events, the publication of the documents is of more importance than their presentation to the Grand Duke. And, perhaps, the avoidance of the very appearance of employing diplomatic agency may do more good to the cause of the Gospel, in the present state of Italy, than could have been done by any interview whatsoever.

The ultramontane journals had represented the deputation as proceeding from a league of Protestant countries, bent on coercing the Catholic sovereign of a small State by something like brow-beating, or physical-force demonstration. All this has been effectually dissipated, and the documents are such as to speak for themselves. The Grand Duke has been excessively annoyed by the sudden and unenviable notoriety he has acquired by his recent measures. The imprisonment of the Madias was meant as an example of severity which, it was hoped, would crush the evangelical cause in Tuscany. Instead of this, it has drawn the attention of all evangelical Christendom, of princes and people, to a band of faithful men contending for a pure Gospel in the very heart of Italy. In truth, the cause has grown in importance by every new effort to crush it, and had the Grand Duke been "wise in his generation," he would have let the work alone.

The articles in the *Times* and the *Journal des Debats* excited great interest here. Indeed, it was almost universally felt that the sentence of the judges was a gross perversion of Tuscan law. In the first place, the constitution was in existence when the Madias were imprisoned, and by it all religions were tolerated. It was, then, grossly unjust to judge and condemn them for acts which were legal at the time; and especially as the constitution could not be abolished without a violation of his oath on the part of the Grand Duke. The abolition of the constitution of 1848 enabled the judges to return to the Leopoldine laws of 1786; but no unprejudiced party could for one moment imagine that those laws bore at all on such a case. The judges were not unanimous, and the attempt to prove that reading the Bible in a private house with a few friends was *public teaching of heresy*, could not have been made in a country where judges are impartial and honest expositors of the law. The judges are held in the lowest estimation in Florence, and the procurator-general, who is thought more honest, is accounted as a very narrow-minded bigot. Indeed, no one can read his speech without discovering that his knowledge is of the most limited description. The brethren in

Florence do not dread much any *fair* interpretation of the Leopoldine laws, and the sentence on the Madias was felt to be an utter perversion, not only of justice, but of the laws of the country. But in a land where there is no press, and no liberty of speech, there was no help but to submit to felt injustice, and to commit the cause of the poor sufferers to Him who judgeth righteously.

A great attempt was made, two months ago, to revive the Romish religion in Florence by means of a grand ceremony—the solemn coronation of the image of Mary in the church of the Annunciation. The old wonder-working picture was accordingly crowned, and the city held a magnificent festival. The whole Court was present, and sundry books of prayers and "spiritual guides" were issued by the priests for the occasion. The whole, however, was felt to have been very much a failure, and the inscriptions prepared for the ceremony were so extravagant, that even some of the priests declared that neither the Propaganda nor the Congregation of the Index could sanction them.

It is now generally known in Florence—indeed, it is a matter of common conversation—that the Duchess Dowager paid a visit to Rosa Madias at Lucca, and talked to her at length of the grand festival of the Madonna, and showed her the great "advantages" of a recantation. This visit was followed up by another from the Archbishop of Lucca, who endeavoured, much more cautiously, to introduce the same subject, and finally, at leaving, asked the prisoner to remember him in her prayers! A strange request to be made by a Romish archbishop, to a person accused of impiety! It is to be hoped such visits will not be repeated, as it is peculiarly unfair to expose a weak and suffering woman to such a trial of her constancy. The Ergastolo might have sufficed, without the blandishments of persons in power. The health of both the prisoners has suffered considerably, but Francesco especially has been reduced to a state of great bodily weakness; and it is feared, if the imprisonment be long continued, he may sink under it. There is some hope that both may be liberated in a short time, but on this subject no one can speak with certainty.

The Government still perseveres in those measures which have excited the indignation of the civilised world. The poor emigrants from the other Italian States, that had found a refuge from political persecution in Tuscany for the last few years, have been ordered to quit the country in ten days. They were living here in quiet, doing injury to none, and a measure which may affect about three or four hundred persons, and may compel a sudden removal without any just cause, is felt to be peculiarly infamous. The schools have been put completely under the priests, and not only have Roman Catholic children been withdrawn from Swiss and English schools, but also Roman Catholic teachers have been ordered to leave their situations in Protestant seminaries.

It is understood that Tuscany has acceded, or intends to accede, to the Austrian commer-



cial league. If this be so, England will suffer for her neglect of the poor Italians, for the English commerce with Leghorn will be ruined. The English Government has failed to take a proper position in Tuscany, and now her trade in the Mediterranean is threatened. When

will our rulers, our people, and even our free-trade champions, learn that it is the interest as well as duty of England to uphold the truth, and to stand out boldly against the secular and spiritual despotism of continental Europe?

## Home and Miscellaneous Intelligence.

### EVANGELICAL ALLIANCE—BRITISH ORGANISATION.

SPECIAL PRAYER ON BEHALF OF THE MADIAIS—LECTURE BY THE REV. J. A. WYLIE.

**SPECIAL PRAYER ON BEHALF OF THE MADIAIS.**—A meeting was held at the rooms of the British Organisation, on Monday, October the 11th, to commend to the special care and blessing of Almighty God, the deputation appointed by the Protestant Alliance to proceed to Florence, for the purpose of endeavouring to effect the liberation of these "prisoners of the Lord." The Rev. James Stratten presided, and prayer was offered by the Rev. E. Mannering, the Rev. Alfred Barrett, the Rev. John Weir, and the President. Brief addresses were also delivered by the Rev. Dr. Hamilton, the Rev. Dr. Steinkopff, and Captain Trotter, a member of the deputation. On the evening of the following day, a more general, though strictly devotional, meeting was held at Freemasons' Hall, when R. C. L. Bevan, Esq., presided; the Rev. C. M. Birrell, of Liverpool, Rev. Dr. Henderson, Rev. H. H. Beamish, and Rev. W. Arthur engaged in prayer, and the Rev. Dr. Steane, the Hon. A. Kinnaird, M.P., the Rev. Robert Meek, rector of Sutton Donnington, and the Rev. R. H. Herschell delivered short addresses. The Hall was crowded in every part, and a spirit of deep and earnest devotion appeared to pervade the assembly. Meetings of like character, and with a view to the same object, were also held at Bristol, Birmingham, Sheffield, Hull, Liverpool, in various parts of Scotland and Ireland, and on the Continent. At Glasgow, Edinburgh, and Aberdeen, previously to Lord's day, October 17, notices were forwarded to all the Evangelical ministers, soliciting the prayers of themselves and their congregations. To what extent, in these and other ways, the supplications of God's people

have been secured by the means employed for eliciting them, can only be known to Him who is the Hearer of prayer; but never, perhaps, in the history of the church, has so large an amount of devotional sympathy and solicitude been concentrated on any single case, as has been called forth in this instance; and by whatever ordering and process of events it shall please God, in His sovereign wisdom, to fulfil the desires of His servants, it is at once their duty and their privilege to await the issue with calm, confiding, and enlarged expectation.

**LECTURE BY THE REV. J. A. WYLIE.**—The members and friends of the Evangelical Alliance are invited to a Soirée, to be held at Freemasons' Hall, Great Queen-street, Lincoln's Inn Fields, on Friday evening, December the 10th. Tea and coffee will be ready at half-past five o'clock precisely. At seven, Thomas Farmer, Esq., is expected to take the chair; and the Rev. J. A. Wylie, author of "The Papacy," having, since the publication of that work, visited Rome, will deliver a lecture, embodying the results of his observations while there—showing what Romanism is at head-quarters, and what it may be expected to prove in our own country, if ever suffered to regain the ascendancy.—Tickets, one shilling each, may be obtained at the Office of the British Organisation, No. 1, Adam-street, Strand; and of Messrs. Nisbet and Co., Berners-street; Seeleys, Fleet-street; Partridge and Oakley, Paternoster-row; Cotes, Cheapside; Williams, Moorgate-street; Jackson, Islington-green; Hanbury and Co., 70, Edgware-road; and at the place of meeting.

### MADAGASCAR.

43, Finchley-road, St. John's Wood,  
18th October, 1852.

My dear Dr. Steane,—By the last enclosed mail I have received letters from the Mauritius down to the 20th July last, furnishing further particulars respecting the poor persecuted Christians at Madagascar, which will be read with deep and painful interest by all who sympathise with them in their long night of protracted suffering.

The report of the Queen's death, which was prevalent some months since, appears to be

without foundation, as she still lives—a living curse to her poor afflicted people. The report is supposed to have arisen from the death of her Prime Minister, whose son has succeeded to that post of honour; and it is said that this son is a Christian man, and will strengthen the Prince's hands.

A short time since, one of the refugees, a believer in the Lord Jesus, was sent over from the Mauritius to visit his suffering brethren in Christ in Madagascar, with a supply of Bibles and tracts; but, from the last accounts from the

Mauritius, it appears he had been compelled to return without having accomplished the object of his mission, not having been allowed even to land; and such was the feeling manifested towards him at the port of Tamatave, that the people would not permit a morsel of food to be sent off for his support. Notwithstanding this, it is reported that some movement was going on at Madagascar; that new flags were preparing, and strong hopes were entertained that the affairs of the country were about to take a more favourable change. The following letter was written by three of the persecuted Christians in the interior of Madagascar, who have succeeded in getting it conveyed to its destination, notwithstanding the vigilance exercised at Tamatave to intercept all communications between that place and the Mauritius. It seems to send forth the cry, "Come over and help us."

I am, my dear Dr. Steane,  
Yours sincerely,  
A. STEEDMAN.

Antananarivo,  
17th Asombala (March), 1852.

We come to tell you what we do here for the word of God. We were persecuted on the 10th of Malahamady, 1846. Nine had to take the Tangena, of whom one died; two others escaped by flight; and ten had their hands tied behind their backs. The word of God multiplies more and more every day, and the number of Christians is constantly increasing. Three years were they thus tied, when they, their wives, their children, and all they possessed, were sold. They themselves were condemned to perpetual slavery. The wives and children of those who had escaped were also sold. Six months after this, there arose another great persecution—the Christians then numbered about three thousand. Fourteen were thrown over the precipice; and four were burnt alive; two escaped, eight were thrust into prison, one-half of them had their families sold and their property also; the majority of them were fined a dollar each, and the

officers were reduced to the rank of private soldiers. Among the officers thus reduced was Prince Ramangamannana, 11th honour. However great the persecution, the word of God still increased, by the power of Jesus Christ our Lord.

From that time persecution has ceased until now. What grieves us most is, that we have not a sufficient number of Bibles, spelling-books, and tracts. The Prince, since 1845, when he was converted by the word of God, has spent all his private property in relieving the wants of the Christians and poor generally, without exception. As soon as his mother heard that he was a believer in the word of God, she refused to give him any more money for his own use or pleasure. If you could send him some money, Rakotondradama would feel much obliged, and would employ the same in secret for benevolent purposes; for you English are our fathers and mothers, to teach us what is good for soul and body in spiritual and temporal things. The Prince has given us his private marks (crosses) to take with us to Tamatave, and by which you may know that we are empowered to receive your answer to this letter. The Prince is very much attached to the truth, but keeps the contents of this letter secret for us three alone, who have received the crosses or marks of trust, who know what is in it, and have power to act in this affair. For you yourselves know why we act thus secretly; it is on account of the darkness that reigns around us here.

In fine, we salute the whole church of Christ, and ask of you all to pray for us, and that God would please to enlighten our country; read 2 Thess. iii. 12; 1 Thess. xv. 30, 31; Col. iv. 3. (Then follow the names of the three Christian messengers, which, for obvious reasons, we refrain from publishing).

We also beg of you, if it be agreeable to your people and the governor, to send us what you promised to Rakotondradama.

N.B.—This alludes to a hope expressed that the Government of the Mauritius would interest itself to procure relief for the poor Christians at Madagascar.

MONIES RECEIVED FOR RELIGIOUS AND BENEVOLENT SOCIETIES AND OBJECTS,  
FROM JULY TO DECEMBER, 1852.

*For Chalons-sur-Marne.*

Miss S. Jameson, Cheltenham .....	£2	0	0
Sir C. E. Eardley, per Dr. Steane .....	2	0	0
Mrs. Sykes, per Dr. Steane .....	1	0	0
Hon. Mrs. Bradley, Dyne, per Dr. Steane .....	0	10	0
Mrs. H. B. Wrey, per Dr. Steane .....	1	0	0
J. E., per Dr. Steane .....	5	0	0
A Lady, per Dr. Steane .....	0	5	0

*Pastor Bost's Appeal for Miss —, at Chalons.*

B. Hutt, Esq. ....	1	0	0
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*Pastor Puaux's Appeal.*

W. R. Ellis, Esq., per Evangelical Alliance .....	1	0	0
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*French Protestant School at Bordeaux.*

Mr. and Mrs. Finch, per Dr. Steane, don. ....	5	0	0
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*French Protestant Bible Reader at Bordeaux.*

Mr. and Mrs. Finch, per Dr. Steane, sub. ....	2	0	0
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*The "Little Flock," E. C., p. 330.*

A Friend, per Dr. Steane .....	1	0	0
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*Belgian Evangelical Society.*

A Thank-offering from a Friend, per Rev. J. Foy .....	0	10	0
Mr. Johnson, Bishop's Stortford .....	1	0	0
A Friend, per Rev. J. Foy, Cheltenham...	0	10	0

*Protestant Church at Louvain.*

Miss S. Jameson, Cheltenham .....	2	0	0
Hon. Mrs. Bradley, Dyne, per Dr. Steane .....	0	10	0
Mrs. H. B. Wrey, per Dr. Steane .....	1	0	0
M. D., per Evangelical Alliance .....	1	0	0
Rev. T. N. Jackson, Fife .....	1	0	0
Mrs. Jameson, Penrith, per Dr. Steane...	2	0	0
A Friend, per Dr. Steane .....	0	13	6
H. Greaves, Esq., Banner Cross, per Dr. Steane .....	1	0	0
Rev. S. R. Spicer, per Dr. Steane .....	0	5	0



<i>Pastor Cadoret's Appeal.</i>			<i>Protestant School at Laibach.</i>		
W. R. Ellis, Esq., per Evangelical Alliance	1	0	J. E., per Dr. Steane	5	0
	0	0	S. J.	2	10
<i>Pastor Jaccard's Appeal for Schoolmasters.</i>			<i>Carinthian Churches.</i>		
W. R. Ellis, Esq., per Evangelical Alliance	0	10	Mr. G. Baillie, Laswade	1	0
	0	0	<i>Pastor Steinacher, Trieste.</i>		
<i>Pastor Jaccard, for persecuted Coal Miners.</i>			Mrs. H. B. Wrey, per Dr. Steane	1	0
S. J.	2	10	<i>Dr. Gomez, Lisbon.</i>		
<i>Felix Neff's Schools.</i>			A few Friends at Port of Spain, Trinidad,		
W. R. Ellis, Esq., per Evangelical Alliance	0	10	in the church of Rev. J. Law, per		
	0	0	Dr. Steane	4	3
<i>Protestant Church at Ormonds.</i>			W. R. Ellis, Esq., per Evangelical Alliance	1	0
W. R. Ellis, Esq., per Evangelical Alliance	1	0	Mrs. Jackson, Calcutta, per Mrs. Roberts	5	0
J. E., by Dr. Steane	5	0	<i>Poor Spanish Family.</i>		
<i>Protestant Church at Turin.</i>			A. B., per Lady E. W.	0	10
W. R. Ellis, Esq., per Evangelical Alliance	1	0	<i>For Protestant Objects on the Continent, at the</i>		
"Pilgrim," per Evangelical Alliance	0	10	<i>Discretion of Dr. Steane.</i>		
A Friend to Protestantism, Sheffield	3	0	R. Smith, Esq., Shaw House, Melkham	20	0
Mrs. Wilson, Sheffield	1	0	W. B. Gurney, Esq.	5	0
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## Brief Notices of Books.

*The Time of Affliction.* By the Rev. ROBERT MEEK, M.A., Rector of Sutton Donnington. London: Wertheim and Macintosh. 12mo. Pp.150.

*Christian Duties in the Closet.* By the Rev. ROBERT MEEK, M.A. Wertheim & Macintosh. 12mo. Pp.165.

These excellent books carry with them our cordial commendation; for they are worthy of it. The subjects on which they treat make them suitable to all Christians; and the manner in which they treat of them is so scriptural and evangelical, and withal discovers so much knowledge of the human heart, and of the work of the Holy Spirit in producing Christian experience, that they cannot be read without edification.

*A Textual Commentary on the Book of Psalms.* By H. N. CHAMPNEY. London: S. Bagster and Sons. Pp. 93.

All diligent readers of the Word of God will welcome any really valuable help to the better understanding of the harmony, fulness, and pregnant significance which distinguish its various portions, and stamp it with a character exclusively its own. Such we are persuaded, if they will use it, they will find this little volume to be. It is compiled on a novel plan, with much discrimination, and will prove a serviceable companion in the closet and the study.

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